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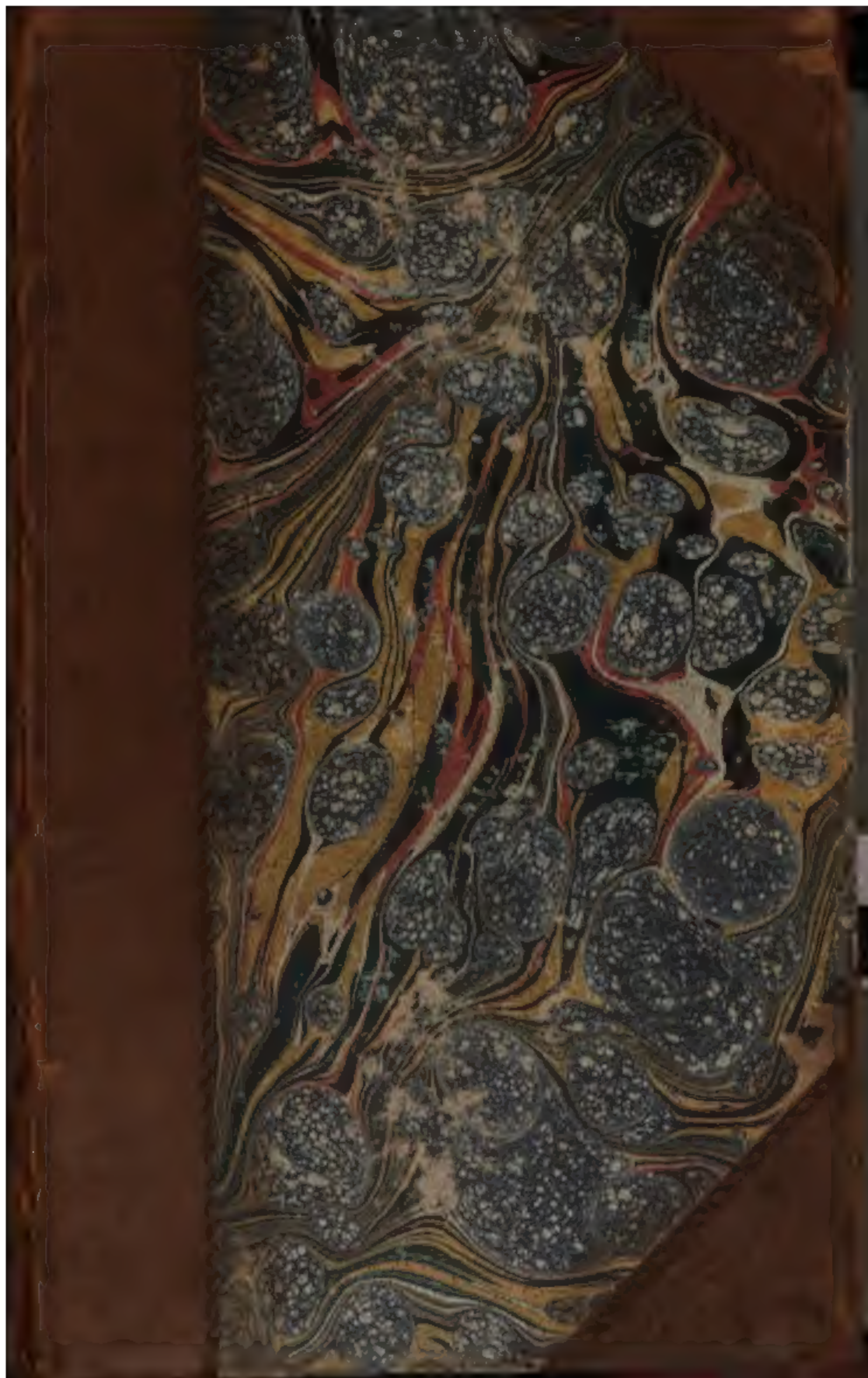
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A *J. J. 1832.*

# DICTIONARY OF QUOTATIONS

FROM

VARIOUS AUTHORS

IN

ANCIENT AND MODERN LANGUAGES,

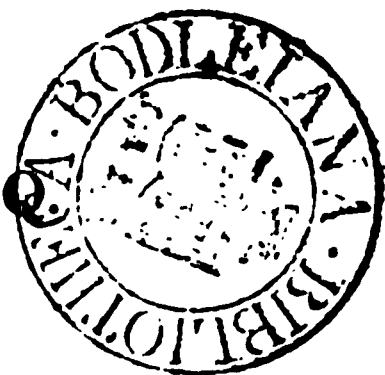
WITH

*ENGLISH TRANSLATIONS,*

AND

ILLUSTRATED BY REMARKS AND EXPLANATIONS.

BY HUGH MOORE, ESQ.



Si qui sunt, qui in cognitione semper pueri esse velint, non ego illis hæc conscripsi,  
non illis vigilavi, non illis laboravi.—CICERO.

LONDON:

PRINTED FOR WHITTAKER, TREACHER, & CO.

AVE-MARIA LANE.

1831.

*176.*



**L O N D O N :**  
**GILBERT AND RIVINGTON, PRINTERS,**  
**ST. JOHN'S SQUARE.**

# DEDICATION.

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TO THE MOST HONOURABLE

ARTHUR-BLUNDELL-SANDYS-TRUMBULL-HILL,  
MARQUIS OF DOWNSHIRE,

&c. &c. &c.

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“ ————— Omne vovemus  
Hoc tibi, ne tanto careat mihi nomine charta.”

---

MY LORD,

IN entreating your Lordship to permit me to introduce to the world the following compilation, under the auspices of your justly respected name, I have been actuated, not only by a deep sense of obligation for many acts of friendship and kindness, but likewise by the consideration, that you have uniformly been a strenuous and a liberal supporter of every undertaking that could, even in the slightest degree, tend to promote the diffusion of knowledge throughout Ireland.

For the following collection of gleanings, commenced as a matter of private recreation, and which has, gradually, and almost imperceptibly, (notwithstanding other avocations and habits but little studious) grown to its present dimensions, I beg leave to solicit your Lordship's protection; and knowing

how highly you would appreciate any work that could be useful to Lord Hillsborough (of whom, as a father, you may justly indeed feel proud) I venture to hope, that in the prosecution of his classical studies, he may find in the following pages, many quotations deserving of his attention, and not a few maxims that will appear worthy of being treasured up, as valuable moral guides, and in perusing which, at a leisure moment, he may say, in the words of a favourite author of your Lordship's,

“ Condo et compono, quæ mox depromere possim.”

May he, my Lord, being heir to the exalted honours, and princely possessions of his noble father, emulate his example in the morality and probity of his life, and consider that, to rival his many virtues, will form his proudest claim to true nobility !!

I have the honour to be,

With the utmost respect and with unfeigned esteem,

MY LORD,

Your much obliged and faithful servant,

H. MOORE.

EGLANTINE-HOUSE, HILLSBOROUGH,  
*March 24, 1831.*

## P R E F A C E.

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HAVING occasionally employed myself, as a matter of amusement, in making a collection of Quotations from various authors, and in different languages ; a collection originally intended by me, as a present to a juvenile relation, who was about to enter into one of the learned professions ; and having accidentally, after my own work had approached near to its consummation, met with a Dictionary of Quotations, compiled by D. E. Macdonnell, Esq. of the Inner Temple, a work which exhibits in a very favourable point of view the literary attainments and industrious research of that very learned gentleman ; the idea occurred to me (though I had never before thought of offering to public notice the gleanings which I had gathered together) that the value of his Dictionary would be enhanced, and its utility be rendered more extensive, by the incorporation with it of *my collection*, on the same plan which Mr. Macdonnell had, with so much judgment, adopted ; and on consulting a literary friend, in whose opinion I place much confidence, he gave me the encouragement of his most unqualified approbation of my design, and of his decided belief as to the general usefulness of such an augmented compilation.

He, however, at the same time suggested the propriety of studiously avoiding the use of the *same translations* given by Mr. Macdonnell, as my availing myself of the productions of his pen, without acknowledging the fact, might be considered as an act of plagiarism, and an encroachment on *his property*. My anxiety to avoid the imputation of such a trespass, has rendered my undertaking infinitely more arduous, as it dictated the necessity of *re-translating* every Quotation in Mr. Macdonnell's work, and substituting constructions of *my own* ; and that gentleman having had, as the original



translator, his choice of all the words in the English language, the most appropriate and obvious, and which appeared the best suited to his purpose, the avoidance of those words which, on reading the text in the original language, naturally presented themselves to my mind, as they had done to his, has proved to me a task of greater difficulty, than the work of translation would have been, had I never seen his book. I have, however, ventured on the undertaking, and though the extreme diffidence I feel in my own powers, makes me apprehensive of placing myself in *juxta-position* with my more learned archetype, in this species of compilation, to which his labours have imparted consequence, as has been proved by his Dictionary having, in a few years, passed through *nine editions*, I presume to hope that my humble and unpretending efforts may not be considered as *wholly useless*, but that some among my selection, of not an inconsiderable number of the pithy apophthegms, and of the admirable moral precepts with which the writings of many of the ancients abound, will be considered to be such, as would do honour to the most enlightened age, or to the most pure system of ethics; and that they are, therefore, worthy of being brought together in such a compressed form, as may render them accessible even to the most superficial and common-place readers.

The publication of a work, in design somewhat similar to this, but in the English language, has been lately announced in the following terms, which appear so perfectly to describe the utility of every work of the same nature, that it could scarcely be more properly, more forcibly, or more justly depicted.

“ A Dictionary of Quotations is the ready-reckoner of the pedant, and an index to the man of letters; it refreshes an over-crowded or defective memory, and recalls to some, past recollections of the different branches of literature, while to others, it furnishes them without research, or the labour of a single thought. It is the editor’s manual, the critic’s resource, and the idler’s amusement; to many it is entertaining, to others instructive, but useful to all.”

Having myself often had occasion to lament that, from the misfortune of possessing a very defective memory, I have been unable to remember the *whole* of a quotation which I had heard used, and

which I should have wished to retain, it occurred to me, that the value of the collection which I now present to the public, would be greatly increased by the addition of an Index, similar in its arrangement to the Index attached to the Delphini editions of Virgil, Horace, &c. &c.

In the prosecution of this plan, I have numbered all the Quotations in this work, to facilitate the reference to them from the Index, and I had intended, at the commencement, that my Index should contain *every word* in each Quotation, but finding that it would have thus become too voluminous, I abandoned that plan, and have made it contain the substantives and verbs only, with a very few participles or adjectives, which, it is hoped, will answer every purpose, and enable a person who can hold in remembrance any one substantive, or verb, contained in any of the passages to be found in this book, which he may have heard quoted in private society, or in debate, to find, by reference to the Index, that Quotation entire, with the construction annexed.

I have adopted the plan of *numbering the Quotations*, as it appeared to me to afford the greatest possible facility of reference from the Index, in which each word having the number of the Quotation to which it belongs affixed to it, points out at once where that Quotation may be found. Or, the incipient word of any Quotation being known, the entire passage may be found, by looking for that word in the alphabetical order of the Quotations, without regard to the numerical arrangement.

Hating egotism, I decline prefixing to my work, as many modern publishers do, a sketch of my *birth, parentage, and education*; but, of the latter, I hope to be excused for saying, that it was, at an early period, interrupted by the duties of a military life; it is, therefore, with the most profound humility, and even a painful consciousness of my own deficiencies as a scholar, that I submit to public inspection the fruits of hours dedicated to literary amusement, with a view to retrieve in some degree, if possible, time before misspent, but without a thought having been entertained beyond the gratification of presenting in MSS. as before-mentioned, to a very near and

much-loved relation, a collection which I hoped might prove amusing to him, and be received, and valued as a proof of my affection.

The translation immediately following each Quotation, and comprised between commas, is, in general, a tolerably direct, if not a literal translation of it, and the remarks which follow, afford a more ample and extended explanation of the passage.

The name of the original author, or otherwise that of the language in which it is written, is given, in a character differing from that used in the text, immediately following each Quotation.

All the Quotations to which the letters M.D. are affixed, are the exclusive property of Mr. Macdonnell, though (except in a very few instances) the translations have been altered. Those Quotations to which *two MM.'s.* are placed, were included in the collection of the compiler of this Dictionary, before he had ever seen Mr. Macdonnell's work, though, having been also in the collection of that gentleman, they may be considered, as, in a manner, *joint property*; but those which have a single *M.* affixed to them, are all to be viewed as additions introduced into this work, which had not appeared in any other Dictionary, the number of the first being about 2516, that of the second about 472, and of the third (including the Supplement) about 1953, making a total of 4941 *Quotations*.

Having adopted Mr. Macdonnell's plan of arrangement, I also use his Index of abbreviations as follow :—

( <i>Gr.</i> ) Greek.	( <i>Cic.</i> ) Cicero.
( <i>Lat.</i> ) Latin.	( <i>Sen.</i> ) Seneca.
( <i>Fr.</i> ) French.	( <i>Vir.</i> ) Virgil.
( <i>Span.</i> ) Spanish.	( <i>Lab.</i> ) Laberius.
( <i>Ital.</i> ) Italian	( <i>Ov.</i> ) Ovid.
( <i>Prov.</i> ) Proverb.	( <i>Lucret.</i> ) Lucretius.
( <i>Hor.</i> ) Horace.	( <i>Cat.</i> ) Catullus.
( <i>Juv.</i> ) Juvenal.	( <i>Mart.</i> ) Martial.
( <i>Claud.</i> ) Claudian.	( <i>Prop.</i> ) Propertius.
( <i>Luc.</i> ) Lucan.	

*Eglantine-House, Hillsborough,*

March 24, 1831.

# DICTIONARY OF QUOTATIONS,

8c.

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1. *Ab actu ad posse valet illatio. (Lat.)*—"From events which have taken place we may form deductions as to those which are to ensue." Hence, experience may be regarded as our best guide, to steer us in safety through the complicated mazes of worldly affairs, and it is reasonable to infer, that results which we have once witnessed may again come to pass.—*M.D.*
2. *Ab alio expectes, alteri quod feceris. DECIM. LABER.*—"As you have acted towards others, you may expect others to act towards you." To do unto others as you would they should do unto you, is a golden maxim that can never be too deeply impressed upon the human mind; and though the sublime moral precept, *to return good for evil*, should never be forgotten, he who expects to see it often fulfilled in this world will be grievously disappointed.—*M.D.*
3. *A barbe de fol on apprend à raire. (Old Fr.)*—"On the beard of a fool persons learn to shave." We all like to learn at the expence of others, and fools are generally found the most pliable subjects to practise on.—*M.D.*
4. *Abbatis. (Fr. Mil. Term.)*—"An impediment to stop the advance of an enemy, composed of trees felled, and thrown with their branches firmly intertwined, to stop a road or passage."—*M.D.*
5. *A ben conoscere la natura dei popoli, convien esser principe, ed a conoscere ben quella dei principi convien esser popolare. MACHIAVELLI.*—"To be well acquainted with the dispositions of a people, one should be a prince; and to know well the disposition of a prince one should be his subject."—*M.D.*
6. *Abiit nemine salutato. (Lat.)*—"He went away without taking leave." Without saying good-bye.—*M.*



7. *Ab inconvenienti. (Lat.)*—"From the inconvenience." *Argumentum ab inconvenienti*, means an argument to prove that any measure proposed will be unlikely to promote the expected end, and that consequently it is inexpedient and inconvenient.—*M.D.*
8. *Ab initio. (Lat. Phrase.)*—"From the beginning." Such a thing has endured from the beginning. His measures were, from the beginning, well concerted.—*M.D.*
9. *Abnormis sapiens. HORACE.*—"Wise without instruction." Gifted by nature with a sound understanding. Of plain, untutored, common sense.—*M.M.*
10. *Ab ovo usque ad mala. HORACE.*—"From the egg to the apple." From the commencement of the feast to the end. Eggs having been the first, and apples the last article served at a Roman entertainment. From the *alpha* to the *omega*.—*M.M.*
11. *Absentem lædit cum ebrio qui litigat. PUB. SYR.*—"He who argues with a drunken man, offends a person who is absent." For his senses being in abeyance, he may be considered as if he was absent.—*M.M.*
12. ————*Absentem qui rodit amicum,  
Qui non defendit alio culpante, solutos  
Qui captat risus hominum, famamque dicacis ;  
Fingere qui non visa potest, commissa tacere  
Qui nequit, hic niger est, hunc tu, Romane, caveto.* *HOR.*—"He who backbites an absent friend, who does not defend him against the censure of others, who excites a laugh (at another's expense) and aims at the character of a merry fellow, who can relate things he never saw happen, who is incapable of keeping a secret, he is a dangerous man, and be thou, Oh Roman! aware of him."
- "He who malignant tears an absent friend,  
Or when attack'd by others don't defend :  
Who trivial bursts of laughter strives to raise,  
And courts of prating petulance the praise ;  
Of things he never saw, who tells his tale,  
And friendship's secrets knows not to conceal ;  
This man is vile ; here fix your mark ;  
His soul is black, as his complexion's dark."
- M.M.*
13. *Absit invidia. (Lat.)*—"Divest yourself of envy." Lay aside all invidious feeling.—*M.M.*
14. *Absque sudore et labore, nullum opus perfectum est. (Lat.)*—"Without sweat and labour no work is perfected." Without exertion and diligence success in the pursuits of this life is rarely attained.—*M.*

15. *Abstinere a fabis.* PYTHAG.—“ To abstain from beans.” To keep clear of elections. The Athenians, at the election of citizens who were to perform the duties of the magistracy, balloted by beans, a custom which we have retained, and which seems likely to be perpetuated.—*M.*
16. *Abundat dulcibus vitiis.* QUINT.—“ He abounds with seductive faults.” Spoken in allusion to an author whose very errors were so fascinating as to afford pleasure.—*M.D.*
17. *Ab urbe conditâ:* generally expressed in the classics by the initials A. U. C. signifying, “ from the building of the city.” The æra from which time was calculated, and the dates of events recorded by the Romans.—*M.D.*
18. *A capite ad calcem.* (*Lat.*)—“ From the head to the heel.” From top to bottom. Thoroughly. From one end to the other.—*M.D.*
19. *A causa persa, parole assai.* (*Ital. Prov.*)—“ Your cause being lost, 'tis useless to speak of it.” When a decree is irrevocable, there is no good in dwelling on the misfortune.—*M.D.*
20. *Accedas ad curiam.* (*Law Lat.*)—“ You may approach the bench.” A term used to signify a writ under which proceedings may be removed from one court to another.—*M.D.*
21. *Accede ad ignem hunc, jam calesces plus satis.* TER.—“ Approach to this fire, you will soon be too warm.” This was written in allusion to the beauty of Thais.—*M.*
22. *Accensa domo proximi, tua quoque periclitatur.* (*Lat.*)—“ The house of your neighbour being in flames, your own must be exposed to danger.” This may be applied as a moral lesson, teaching us to be ever anxious to avert from our neighbour misfortunes, which beginning with him, may ultimately assail ourselves; and to discountenance in his family, as far as in us lies, evil habits, of which the contagion may extend to our own.—*M.*
23. ————— *Acceptissima semper*  
*Munera sunt, auctor quæ pretiosa facit.* OVID.—“ Presents which our love for the donor has rendered precious, are ever the most acceptable.” The value we place on every gift, is in a ratio proportionate to the degree of estimation in which we hold the person by whom it has been presented, and (as in Shakspeare) that value may be enhanced by the *manner of giving.*  

“ You gave—with words of so sweet breath composed,  
As made the things more rich.”

*M.D.*
24. *Accidit in puncto, et toto contingit in anno.* (*Lat.*)—“ It happens in an instant, and continues to occur throughout the entire year.”

This is commonly applied to those uniform occurrences which are dictated by the laws of nature; as, the revolutions of the celestial bodies; the systematic movements of a clock, or any other piece of well-regulated machinery.—*MD.*

25. *Accidit in puncto, quod non contingit in anno. (Lat.)*—"A thing which does not occur in a year, may, perchance, happen in a moment."—*M.D.*
26. *Accusare nemo se debet nisi coram Deo. (Lat. Law Maxim.)*—"No man ought to accuse himself unless it be before his God." It is a maxim in the British law, that no man can be compelled to inculpate himself, or become his own accuser; and even when culprits are disposed to confess their guilt, that confession is not received without their being cautioned by the court as to the consequences, and permitted to put in a plea of *not guilty*.—*M.D.*
27. *Acer et vehemens bonus orator. CICERO.*—"A good orator is pointed and vehement." The contrast is, "*Lentus in dicendo, et pene frigidus orator.*" Slow in his enunciation, frigid in style.—*M.*
28. *Acerrima proximorum odia. TACITUS.*—"The hatred of those who are the most nearly connected, is the most inveterate." Family disputes are generally conducted with more acrimony than those between persons unallied by the ties of consanguinity, and the animosities engendered by civil wars are infinitely more deadly and implacable than those which subsist between enemies of different nations.—*M.D.*
29. *Acribus initiis incurioso fine. TACIT.*—"Ardent in the commencement, careless towards the conclusion." This is a fault common to many in the conduct of their affairs, and one which always ought to be guarded against; for, without perseverance and steadiness, few projects can ever be brought to perfection, and without these essential qualifications no difficulties are ever surmounted, no consummation is ever attained; and how many once flourishing concerns do we see crumble away, how many once thriving establishments dilapidated, through this defect in the conductors!!—*M.D.*
30. *A cruce salus. (Lat.)*—"Salvation from the cross." Motto of the Earl of Mayo.
31. *Acta exteriora indicant interiora secreta. (Lat. Law Maxim.)*—"The outward conduct of men is an index to the secrets of the heart." In forming our opinions of the dispositions of men, we can alone be guided by a reference to their past conduct.—*M.D.*
32. *Actio personalis moritur cum personâ. (Lat. Law Maxim.)*—"An action brought against any man's person, dies when he dies." In case of a breach of the peace, by assault, forcible entry, or trespass, one party or the other dying, puts an end to the proceedings.—*M.D.*

33. *Actis ævum implet, non segnibus annis.* OVID.—“He signalizes his existence by his actions, not by a long life passed in indolence.” This may be applied to the noble hero of our own time, who has immortalized his fame, (Wellington); as well as to many of his *confrères d’armes*, whose brilliant achievements have preserved the liberties of the world.—*M.D.*
34. *Actum est de republicâ.*—“The republic is at an end.” The constitution is overturned and annihilated.—*M.D.*
35. *Actum ne agas.* TER.—“What has been already done you need not do again.” A work which has been brought to perfection may be injured by an over, or (to use a fashionable term) an ultra-anxiety to improve it.—*M.D.*
36. *Actus Dei nemini facit injuriam.* (*Law Maxim.*)—“The act of God does injury to no man.” This means that no human contract can be enforced when impeded by the decree of the Almighty; no penalty be exacted for a damage sustained through *his* will. Thus, if a house is swallowed up by an earthquake, or a portion of land carried away or overwhelmed by the ocean, the tenant shall not be held responsible for such damage, though bound by his lease to restore the premises to the lessor in the same order as when he received possession.—*M.D.*
37. *Actus legis nulli facit injuriam.* (*Lat. Law Maxim.*)—The act of the law injures no man, for (as a learned author has explained this maxim) “if land out of which a rent-charge is granted, be recovered by elder title, the grantee shall have a writ of annuity, because the rent-charge is made void by course of law.”—*Macdonnel’s Dic. of Quot.*
38. *Actus me invito factus, non est meus actus.* (*Law Maxim.*)—An act done, to which I am not a consenting party, cannot be called my act. As, for instance, if a person should be compelled, through fear of bodily injury, or by force of confinement, to give his promissory note, or his draft for a sum of money, the instrument, whatever it might be, would be rendered void and illegal by the act of compulsion by which it was elicited.—*M.D.*
39. *Actus non facit reum, nisi mens sit rea.* (*Lat. Law Max.*)—“The act does not constitute guilt” (in the eye of the law), “unless the design is criminal.” The law requires that evil intention should be brought home to the person accused, before he can be pronounced guilty.—*M.D.*
40. *A cuspide corona.* (*Lat.*)—“From the spear a crown.” Glory, or honours won in the field, or by military achievements. Motto of the Ir. Viscount Middleton.—*M.D.*
41. *Ad calamitatem quilibet rumor valet.* (*Lat.*)—“Every rumour is credited, when directed against the unfortunate.” The visitations of



calamity and affliction, too often subject us to the cruel attacks of malevolence and slander.—*M.M.*

42. *Ad captandum vulgum.* (*Lat.*)—"To captivate the vulgar." A bait thrown out to gain the plaudits of a mob.—*M.D.*
43. *A Deo et rege.* (*Lat.*)—"From God and from my king." Motto of the earls Chesterfield, Harrington and Stanhope.—*M.D.*
44. *Adde parvum parvo, magnus acervus erit.* (*Lat.*)—"Continue adding a little, to what was originally little, and you will form a great heap." This would be well construed by the Scotch proverb, "*Many littles make a mickle.*"—*M.*
45. ————*Adeone homines immutari*  
*Ex amore, ut non cognoscas eundem esse?* *TER.*—"Is it possible that a man can be so changed by love, that one could not recognize him to be the same person?"—*M.D.*
46. *Adeo in teneris consuescere multum est.* *VIRG.*—"It is of infinite importance to be thus trained in our youth." The value of sound, correct principles, early implanted in the human mind, is incalculable.—*M.D.*
47. *Ad eundem.* (*Lat.*)—"To the same" (rank, class, or degree). In changing from one university to another, one is said to be received *ad eundem gradum*, that is, to the same rank which he held in the society or congregation from which he had separated himself.—*M.D.*
48. *Adhibenda est munditia, non odiosa, neque exquisita nimis, tantum quæ fugiat agrestem ac inhumanam negligentiam.* *CIC.*—"We should exhibit (in our dress) a constant neatness, not too exquisite or affected, and equally remote from rustic and unpolished negligence."—*M.*
49. *Adhuc sub judice lis est.* (*Lat.*)—"The point in dispute is still before the judge." The controversy is yet undecided.—*M.D.*
50. *Ad humum mærore gravi deducit et angit.* (*Lat.*)—"With heart-rending grief he is weighed down to the earth."  
 "Grief dejects and wrings the tortured soul." *ROSCOMMON.*—*M.*
51. *Adieu la voiture, adieu la boutique.* (*Fr. Prov.*)—"Adieu to the carriage, adieu to the shop." There is an end of the business; the establishment is broken up.—*M.D.*
52. *Ad infimas abjectiones ac preces descendit.* (*Lat.*)—"He stooped even to the most abject entreaties and supplications."—*M.*
53. *Ad infinitum.*—"Without end, to infinity." The affair may proceed, or the calculation may be carried on, *ad infinitum.*—*M.D.*
54. *A discrétion.* (*Fr. phrase.*)—"Agreeably to your discretion." Without limitation.—*M.*

55. *Aditus est ipsi ad omnes facilis et pervius.* CIC.—“Every door is open to him.” He has a free entrée, is well received every where.—*M.*
56. *A divitibus omnia magnifice fiunt.* (Lat.)—“All things are magnificently executed by the rich.” Those on whom Providence has bestowed ample fortunes, are expected to be more liberal in their expenditure, more munificent in their charities, more splendid in their appointments, and more sumptuous in their style of living, than those on whom the favours of fortune have not been lavished with so profuse a hand.—*M.*
57. *Adjuro numquam eam me deserturum,*  
*Non si capiendos mihi sciam esse inimicos omnes homines ;*  
*Hanc mihi expetivi, contingit, conveniunt mores ; valeant*  
*Qui inter nos discidium volunt ; hanc, nisi mors, mi adimet nemo*  
 TER.—“I swear never to forsake her, no! though I were to make all men my enemies. Her I desired above all things, her I have obtained; it is well. Our humours agree; fie upon all who would set us at variance. Death alone shall deprive me of her.”—*M.*
58. *Ad Kalendas Græcas.* (Lat.)—“At the Greek Kalends.” As the Greeks, in their division of their months had no Kalends, (they being used by the Romans only) this phrase was in allusion to a thing that could never take place; to a period of time that never could arrive, to some event that was improbable, if not utterly impossible.—*M.D.*
59. *Ad libitum.* (Lat.)—“At pleasure, agreeably to your inclination.” In music this applies to the introduction of certain variations in the composition, or changes in the time, which are left to the taste and skill of the performer.—*M.D.*
60. *Ad mensuram aquam bibit.* (Lat.)—“He drinks water by measure.” He is so parsimonious as to grudge himself even a drink of water.—*M.*
61. *Ad minora me demittere non recusabo.* QUINT.—“I will not refuse to descend to even the most minute circumstances.” I will investigate all the minutiae of the business.—*M.*
62. *Admonere volumus, non mordere ;*  
*Prodesse, non lædere ; consulere morbis hominum,*  
*Non officere.* ERAS.—“Our object is, to admonish, not to sting; to improve, not to wound; to correct the errors of men, not to obstruct them in their career.”—*M.*
63. *Ad nullum consurgit opus, cum corpore languet.* GALLUS.—“We in vain summon the mind to intense application, when the body is in a languid state.”—The mind is incapable of active exertion, when the nerves are shaken, the body debilitated.—*M.D.*
64. *Ad ogni santo la sua torcia.* (Ital.)—“Every saint his torch.” The

insignia of his office are to be conceded to every man; and if we expect, *through a saint, to derive blessings*, we must indulge him with all the attributes appertaining to the priesthood.—*M.D.*

65. *Ad ogni uccello suo nido è bello. (Ital. Prov.)*—"Every bird thinks its own nest beautiful." This may be in allusion, either to the innate attachment which all living creatures feel to their home, or to the natural affection we bear towards the place of our own nativity, or that of our offspring.—*M.D.*

66. *Adolescentem verecundum esse decet. PLAUTUS.*—"It is becoming in a young man to be modest." A certain degree of modesty and reserve in the manners of young persons are sure passports to the good opinion and esteem of their superiors in age as well as in rank.—*M.D.*

67. *Ad omnem libidinem projectus homo. (Lat.)*—"A man addicted to every species of dissipation." A man who is dissolute and abandoned.—*M.*

68. *Adornare verbis benefacta. PLIN.*—"To enhance the value of a favour by kind expressions." Gifts of little or no intrinsic worth, are often rendered valuable by the manner in which they are given.—*M.*

69. *Ad populum phaleras, ego te intus et in cute novi. PERSIUS.*—"Display your finery to the vulgar, I know the outward conduct, as well as the inward movements of thy heart." Thou mayest deceive the common people, me thou canst not.—*M.M.*

"Such pageantry be to the people shown,  
There boast thy horse's trappings and thy own;  
I know thee to the bottom, from within  
Thy shallow centre to thy utmost skin."

70. *Astrictus necessitate. CIC.*—"Bound, compelled, by necessity." Driven by the irresistible force of necessity, to the performance of any act, or the adoption of any measures.—*M.*

71. *Ad quæstionem juris respondeant judices, ad quæstionem facti respondeant juratores. (Lat. Law Max.)*—"It is the business of the judge to answer as to the point of law, and the duty of the jurors to decide as to the matter of fact."—*M.D.*

72. *Ad quod damnum. (Law Lat.)*—"To what damage," A writ issued on certain occasions, to enquire into the damage that may be sustained by certain persons, from any projected measure.—*M.D.*

73. *Ad referendum. (Lat.)*—"To be referred," or, to be left for future consideration. A phrase introduced in diplomacy by the Dutch, and now become proverbial, to express tardiness in deliberation, and a want of promptitude in decision.—*M.D.*

74. *Ad rem attentus est. (Lat.)*—"He is attentive to business. He takes care of his money;" or, in homely phraseology, he minds the main chance.—*M.*

75. *Adscriptus glebæ*.—"Belonging to the soil, or premises." That may be disposed of with the land, as is the case, at this day, with the wretched peasantry of the Russian empire. A cruel and unjust privilege enjoyed in barbarous days by the landed proprietors of other countries.—*M.D.*
76. ————— *Adsit*  
*Regula, peccatis quæ pœnas irroget æquas.* HOR.—"Let a law be established which shall inflict punishment suited to the crime."
77. *Ad tristem partem strenua est suspicio.* PUB. SYR.—"The minds of men who have been unfortunate in their business, are peculiarly susceptible of suspicious impressions;" and in such cases, we are apt to impute treachery or dishonesty to all with whom we have been concerned.—*M.D.*
78. *Adulandi gens prudentissima laudat*  
*Sermonem indocti, faciem deformis amici.* JUV.—"The cunning race of flatterers praise the conversation of their uninformed, and the countenance of their deformed friend. They direct their attacks against the folly, the vanity, the weakness, the foibles of him whom they wish to deceive.—*M.*
79. *Ad valorem*.—"According to the actual value." A phrase used in imposing duties on articles of merchandise, either at the import or export, when they are to pay so much, *ad valorem*, or according to their value.—*M.D.*
80. *Ægrescitque medendo.* VIRG.—"He destroys his health by the pains he takes to preserve it."—*M.D.*
81. *Ægri somnia vana.* HOR.—"The delusive dreams of a sick person."  
 —The ever-changing fancies of a distempered imagination.—*M.M.*
82. *Ægroto dum anima est, spes est.* CIC.—"While a sick man has life, there is hope." This is become a common proverb in our language. While there is life there is hope.—*M.M.*
83. *Æmulatio æmulationem parit.* (Lat.)—"Emulation begets emulation."  
 A spirit of emulation excites industry and diligence; these, by their natural results, induce prosperity, and our success stimulates our neighbour to similar exertion.—*M.*
84. *Æmulus studiorum et laborum.* CIC.—"Vying in his studies and labours." Zealous in the pursuit of knowledge; and rivalling his contemporaries in the advancement of his fortune.—*M.*
85. *Æquâ lege necessitas*  
*Sortitur insignes et imos.*—HOR.—"By a just decree, death is equally allotted to those in the highest, as in the lowest stations of life." The visitations of prosperity, of misfortune, of death, are impartially entailed on the whole race of mankind.—*M.*

86. *Æquabiliter et diligenter.* (Lat.)—"Equitably and diligently." Motto of Baron Redesdale.—*M.*
87. *Æquam memento rebus in arduis  
 . Servare mentem, non secus in bonis  
 Ab insolenti temperatam  
 Lætitia, moriture Delli.* HOR.—"In arduous and trying circumstances preserve equanimity, and equally (O my short-lived Delli) in prosperous hours restrain the ebullitions of excessive joy."  
 "Be calm, my Delli, and serene,  
 However fortune change the scene,  
 In thy most dejected state,  
 Sink not underneath the weight.  
 Nor yet, when happy days begin,  
 And the full tide comes rolling in,  
 Let a fierce unruly joy  
 The settled quiet of thy mind destroy." ANON.  
*M.*
88. *Æquam servare mentem.* (Lat.)—"to preserve an equal mind." Motto of earl Rivers.—*M.*
89. ————*Æqua tellus  
 Pauperi recluditur regumque pueris.*—HOR.—"The earth is opened equally to receive the child of the peasant as of the king." This is the same sentiment that is contained in a quotation given a little back, *æquâ lege*, &c.—*M.M.*
90. *Æquo animo.* (Lat.)—"With an even mind." With a mind unruffled, unmoved by the incidents of life; with equanimity. Motto of the Irish Baron Pemtryn.—*M.D.*
91. —————*Æquum est  
 Peccatis veniam poscentem reddere rursus.* HOR.—"It is just that he, who expects forgiveness, should, in his turn, extend his pardon to others." Our forgiveness of the venial transgressions which so frequently give rise to animosities, and disturb the peace of society, should be prompt and mutual; and the divine Author of our religion has taught us, that, "as we forgive them that trespass against us, so may we hope to be forgiven."—*M.M.*
92. *Æs debitorem leve, gravius inimicum facit.* LAB.—"A trifling debt makes a man your debtor, but a more weighty one makes him your enemy."—*M.D.*
93. *Æsopo ingentem statuam posuere Attici, servumque locarunt æternâ in basi, patere honoris scirent ut cuncti viam.* PHÆDR.—"The Athenians erected a colossal statue to Æsop, and placed him, though a slave, upon a permanent pedestal, that all might know that the way to honour lay open alike to all."—*M.*
94. *Æstimatio delicti præteriti, ex post facto non crescit.* (Jus. Antiq.)

—“ The degree of delinquency attaching to a crime that has been committed, is in no way increased by subsequent events.”—*M.D.*

95. *Ætas parentum, pejor avis, tulit*

*Nos nequiores, mos daturus*

*Progeniem vitiosiore.* HOR.—“ The days in which our parents lived, more dissolute than those of our more remote ancestors, produced us, more wicked than they were ; and we are presently to give birth to a still more vicious progeny.”—*M.D.*

96. *Ætatem Priami Nestorisque*

*Longam qui putat esse, Martiane,*

*Multum decipitur falliturque,*

*Non est vivere sed valere vita.*—*VIR.*—“ Those, O Martianus, are much deceived, who, estimating the value of this life by its length, suppose that because they lived long, Priam and Nestor must of course have been happy ; for the mere state of animal existence scarcely deserves to be called life, unless it is accompanied by the blessings of health and comfort.”—*M.*

97. *Ætatem non tegunt tempora.* (*Lat.*)—“ Our temples do not conceal our years.” The wrinkled forehead exposes our age.—*M.*

98. *Ætatis cujusque notandi sunt tibi mores.* HOR.—“ You must mark the manners of every age.” This admonition is addressed by the poet with peculiar propriety to dramatic writers.—*M.*

99. *Æternum inter se discordant.* *TER.*—“ They are eternally at variance.”—*M.*

100. *Ævo rarissima nostro*

*Simplicitas.* OVID.—“ Simplicity, most rare in our days.” The natural simplicity of primeval times seems banished from the world, to make way for artifice, luxury, refinement and deceit, bearing extravagance and dissoluteness in their train.—*M.M.*

101. *Affirmatim.* (*Lat.*)—“ In the affirmative.”—*M.D.*

102. *Afflavit Deus et dissipantur.*—“ God has sent forth his breath, and they are dispersed.” In the reign of Queen Elizabeth, a medal was struck, bearing the above inscription, for the purpose of recording the destruction of the Spanish Armada. The same quotation is sometimes called in, to express the divine interference, in overthrowing a hostile army by disease, or otherwise defeating their designs.—*M.M.*

103. *A fin.* (*Fr.*)—“ To the end,” or, for the purpose of. Motto of the Scotch earl Airly.—*M.D.*

104. *A fonte puro pura defluit aqua.* (*Lat. Prov.*)—“ From a pure spring clear water flows.” So, in good company, you will learn to venerate good principles, as well as to practise good manners.—*M.*

105. *A fortiori.* (Lat.)—"With stronger grounds." With increased pretensions. A blow weighty enough to kill an elephant, would, *à fortiori*, annihilate a mouse. If, in a controversy, you seize on a new ground of argument, which gives you the better side of the question, *à fortiori*, you must defeat your adversary.—*M.D.*
106. *A fronte præcipitium, a tergo lupus.* (Lat. Prov.)—"A precipice before, a wolf behind." There is no mode of escape.—*M.*
107. *Age, quod agis.*—"Attend to your business. Do the work you are about."—*M.D.*
108. *Agnosco veteris vestigia flammæ.* VIR.—"I acknowledge the remains of my former attachment." The passion which so long glowed in my bosom is yet unextinguished.—*M.D.*
109. *Agnus Dei.* (Lat.)—"A Lamb of God." A figure fabricated of paste or any other composition representing a lamb, holding a cross, and which, having been sanctified by the Pope, is sold at a high price, and carried by credulous Papists as an amulet, and sure protection from evil.—*M.*
110. *A grand frais.* (Fr. Phrase.)—"At great cost." With magnificence.—*M.D.*
111. ————— *Ah miser !*  
*Quantá laboras in Charybdi,*  
*Digne puer meliore flammá !* HOR.—"Unhappy boy ! into what an abyss hast thou fallen, thou who wast worthy of a more happy passion !" —*M.*
112. *Ah ! quam dulce est meminisse !*—"Ah ! how many, and how great, are the delights of memory !" —*M.*
113. *Ai voli alti e repentini*  
*Sogliono i precipizi esser vicini.* (It. Prov.)—"Lofty and sudden flights place us as if on the brink of a precipice." The relapse into insignificance, from an elevated station that had been suddenly attained, may be considered as the precipice here alluded to.—*M.*
114. *Aide-toi, le ciel t'aidera.* (Fr. FONTAINE.)—"Assist yourself, and Heaven will assist you." The diligent and industrious are generally favoured by Providence ; while the indolent and idle frequently pine in want.—*M.D.*
115. *Ajustez vos flutes.* (Fr.)—"Put your flutes in unison." Settle your disagreements ; restore harmony.—*M.D.*
116. *A la bonne heure !*—"How fortunate !" How lucky ! That will do ! I am pleased, satisfied with it.—*M.D.*
117. *A la faim il n'y a pas de mauvais pain.* (Fr. Prov.)—"Hunger finds no bread bad." Makes all things palatable, and is therefore the "best sauce."—*M.*



118. *A la mode.* (Fr.)—"Agreeably to the fashion." To the mode of the day.—*M.D.*
119. *Aleator, quantum in arte melior, tanto est nequior.* PUB. SYR. "The gambler, the more conversant he is in his art, the more wicked and dangerous is he."—*M.D.*
120. *A l'envi.*—"According to your desire or wish." Also, emulously, *à l'envi l'un de l'autre*, in emulation of one another. *Travailler à l'envi*, to try who can work best.—*M.D.*
121. *Alentour.* (Fr. Term.)—"Around," or about. *Les bois d'alentour*, the neighbouring woods.—*M.*
122. *A l'extinction de la chandelle.* (Fr.)—"To the extinction of the candle." To the termination of the business, to the breaking up of the assembly. It is also used to express a sale by *inch of candle*, as practised in the custom-houses.—*M.D.*
123. *A l'extrémité.* (Fr.)—Used in the same sense as *aux abois*, "At the point of death." It is also used when a man's affairs are in a desperate state, as we say in English, that such a person is on *his last legs*.—*M.D.*
124. *Alia tentanda via est.* VIR.—"Another way is to be tried." We must change our mode of acting; we must try other means to accomplish our purpose.—*M.D.*
125. *Alias.* (Lat.)—"Otherwise." Applied to persons who assume two or more names; as Jones, *alias* Gordon, &c.—*M.D.*
126. *Alibi.* (Lat.)—"Elsewhere." (*Law Term.*) When a person accused criminally, endeavours to prove that he was absent from the place at the time the crime was committed, it is said he set up an *alibi* in defence.—*M.D.*
127. *Aliena negotia curo, excussus propriis.* HOR.—"I transact the business of other men, being disengaged from my own." This quotation is used to designate a meddling fellow, who, neglecting his own affairs (if any he has) busies himself, uninvited, in those of others.—*M.M.*
128. *Aliena nobis, nostra plus aliis placent.* PUB. SYR.—"Those things which belong to others, please us, while those which are *our* property, are more valued by others than their own." This is a maxim of very general and extensive application, as there are few men perfectly satisfied in the station assigned to them, or perfectly contented with the effects which they possess.—*M.M.*
129. *Aliená optimum frui insaniá.* (Lat.)—"It is most fortunate to be able to profit by the lessons which may be drawn from the madness of others." The faults, the vanity, the transgressions of other men,

should serve as so many beacons to warn us against the quicksands in which they have been overwhelmed.—*M.D.*

130. ————— *Aliena opprobria sæpe  
Absterrent vitiis.*—HOR.—“ The disgrace incurred by the crimes of others, often deters us from indulging in vicious habits.”—*M.*
131. *Aliená vivere quadrá.* JUV.—“ To eat off another man’s trencher.” To live at another’s expence.—*M.*
132. *Alieni appetens, sui profusus.* SALL.—“ Coveting that which belongs to others, profuse in the expenditure of his own.” Catiline is thus described by this eminent historian, and the description may be applied every day to persons within the circle of every man’s acquaintance.—*M.D.*
133. ————— *Alieno in loco  
Haud stabile regnum est.*—SEN.—“ Sovereignty is insecure when exercised over remote and distant territories.”—*M.D.*
134. ————— *Alii ventosis follibus auras  
Accipiunt redduntque.* VIRG.—“ Others draw in, and eject the air from wind-propelling bellows.” The Cyclops working their bellows.—*M.*
135. *A l'impossible nul est tenu.* (Fr.)—“ No man can be bound to do a thing that is impossible.”—*M.D.*
136. *A l'improviste.* (Fr.)—“ Unawares.” Unexpectedly, not foreseen.—*M.D.*
137. *Alio patriam quærent sub sole jacentem.*—“ They seek a country situated in another hemisphere.” They seek a home in foreign climes.—*M.*
138. *Aliquando bonus dormitat Homerus.* HOR.—“ Even the good Homer may be sometimes caught napping.” The most distinguished men, in all ages, have had their foibles.—Where is the man who liveth and sinneth not?—*M.D.*
139. *Aliquem fortunæ filium reverentissimè colere ac venerari.* AUS.—“ To treat with reverence and veneration any man who is a favourite of fortune.” To estimate a man’s character more for his wealth than his goodness.—*M.*
140. *Aliquis malo sit usus ab illo.* (Lat.)—“ Let some advantage be drawn from that evil.” There are some vices which have a direct tendency to inspire us with a hatred of them.—*M.D.*
141. *Aliquis non debet esse judex in propriâ causâ.* (Lat. Law Max.)—“ No one should sit in judgment in his own cause.”—*M.D.*
142. *Alis volat propriis.* (Lat.)—“ He flies on his own wings.” He is able to take care of himself. He needs no assistance. Motto of earl Thanet.—*M.*

143. *Alitur vitium, vivitque tegendo.* VIRG.—“Vice is cherished and flourishes by concealment.” It appertains to evil deeds to shun the light.—M.D.
144. *Alium silere quod valeas, primus sile.* SEN.—“That you may appear consistent in imposing silence on another, be you yourself silent.” Never embitter a useless controversy, by an irritating or ill-judged opposition.—M.D.
145. *Allegate a los buenos y seras uno dellos.* (Span. Prov.)—“Attach yourself to good company and you will be respected as one of them.”—M.
146. *Ἄλλων ἰατρος, αὐτος ἐλκεσι βρῦων.* PLUT.  
*Allon iatros, autos elkesi bruon.*—“A physician to others, while he himself is overrun with ulcers.” A man who distinguishes the mote in his brother’s eye, but does not take out the beam from his own.—M.D.
147. *Alma mater.*—“A mild, or benign mother.” A term used by students to designate the university in which they were brought up. Applied also to nature, and to the earth, which affords us every thing we enjoy.—M.D.
148. *Al molino, ed alla sposa,*  
*Sempre manca qualche cosa.* (Ital. Prov.)—“A mill, and a wife, are ever in want of something.” The former from its complex construction, the latter from her capricious fancies. There are exceptions to this maxim here, though in the meridian of Italy they may be few.—M.D.
149. *Al mare dov’ egli nacque,*  
*Dove succhio gli umori,*  
*Torna da lunghi errori*  
*Il fiume a riposar.*—METAS.—“To the sea which gave it birth, by the exhalation of whose vapours it was fed, the river, meandering through its lengthened course, returns to repose in her bosom.”—M.D.
150. *Alta sedent civilis vulnera dextræ.*—LUCAN.—“The wounds of civil war are deeply cut.” Its calamities are more afflicting, its evils more heart-rending, its consequences inflict deeper devastation on the soil, and greater miseries on its population, than any that can result from foreign contests.—M.D.
151. *Alterá manu fert lapidem, panem ostendit alterá.* (Lat.)—“In one hand he conceals a stone, while in the other he shews you bread.” In allusion to a character but too common, who, by professions of kindness, lures you into his toils, to accomplish your ruin, or seeks your confidence to betray you.—M.

152. *Alterius non sit qui suus esse potest.* HOR.—“ Let no man bind himself to serve another, who can afford to be his own master.” Independence, the kindest gift bestowed by Providence on man, cannot be too highly valued.—*M.*
153. ————— *Alterius sic*  
*Altera poscit opem res, et conjurat amicè.* HOR.—“ Thus, one thing requires the co-operation of the other, and they join in mutual and friendly aid.” The poet here alludes to that indispensable aid which genius, however naturally brilliant, should receive from study. But the passage may be applied to combinations of various descriptions.—*M.D.*
154. *Alter remus aquas, alter mihi radat arenas.* PROP.—“ With one of my oars let me act upon the water, while with the other I touch the sand.” Thus shall I avoid danger, by never launching out my bark upon the deep. Never going out of my depth.—*M.D.*
155. *Alter rixatur de lanâ sæpe caprinâ,*  
*Propugnat nugis armatus.* HOR.—“ Another will raise a violent quarrel about a lock of goat’s wool, and have recourse to arms for a mere trifle.” Some men have such a love for contention, that they will quarrel, even with their friend, for a matter devoid of all importance.  
 “ He strives for trifles and for toys contends,  
 And then in earnest, what he says defends.”  
*M.D.*
156. *Alter alterius auxilio eget.* SALL.—“ The one is in want of aid from the other.” Neither of the two positions proposed, could be maintained without mutual support. Men likewise require, reciprocally, assistance from each other, to afford which, whenever we possess the power, is one of our most sacred duties.—*M.D.*
157. *Altri tempi, altre cure.* (Ital.)—“ Other times, other cares.” The worldly cares of the present hour, are succeeded by those of the next.—*M.D.*
158. *Amabilis insania, mentis gratissimus error.* HOR.—“ An agreeable insanity, a delightful error of the mind.” The latter words are supposed to be spoken by a person who, having been cured of insanity, laments the absence of those agreeable wanderings of the mind, in which he had indulged when under the influence of his delirium.—*M.D.*
159. *Amantium iræ amoris redintegratio est.* TER.—“ The quarrels of lovers bring about a renewal of love.” The incidental disputes which generally spring from trivial causes, between persons strongly attached to each other, commonly end in a sincere and hearty reconciliation.—*M.D.*

160. *A ma puissance.* (Fr.)—"To my power." Motto of the earl of Stamford.—*M.D.*
161. *Amare et sapere viz Deo conceditur.* D. LAB.—"To be in love, and at the same time to act wisely is scarcely within the power of a god." It is scarcely necessary to add, that this is the sentiment of a heathen writer. When love enters, prudence adieu!!!—*M.D.*
162. *Ambiguas in vulgum spargere voces.* VIR.—"To spread ambiguous reports among the mob." To endeavour to produce excitement among the rabble, by doubtful and irritating suggestions.—*M.D.*
163. *Ambiguum pactum contra venditorem interpretandum est.* (Lat. Law Max.)—"A doubtful agreement is to be interpreted as against the seller." Thus, if a man grants a lease of his land for life, without reservation to himself of any thing existing on the premises, the grantee will have all; as, for instance, in the case of game, a rabbit-warren, &c.—*M.D.*
164. *Ame damnée.*—A French expression. "A d——d soul." A slave, a drudge, a fellow who will do any mean or dirty act for another, of whom he is said to be the *ame damnée*.—*M.D.*
165. *Ame de boue.* (Fr.)—"A soul of mud." A low, degraded creature. A wretch.—*M.D.*
166. *A mensâ et thoro.*—"From table and bed," or, as we say in English, from bed and board. A sentence of divorce, or separation of man and wife, issuing from the consistorial court, on account of acts of adultery which may have been substantiated against either party.—*M.D.*
167. *A merveille.* (Fr.)—"Wonderfully," astonishingly. Such a one has acquitted himself à merveille.—*M.D.*
168. *Amicitia semper prodest, amor et nocet.* D. LAB.—"Friendship is always productive of advantage, but love is prejudicial." Inasmuch as the former is the result of mature deliberation, while the other is too frequently the offspring of a blind passion, devoid of prudence, incapable of discrimination.—*M.D.*
169. *Amici qui diu abfuerunt, in mutuos ruunt amplexus.* (Lat.)—"Friends who have been long separated, rush forward mutually to embrace each other."—*M.*
170. *Amici vitium ni feras, prodis tuum.* PUB. SYR.—"Unless you make allowances for the foibles of your friend, you betray your own;" and you thereby subject yourself to the imputation of either wanting temper, or being lukewarm in your friendship.—*M.D.*
171. *Amicorum, magis quàm tuam ipsius laudem, prædica.* (Lat.)—"Expatriate rather in your friend's praise, than in your own." Nothing is more disagreeable than the society of a man, who always makes

himself the hero of his tale, and who is loud in extolling his own virtues.—*M.*

172. *Amicos res optimæ pariunt, adversæ probant.* PUB. SYR.—“Prosperity attracts friends, adversity proves them.”—*M.*
173. *Amicum ita habeas posse ut fieri hunc inimicum scias.* DECIM. LABER.—“Live with your friend as if you knew he would some day become your enemy.” This maxim, dictated by cold calculating selfishness, must ever be unjust towards a sincere friend if you have found one, and must eradicate all confidence from the mind of him who adopts it.—*M.*
174. ————— *Amicum*  
*Mancipium domino et frugi.* HOR.—“A servant faithful to his master, careful of his property.” “The faithful servant and the true.” CREECH.—*M.*
175. *Amicum perdere est damnorum maximum.* PUB. SYR.—“To be bereft of a friend is the greatest loss.”—*M.M.*
176. *Amicus certus in re incertâ cernitur.* ENNIUS.—“A real friend shows himself in doubtful circumstances.” Situations of peril or embarrassment prove a true friend. A friend in need is a friend indeed.—*M.M.*
177. *Amicus humani generis.* (Lat.)—“A friend to mankind.” Among those who have had a just claim to this honourable designation, the names of Franklin and Howard stand pre-eminent, to which two that of Davy is worthy to be conjoined; happy would it be, were there more aspirants to similar honours!!—*M.D.*
178. *Amicus magis necessarius quam ignis aut aqua.* PLUT.—“A friend is more necessary than fire or water.”—*M.*
179. *Amicus Plato, amicus Socrates, sed magis amica veritas.* (Lat.)—“Plato is my friend, so is Socrates, but truth is a friend I prize above both.” It is here to be understood that the person speaking, appreciates, as he ought, the value of his friend, but that he holds sacred the interests of truth which no inducement could tempt him to violate.—*M.D.*
180. *Amicus usque ad aras.* (Lat.)—“A friend even to the very altar.” i. e. to the point of being sacrificed, to the last extremity.—*M.D.*
181. *Amittimus iisdem modis quibus acquirimus.* (Jus. Antiq.)—“We lose by the same means by which we gain.”—*M.D.*
182. *Amittit meritò proprium, qui alienum appetit.* PHÆD.—“He who covets the property of another, deservedly loses his own.” We see without regret, covetous men, who have laid traps to plunder the unwary and unsuspecting, become victims, by the inauspicious issue of their own dishonourable projects.—*M.D.*

183. *Amo.* (*Lat.*)—"I love." Motto of duke of Buccleugh and lord Montague.—*M.D.*
184. *Amor patriæ.* (*Lat.*)—"The love of one's country." That innate attachment which the natives of every clime feel for the soil on which they first drew the breath of life.—*M.D.*
185. *Amor tutti equaglia.* (*Ital.*)—"Love reduces all to one common level."—*M.D.*
186. ————— *Amores*  
*De tenero meditatur ungui.* HOR.—"She meditates amours even from her infancy."  
 "Love from her tender years her thoughts employed."  
*M.*
187. *Amoris stimuli.* (*Lat.*)—"The impulses of love."—*M.*
188. *Amoto quæramus seriâ ludo.* HOR.—"Jesting apart, let us give our minds to serious matters."  
 ————— Let us now  
 With graver air our serious theme pursue,  
 And yet preserve our moral full in view. FRANCIS.  
*M.D.*
189. *Amour, amour, quand tu nous tiens,*  
*On peut dire adieu prudence.* (*Fr.* LA FONTAINE.)  
 "O love, when thou gettest dominion over us, we may bid good bye to prudence."—*M.D.*
190. ————— *Amphora cæpit*  
*Institui : currente rotâ cur urceus exit ?* HOR.—"He had begun to form a large jar ; why, (the wheel going round), does it come out a poor pitcher?" The metaphor is taken from the potter's wheel. The quotation is pointed at those, who, having boasted that they would produce something *fine*, show, at last, something poor and insignificant.—*M.D.*
191. *Ampliat ætatis spatium sibi vir bonus ; hoc est*  
*Vivere bis vitâ posse priore frui.* MAR.—"A good man increases the period of his own life ; it is to live twice, when we can contemplate with satisfaction the retrospect of our past life." This must be the most sublime enjoyment of which the human mind can be susceptible, as none other can so much exalt us in our own good opinion, or inspire us with so much confidence in the hope of being able "to render our *last account* with joy."—*M.D.*
192. *Ἀνάγκη οὐδὲ θεοὶ μάχονται.* *Ananche oude theoi machontai.* (*Gr. Prov.*)  
 —"Even the gods themselves do not oppose that which is necessary."—*M.D.*
193. *Ancora non si gettasi nel fiume della vita, essa trasporta egualmente*



*colui che si dibutte contro il suo corso, e quegli che vi si abbandonna spontaneamente. (Ital.)*—"Man does not cast anchor in the river of life. Its stream carries along equally those who struggle against its current, and those who commit themselves unresistingly to its wave."—*M.*

194. *An ideo, tantum venis ut exires ?* MAR.—"What then are you come in, only to go out again?" Will you not stay some time with me?—*M.*

195. *A nemico che fugge, fa un ponte d'oro. (Ital.)*—"For an enemy who is flying from you, make a bridge of gold." You thereby avoid the dangers that might attend a battle waged in despair, if his retreat was cut off. A fight for existence.—*M.D.*

196. *Anglia cur tantum jactat Trafalgaris undas  
Et mihi direptas ambitiosa rates ?  
Amisi classem, at Nelsonum perdidit illa !  
Damna tulit victrix sic graviora meis ;  
Ætas restituet mihi non longinqua carinas,  
Nelsoni huic referent secula nulla parem. (Lat.)*—"Why should ambitious England boast of Trafalgar's waves, and my ships which she has seized? I have lost my fleet, but she has to bewail her NELSON. Thus, though victorious, her loss is more grievous than mine; a period not remote may re-establish my naval power, but no future age will ever produce NELSON'S equal." France is here supposed to speak.

Though the above is not perhaps legitimately entitled to a place in this work, having accidentally met it, I thought that my insertion of it might escape censure, my object being to rescue from oblivion a tribute to the memory of the valiant NELSON.—*M.*

197. *Anglice. (Lat.)*—"In English," or, conformably to the English fashion or custom.—*M.D.*

198. *Anguillam caudâ tenes. (Lat. Prov.)*—"You hold an eel by the tail." Your opponent is an active slippery fellow, and if you do not hold him fast, and watch him closely, he will slip through your fingers.—*M.M.*

199. *Anguis in herba latet. (Lat.)*—"The snake lies hidden in the grass." A hidden danger lies before you, or an evil design, which you ought to guard against with prudence and circumspection.—*M.M.*

200. *Angusta utitur fortuna. CIC.*—"He is in narrow circumstances." His means are small.—*M.*

201. *Angusta via est quæ ducit ad vitam. (Lat.)*—"Narrow is the path which leads to life."—*M.*

202. *Animal implume bipes. (Lat.)*—"An animal having no feathers, and

two legs." This very imperfect description of man, was given by Plato, and attracted the ridicule of Diogenes, who wittily, and in derision, introduced into the school, as if to demonstrate Plato's theory, a cock which he had caused to be despoiled of all his feathers, and exhibiting it among the students, he contemptuously asked, "if that was Plato's man?"—*M.D.*

203. *Animi cultus quasi quidam humanitatis cibus.* CIC.—"Cultivation is as essential to the mind as the supply of food is to the body."—*M.M.*

204. *Animo et fide.* (*Lat.*)—"By courage and faith." Motto of the earl of Guilford.—*M.D.*

205. *Animo, non astutiâ.* (*Lat.*)—"By courage not by craft." Motto of duke of Gordon, as earl of Norwich.—*M.D.*

206. —————*Animoque supersunt*  
*Jam prope post animam.* SIDON. APOL.—"They display courage to the last extremity," even after they have nearly ceased to breathe.—*M.D.*

207. *Animum picturâ pascit inani.* VIRG.—"He occupies his mind with a vain picture." He amuses himself in delusive contemplations. This passage has also been applied to dilettanti, or connoisseurs, picture-fanciers.—*M.M.*

208. —————*Animum rege, qui nisi paret*  
*Imperat.* HOR.—"Keep your passions in subjection, which, unless they obey, will govern you." We should endeavour so to controul our passions, as to have them obedient to our reason. They will otherwise ever involve us in most disagreeable predicaments.—*M.M.*

209. *Animus conscius se remordet.* (*Lat.*)—"A mind conscious of guilt reproaches itself."—*M.*

210. *Animus furandi.* (*Law Lat.*)—"The design to steal." He mounted that horse, *animo furandi*, with the intention of stealing him.—*M.D.*

211. *Animus homini, quicquid sibi imperat, obtinet.* (*Lat.*)—"The human mind can accomplish whatever it is determined to effect. Patience and perseverance surmount every difficulty."—*M.*

212. *Animum illius fregit hæc calamitas.* CIC.—"His mind is broken down by this calamity."—*M.*

213. *Animus non deficit æquus.* (*Lat.*)—"An even mind never is prejudicial." Motto of Lord Gwydyr, but taken from Horace. Ep. 12. l. 1. v. 30.—*M.D.*

214. —————*Animus quod perdidit optat,*  
*Atque in præteritâ se totus imagine versat.* PETRON. ARBITER.—

“The mind still wishes for what it has lost, and dwells in remembrance on that which is past.” The contemplation of lost opportunities most men revert to with cause for self-reproach.—*M.D.*

215. *Animus tamen idem.* (*Lat.*)—“My mind, however, is still unchanged.” Motto of earl Tyrawley.—*M.D.*

216. *An nescis longas regibus esse manus?* OVID.—“Do you not know that kings have long hands?” That they grasp at every thing that they desire.—*M.D.*

117. *Anno Christi.*—“In the year of Christ.” This is synonymous with *Anno Domini.*—*M.*

218. *Anno Domini.*—“In the year of our Lord.” The period from which we date the commencement of the Christian *Æra.*—*M.D.*

219. *Anno mundi.* (*Lat.*)—“In the year of the world.” Reckoning from the creation of the world.—*M.*

220. *Annus inceptus habetur pro completo.* (*Lat.*)—“A year entered on is reckoned as completed.”—*M.D.*

221. *Annus mirabilis.* (*Lat.*)—“The wonderful year.” The year of wonders.—*M.D.*

222. *An quisquam est alius liber, nisi ducere vitam Cui licet, ut voluit?* PER.

“Is any man to be considered free, except it is he who enjoys the power of spending his life in whatever manner he may please?” It is the very essence of that liberty guaranteed by the unrivalled constitution under which we live, (a liberty dear to the heart of every Briton) that every man shall do whatever his habits or his disposition may prompt him to, provided he does it without violating the law, or injuring another.—*M.D.*

223. *Ante meridiem.* (*Lat.*)—“Before noon.”—*M.*

224. *Ante tubam trepidat.*—“He trembles before the trumpet sounds.” Before the signal of battle.—*M.D.*

225. *Ante victoriam canere triumphum.* (*Lat.*)—“To celebrate a triumph before victory.” Vulgo, to reckon your chickens before they are hatched.—*M.*

226. *Antiquū homo virtute ac fide.* TER.—“A man of long-known virtue and fidelity.” Or, of that honesty and good faith, which has at all times been ascribed to our primæval predecessors.—*M.D.*

227. *Antiquam obtinens.* (*Lat.*)—“Possessing antiquity.” Motto of lord Bagot.—*M.D.*

228. *A outrance.* (*Fr.*)—“To an outrageous extent.” Applied to describe a contest between two antagonists who were each determined to

conquer or to die. Also to dress, or to any custom or habit which is carried to an extravagant pitch.—*M.D.*

229. *A pas de géant.* (*Fr.*)—"With a giant's step." A phrase not uncommonly applied by the French, to describe their national progress and prowess in war, in arts, and manufactures; and which savours strongly of that spirit of exaggeration and gasconade, which forms one of the principal features in the character of that people. *Nous avançons à pas de géant.* "With hasty strides; irresistibly."—*M.D.*
230. *A peindre.* (*Fr.*)—"Fit to be painted." A proper model for a painter to copy. It is very commonly said of a man, woman, or any other animal, that they are *faits à peindre*.—*M.D.*
231. *Aperit præcordia Liber.* *HOR.*—"Bacchus (wine) opens the heart."—*M.*
232. *Apertè mala cum est mulier, tum demum est bona.* (*Lat. Prov.*)—"When a woman is openly bad, then she is good." This is spoken comparatively, implying that a state of open undisguised dissoluteness, is preferable to the hypocrisy that would endeavour to deceive the world, by concealing vicious habits, in which she was still clandestinely indulging.—*M.D.*
233. *Aperto vivere voto.* *PER.*—"To live with every wish laid open." Without concealment of any of our propensities. The motto adopted by the earls of Aylesford.—*M.D.*
234. *Apes complent melle favos.* *TIBULL.*—"The bees fill their combs with honey."—*M.*
235. *A posteriori.* (*Lat.*)—"From the latter."—*M.D.*
236. *Apparent rari nantes in gurgite vasto.* *VIR.*—"A few appear, swimming in the boundless ocean." This phrase, used by the poet to describe the unfortunate mariners of Æneas's fleet, emerging from the waves, when shipwrecked, is sometimes applied by modern critics to literary productions, where a few valuable passages are found, but almost inextricable from a mass of mere chaff, with which they are confounded.—*M.M.*
237. *Appetitus rationi pareat.* (*Lat.*)—"Keep your appetites (desires) ever under the control of your reason." Motto of earl Fitzwilliam.—*M.D.*
238. *Appui.* (*Fr. Mil. Term.*) The *point d'appui*, means "the point to lean on." The support or defence on which you rest the safety of one of your wings; as, a wall, a house, or any other obstacle that may cover your flank from being attacked by the enemy.—*M.D.*
239. *A priori, &c.* *D. E. Macdonald Esq.,* the very learned, and original compiler of the first Dictionary of Quotations, to whose indefati-

gable perseverance and research the public are much indebted, gives a logical definition of the terms *a priori*, and *a posteriori*, which cannot be better given than in his own words.—*M.D.*

240. *A priori, a posteriori.* (*Lat.*)—"From the former; from the latter." Phrases which are used in logical argument, to denote a reference to its different modes. The schoolmen distinguished them into the *propter quod*, wherein an effect is proved from the next cause, as, when it is proved that the moon is eclipsed, because the earth is then between the sun and the moon. The second is, the *quia*, wherein the cause is proved from a remote effect; as, that plants do not breathe, because they are not animals; or, that there is a God, from the works of the creation. The former argument is called demonstration *a priori*, the latter demonstration *a posteriori*. Macdonald's Dict. A. P.—*M.D.*
241. *A propos.* (*Fr.*)—"To that purpose." At a fortunate moment, at a lucky time, seasonably, well recollected. Such a thought has occurred to me *très apropos*.—*M.D.*
242. *Aqua fortis.* (*Lat.*)—"Strong water." *Aqua regia.* "Royal water." Chemical preparations well known as the most powerful solvents of metals, the latter dissolving gold itself; which being termed a royal metal, the same designation has been assigned to its solvent.—*M.D.*
243. *A quatre épingles.* (*Fr.*)—"With four pins." A man whose dress is distinguished by an affectation of superior *dandyism*, is said to be *mis à quatre épingles*, or, *tiré à quatre épingles*, or as the English say, just come out of a band box. This saying may probably have been adopted from the custom of adjusting the neckcloth with four pins, practised by the exquisites of Paris.—*M.D.*
244. *Aquæ guttæ saxa excavant.* (*Lat.*)—"Drops of water make hollows in stones;" i. e. by continually dropping.—*M.*
245. *Aquila non capit muscas.* (*Lat.*)—"The eagle does not catch flies." Casti, an Italian poet, pensioned by the empress Catherine of Russia, having been obliged to fly from her court for having written a scurrilous poem (*Poema Tartara*) in which he made severe animadversions on the Czarina and her two favourites, took refuge in the court of Joseph, the second emperor of Austria; and this monarch having asked him "whether he was not afraid of being punished there as well as in Russia, for having insulted his high friend and ally?" The bard readily replied, *Aquila non capit muscas*; this anecdote is taken from M'Donald's Dictionary.—*M.M.*
246. *A raconter ses maux, souvent on les soulage.* (*Fr.*)—"In imparting to another the circumstances of our misfortunes, we often feel them lightened."—*M.D.*

247. *Aranearum telas texere.* (Lat.)—"To weave a spider's web." Metaphorically, to support an argument by sophistry.—M.D.
248. *Arbiter bibendi.* (Lat.)—"The arbitrator of drinking." The toast master.—M.
249. *Arbiter elegantiarum.* (Lat.)—"Arbitrator of the elegancies." Applied commonly to the person who, in any public place, decides on any matter of taste or form; as, for instance, a master of the ceremonies.—M.D.
250. *Arbiter hic igitur sumtus de lite jocosa.* OVID.—"He was therefore chosen as the arbitrator in the amusing controversy."—M.D.
251. *Arbore dejecta qui vult ligna colligit.* JUV.—"The tree being thrown down, every person gathers the wood." The meanest, the weakest creature may triumph even over majesty when it is overthrown.—M.M.
252. —————*Arcades ambo*  
*Et cantare pares, et respondere parati.* VIRG.—"Both Arcadians, equally skilled in the song and in the response." The poet speaks of two contending shepherds.—M.D.
253. *Arcana imperii.* (Lat.)—"State secrets." The mysteries of governing.—M.D.
254. *Arcanum.* (Lat.)—"A secret." The grand *arcanum* or philosopher's stone.—M.D.
255. *Arcanum demens detegit ebrietas.* VIRG.—"Mad drunkenness reveals every secret." A person in a state of intoxication lays aside all reserve.—M.D.
256. *Arcanum neque tu scrutaberis ullius unquam,*  
*Commissumque teges et vino tortus et ira.* HOR.—"Never pry into the secrets of others, and conceal whatever is confided to you, though tempted by the influence of wine, and by passion to reveal it."—M.M.
257. *Ἀρχὴ ἡμῶν παντός.* *Arche hemisu pantos.* HESIOD.—"The beginning is the half of the whole." The most appropriate illustration of this, is to be found in our own proverb, "well begun is half done."—M.D.
258. *Arcum intensio frangit, animum remissio.* PUB. SYR.—"Straining breaks the bow, relaxation unhinges the mind." As the bow, if overstrained, will break, so the mind, by too much relaxation and idleness, will lose its natural power and elasticity, and cease to be susceptible of improvement by instruction.  
*Arcus nimis intensus rumpitur.* (Lat. Prov.) *L'arco nimo tesosirrompe.* (Ital. Prov.)—M.D.

259. *Ardeat ipsa licet, tormentis gaudet amantis.* JUV.—“Although she herself may burn, she rejoices at the torments which her lover suffers.”

“ Though equal pains her peace of mind destroy,  
A lover's torments give her spiteful joy.”

M.D.

260. *Ardentia verba.* (Lat.)—“Ardent expressions.” Expressions of great warmth and ardour. One of our poets in a strain of poetical hyperbole, speaks of “thoughts that glow, and words that burn.”—M.D.

261. ————— *Ardua cervix*

*Argutumque caput, brevis alvus, obesaque terga,*

*Luxuriatque toris animosum pectus.* VIRG.—“A firm neck, a tapering head, a short compact body, loins full and round, and a high spirit manifest in every muscle.” A fine description of a horse.—M.

262. *A re decedunt.* (Lat.)—“They go from the point.” They introduce irrelevant matter.—M.

263. *Arescit gramen veniente autumn.* (Lat.)—“The grass withers at the approach of autumn.”—M.

264. *A rez de chaussée.* (Fr.)—“Even with the ground.” On a level with the street, or pavement.—M.D.

265. *Argent comptant.* (Fr.)—“Ready money.” Prompt payment; money counted down.—M.D.

266. *Argillâ quidvis imitaberis udâ.* (Lat.)—“You may imitate any thing you please in moist clay.”—M.D.

267. *Argumentum ad hominem.* (Lat.)—“An argument direct to the man.” An argument, the force of which consists in its personal application.—M.D.

268. *Argumentum ad ignorantiam.* (Lat.)—An argument founded on the ignorance displayed by your adversary, of the facts or circumstances of the case.—M.D.

269. *Argumentum ad judicium.* (Lat.)—“An argument to the judgment.” This, says Mr. Locke, is an appeal made to proofs drawn from any of the established foundations of knowledge.—M.D.

270. *Argumentum ad verecundiam.* (Lat.)—“An argument to modesty.” An appeal to the regard to decency, which you may suppose the person to feel whom you address.—M.D.

271. *Argumentum bacculinum.* (Lat.)—“The argument of the stick.” Convictions enforced by drubbing, nolens volens. Club Law.—M.D.



272. *Argutos inter strepit anser olores.* VIR.—“The goose gabbles among the screaming swans.”

“He gabbles like a goose amidst the swan-like quire.”

M.

273. *Ἀριστον μετρον.* (Gr.) *Ariston metron.*—“The middle course is the best.” Cleobulus, one of the seven wise men of Greece, was the author of this saying, which our every day experience in the common walks of life, must convince us is founded in wisdom and truth.—M.D.

274. *Arma cerealia.* (Lat.)—“The arms of Ceres.” A term comprehending the various manual implements of husbandry: as, the spade, shovel, scythe, sickle, &c. &c.—M.

275. *Arma tenenti omnia dat, qui justa negat.* LUCAN.—“He who withholds that which he knows to be just, grants every thing to his opponents, if they have arms in their hands.” He who acts unjustly, being devoid of principle, he must be deficient in that confidence and courage which a consciousness of rectitude inspires, and he will, therefore, concede every thing to the man who possesses the power to intimidate him.—M.D.

276. *Arrectis auribus.* (Lat.)—“With ears pricked up.”—M.D.

277. *Ars est celare artem.* (Lat.)—“It is the height of art to conceal art.” The painter and the player, for instance, finds that to conceal the deception, is to bring his performance to perfection so near to nature that the spectator is deceived.—M.D.

278. *Ars est sine arte, cujus principium est mentiri, medium laborare, et finis mendicare.* (Lat.)—This quotation gives a useful exposure of the result of the pursuit of alchemy, the fruitless search after the philosopher’s stone. “An art without art, of which the beginning is founded in falsehood, its middle in labour, and its end in beggary.”—M.D.

279. *Artes honorabit.* (Lat.)—“He will honor the arts.”—M.D.

280. *Artus confecti languent.* LUCRET.—“Their (or his or her) wasted limbs become languid.” Motto of the Irish Baron Coleraine.—M.

281. *Asinus asino, et sus sui pulcher.* (Lat.)—“An ass to an ass, seems beautiful: a swine to a swine.” So one blackmoor sees in another beauties to which we are insensible.—M.

282. *Asinus portans mysteria.* ARISTOPH.—“An ass (a foolish fellow) affecting to be mysterious.”—M.

283. *A solis ortu usque ad occasum.* (Lat.)—“From the rising of the sun even to its setting.” From morning till night.—M.

284. *Asperæ facetiæ, ubi nimis ex vero traxére, acrem sui memoriam re-*

*linquunt*. TACITUS.—“Cutting jests, especially when the satire is true, inflict a wound which is not soon forgotten.” The indulgence of a satirical disposition is always dangerous; it betrays a malicious spirit, a bad heart, and it often creates enmities and dislikes which no lapse of years can soften down, and death alone can extinguish.—*M.D.*

285. *Asperitas agrestis et inconcinna*. HOR.—“A vulgar, coarse asperity,” often seen in low-bred uneducated men.

“A clownish roughness and unkindly, close,  
Unfriendly, stiff, and peevishly morose.” CREECH.—*M.*

286. *Asperius nihil est humili, cum surgit in altum*. CLAUD.—“Nothing is more harsh than a low-bred fellow, when he suddenly attains an elevated station.” All experience proves this to be an apophthegm so true, that it is quite incontrovertible when applied to the general mass of mankind; and it is well illustrated by the common homely expression, “Set a beggar on horseback, &c &c.”—*M.D.*

287. *Aspettare e non venire,  
Stare in letto e non dormire,  
Ben servire e non gradire,  
Son tre cose da morire*. (*Ital. Prov.*)—“To expect a person who does not come, to lie in bed and not to be able to sleep, to serve faithfully and not to be promoted, are three things sufficient to make a man die.”—Three of the “miseries of human life.”—*M.D.*

288. *Assai ben balla, a chi fortuna suona*.—(*Ital. Prov.*)—“He may well dance who has fortune for his fiddler.” Prosperity lightens the heels as well as the heart.—*M.*

289. *Assiduità genera facilità*. (*Ital.*)—“Diligence makes all things appear easy.”—*M.*

290. *Assumpsit*. (*Lat. Law Term.*)—He assumed. He engaged to pay. An action founded on a verbal engagement.—*M.D.*

291. *Ast alii sex, et plures, uno conclamant ore*. JUV.—“Six others, and more, unite in a joint vociferation.”

“Six more at least join their consenting voice.”—*M.*

292. *Astra castra, numen lumen*. (*Lat.*)—“The stars are my camp, the Deity my light.” This quibble on words is taken as his motto by the Earl of Balcarras.—*M.D.*

293. *Astra regunt homines, sed regit astra Deus*. (*Lat.*)—“The stars rule mankind, but God governs the stars.” This quotation refutes the theories of those assuming the title of judicial astrologers.—*M.D.*

294. *Astrietus necessitate*. (*Lat.*)—“Compelled by necessity.” Straitened by his necessities.—*M.*

295. *A tatons.* (Fr.)—"Groping." Feeling the way, as in the dark, often metaphorically applied to those who suffer themselves to be guided by chance in their pursuits, or the management of their affairs.—*M.D.*
296. *At hæc etiam servis semper libera fuerunt, timerent, gauderent, dolerent, suo potius quam alterius arbitrio.* TULL. EPIST.—"Even slaves enjoy the privilege to fear, to rejoice, to grieve, at their own pleasure, and not at the will of another."—The body may be coerced, but the movements of the human mind no human power can controul.—*M.*
297. *A tort et à travers.* (Fr.)—"Wrong and across." At random, by chance.—*M.D.*
298. *A tout venant.* (Fr.)—"To any one I meet." To whoever comes in my way.—*M.D.*
299. *At pulchrum est digito monstrari et dicier, Hic est.* PERSIUS.—"It is gratifying to be pointed at with the finger, and to have it said, that is the man." The love of notoriety is a passion common to us all, and when we seek to obtain it by means in themselves laudable and just, and especially if they are useful to our country or to our fellow-creatures, the pursuit is commendable and honourable to any man.—*M.D.*
300. *Atque Deos atque astra vocat crudelia mater.* VIR.—"And his mother accuses the gods, and all the stars of cruelty." The poet thus describes the transports of Daphnis's grief on hearing of the death of her son.—*M.*
301. *At spes non fracta.* (Lat.)—"But my hope is not broken." Motto of Earl of Hopetoun.—*M.D.*
302. *Au bon droit.* (Fr.)—"To the just right." Motto of the Earl of Egremont.—*M.D.*
303. *Au bout de son Latin.* (Fr.)—"At the end of his Latin." Applied metaphorically to a man who is driven to the end of his argument, and has nothing more to say; or who is, according to the homely phrase, "at the end of his tether." This was probably originally applied to some ignorant student, who had learned a few phrases of Latin by rote, but on being examined, he was soon *au bout de son Latin*.—*M.D.*
304. *Au bout du compte.* (Fr.)—"At the close of the account." On the winding up of the business; after all.—*M.M.*
305. *Auctor pretiosa facit.* (Lat.)—"The giver makes the gift precious." Motto of the Earl of Buckinghamshire. The estimation in which we hold the giver, enhances the value of every gift.—*M.D.*
306. *Aucun chemin de fleur, ne conduit à la gloire.* LA FONT.—"A flowery

path is never that which conducts us to glory." Difficulties and dangers to be combated by perseverance; arduous enterprises to be consummated by valour and prudence; disappointment and even defeat to be borne with patience and resignation; resistance to be overcome by resolution and constancy, by firmness and good conduct; these are the obstacles that beset the path to glory, these the qualifications by which they are to be surmounted, and through the energetic exertion of which we can alone hope to enter her shrine.—*M.D.*

307. *Audaces fortuna juvat timidosque repellit. (Lat.)*—"Fortune favours the bold, and abandons the timid." Conduct intrepid and decisive often ensures success, where failure would have been the consequence of measures less vigorous and active.—*M.D.*

308. *Audacter et sincerè. (Lat.)*—"Boldly and sincerely." Motto of the Earls of Powis and Clare —*M.D.*

309. ———— *Audax omnia perpeti*  
*Gens humana ruit per vetitum et nefas. HOR.*—"Bold to perpetrate every species of crime, mankind rushes into every thing that is wicked and forbidden." An appropriate motto to any philippic, against the vices and dissoluteness of the age.—*M.M.*

310. *Aude aliquid brevibus gyaris et carcere dignum,*  
*Si vis esse aliquis. Probitas laudatur et alget. JUV.*—"Dare to commit some act worthy of transportation, or a prison, if you wish to acquire notoriety. Virtue is praised while it is left neglected to shiver with cold."—*M.D.*

311. *Audendo magnus tegitur timor. LUCAN.*—"A display of courage often covers real cowardice." The coward blusters and makes a noise, while inwardly he trembles.—*M.D.*

312. *Audentes fortuna juvat. VIR.*—"Fortune favours the resolute."—*M.*

313. *Au désespoir. (Fr.)*—"In despair." A term often applied by the French to trivial circumstances, which by an Englishman would scarcely be noticed as subjects of momentary regret. When an Englishman says, in compliance with the rules of etiquette, that he is *sorry*, (for instance) to give you the trouble of performing for him any trifling act, the Frenchman declares himself to be "*au désespoir*."—*M.D.*

314. *Audi alteram partem. (Lat. Prov.)*—"Hear the other side of the question." Listen to what each party may be able to advance, otherwise you cannot be sure that your decision will be impartial or just.—*M.D.*

315. *Audiet pugnas, vitio parentum,*  
*Rara juvenus. HOR.*—"Young men become scarce by war, will hear of battles waged for their fathers' crimes."

“ Posterity thinn’d by their father’s crimes,  
Shall read with grief the story of their times.”—*M.*

316. *Audire, atque togam jubeo componere quisquis  
Ambitione malá, aut argenti pallet amore,  
Quisquis luxuriá.* HOR.—“ Sit still and hear, whoever is pale  
through foul ambition, or the love of money, or through luxurious  
living.”

“ Sit still and hear, those whom proud thoughts do swell,  
Those that look pale by loving coin too well,  
Whom luxury corrupts.” CREECH.—*M.*

317. *Audire est operæ pretium.* HOR.—“ It is worth while to listen.” I  
am about to relate a thing which merits your attention.—*M.D.*

318. *Auditá querelá.* (*Law Phrase.*)—“ The cause of quarrel having been  
investigated.”—*M.D.*

319. *Auditque vocatus Apollo.* VIR.—“ And Apollo hears when invoked,”  
—is auspicious to poets who invoke his muse-inspiring protection.  
—*M.D.*

320. *A fonds.* (*Fr.*)—“ Thoroughly; to the bottom.” I know the man  
*à fonds*, I am thoroughly acquainted with his character. I have  
learned the language *à fonds*, grammatically.—*M.D.*

321. *Aula regis.* (*Lat.*)—“ The court of the king.” A court which, in  
former days, accompanied the king wherever he went. The original  
of the present Court of King’s Bench.—*M.D.*

322. *Au pis aller.* (*Fr.*)—“ At the worst.” Let the worst happen that  
can.—*MD.*

323. *Au plaisir fort de Dieu.* (*Fr.*)—“ At the powerful disposal of God.”  
Motto of the Earl of Mountedgecomb.—*M.D.*

324. *Aura popularis.* (*Lat.*)—“ The popular buzz.” The short-lived  
breath of popularity. It is said of a man who has the mob upon his  
side, that he has caught the *aura popularis*.—*M.D.*

325. *Aurea mediocritas.* (*Lat.*)—“ The happy state of mediocrity.” The  
golden mean between great wealth and poverty. The object of  
this quotation is beautifully expressed in the thirtieth chapter of  
Proverbs, where Agur says, “ Give me neither poverty nor riches,  
feed me with food convenient for me, lest I be full and deny *thee*,  
and say, Who is the Lord? or lest I be poor and steal, and take the  
name of my God in vain.”—*M.D.*

326. *Aurea ne credas quæcunque nitescere cernis.* (*Lat.*)—“ Do not suppose  
every thing bright to be gold.” All is not gold that glitters. Ap-  
plied metaphorically as a caution to men of a too sanguine tem-  
perament, not to build their hopes of prosperity on a slippery  
foundation. During an election at Bristol a Mr. Goold, an apo-

thecary, found this proverb chalked one morning on the shutters of his shop-window: "All is not gold that glisters."—*M.*

327. *Auream quisquis mediocritatem*

*Diligit, tutus caret obsoleti*

*Sordibus tecti, caret invidendâ*

*Sobrius aulâ.* HOR.—"Whoever delights in a state of golden (happy) mediocrity, avoids in safety the dirt of an old house, while he wisely escapes the cares of a splendid establishment." All experience proves that the greatest share of human happiness is enjoyed by those who possess affluence without superfluity, and can command the *comforts* of life without plunging into its luxuries.—*M.M.*

328. *Auribus teneo lupum.* TER.—"I hold a wolf by the ears." If I quit my hold he will destroy me, yet I shall not be able long to retain him. Mr. Macdonald assigns the following origin to this term. "This is similar to our English phrase of catching a Tartar," which is supposed to have arisen from a trooper meeting a Tartar in the woods, and exclaiming that he had caught one. To the exclamation of his companions, "bring him along with you," the reply was, "I can't"—"then come yourself"—"he won't let me." The meaning is to represent a man grappling with such a difficulty, that he knows not how to advance or recede.—*M.D.*

329. *Auri sacra fames.* VIR.—"The accursed thirst after gold."—*M.D.*

330. *Auro pulsa fides, auro venalia jura,*

*Aurum lex sequitur, mox sine lege pudor.* PROPER.—"By gold good faith is driven away, laws are made subservient to gold, the law follows gold, and soon modesty will find no protection." The spirit of venality is more or less to be traced in all human institutions.—*M.D.*

331. *Aurum e stercore.* (Lat.)—"Gold from dung." Valuable passages extracted from a medley of literary trash.—*M.D.*

332. *Aurum omnes, victâ jam pietate, volunt.* PROP.—"All men now contend for gold, true piety being banished from the world." Wealth is now become the sole ground of claim to respect or consideration among men.—*M.D.*

333. *Aurum per medios ire satellites*

*Et perrumpere amat saxa, potentius*

*Ictu fulmineo.* HOR.—"Gold delights in corrupting the fidelity of guards, and in breaking through stone walls, more powerful than the shock of thunder."—*M.*

334. *Auspicium melioris ævi.* (Lat.)—"A prospect of better times." Motto of the duke of St. Alban's.—*M.D.*

335. *Aussitot dit, aussitot fait. (Fr. Prov.)*—"No sooner said than done."  
—M.D.
336. *Aut amat, aut odit mulier; nil est tertium.*—"A woman either loves you or hates you, she knows no medium." The female mind is susceptible of the most ardent attachment; but if, from real, or sometimes fancied, ill-treatment, the ardour of that attachment should be diminished, it is too frequently transformed into violent aversion, perhaps into unmitigated hatred.—M.M.
337. *Autant en emporte le vent. (Fr.)*—"So much of it as the wind carries away." All idle talk.—M.D.
338. *Aut Cæsar aut nullus. (Lat.)*—"I will be a Cæsar or nobody." I will attain the highest station, or perish in the attempt. A laudable ambition which, if properly directed, must lead to deeds of the most distinguished heroism.—M.D.
339. *Aut insanit homo, aut versus facit. HOR.*—"Either the man must be insane, or he is turned poet." He must either be actually mad, or he has been infected by a mad poet.—M.D.
340. *Aut nunquam tentes, aut perfice. (Lat.)*—"Either never attempt a thing, or accomplish it." Motto of duke of Montague and V. Sackville.—M.M.
341. *Auto da fé. (Span.)*—"An act of faith." A name formerly given to the ceremony of piously consuming at the stake Jews and Heretics, for the love of God, and to evince the pure and Christian-like spirit of the Popish religion.—M.D.
342. *Aut prodesse volunt aut delectare poetæ,  
Aut simul et jucunda et idonea dicere vitæ. HOR.*—"The design of poets is either to instruct or to amuse; and to inculcate at the same time maxims which are agreeable and becoming."—M.
343. *Autrefois acquit. (Fr.)*—"Formerly acquitted." A culprit who is again arraigned for a crime for which he had before been tried and acquitted, has a right to put in a plea of *autrefois acquit*, on exhibiting a proof of which he must be discharged, as the British laws never allow a person to be twice tried for the same offence.—M.D.
344. *Autumnus—Libitinæ quæstus acerbæ. HOR.*—"Autumn—the harvest of the direful Libitina." Autumn was accounted a sickly season, and Libitina was the goddess of funerals, or death.—M.D.
345. *Aut vincere aut mori. (Lat.)*—"Either to conquer or to die." Motto of the duke of Kent.—M.D.
346. *Aux abois. (Fr.)*—"At the point of death."—M.
347. *Auxilia humilia firma consensus facit. DECIM. LABER.*—"Concord gives efficiency to the most humble aids." Union gives strength.—M.D.



348. *Avalanche*. (Fr.)—"Immense masses of consolidated snow and ice, which are loosened, when thaws take place, from the precipices to which they had been attached, on the sides of the Alps or other mountains, hurling destruction in their progress."—*M.D.*
349. *Avaler des couleuvres*. (Fr.)—"To swallow snakes." A man who is obliged to submit to insults, is said *avalier des couleuvres*. As parasites and toad-eaters bear the ill-humours of him whom they flatter and live upon.—*M.D.*
350. *Avance*. (Fr.)—"Advance." Motto of the earl of Portmore.—*M.D.*
351. *Avarus, nisi cum moritur, nil rectè facit*.—"A miser, until he dies, does nothing right."—*M.*
352. *Avec de la vertu, de la capacité, et une bonne conduite, l'on peut être insupportable; les manières que l'on néglige comme de petites choses, sont souvent ce qui fait que les hommes décident de vous en bien ou en mal; une légère attention à les avoir douces et polies, prévient leur mauvais jugement*. LA BRUYERE—"Although a man may possess virtue, talent, and good conduct, he may nevertheless be disagreeable. There is a certain fashion in manners, which is too often neglected as of no consequence, but which frequently becomes the basis on which the world will form a favourable or an unfavourable opinion of you; and a little attention to render them engaging and polished, will prevent others from entertaining prepossessions respecting you, which in their consequences may operate greatly to your disadvantage."—*M.M.*
353. *A verbis legis non est recedendum*. (Lat. *Law Max.*)—"There can be no departure from the words of the law." Even the judge must not attempt to give to a statute any forced interpretation contrary to the obvious meaning of the words in which it is expressed —*M.D.*
354. *Avia Pieridum peragro loca, nullius antè  
Trita solo, juvat integros accedere fontes  
Atque haurire*. LUCRET.—"I wander through the solitary retreats of the Muses, untrodden before by other feet, with rapture I approach their untouched fountain, and quench my thirst."
- "Inspired I trace the Muses' seats,  
Untrodden yet; 'tis sweet to visit first  
Untouched and virgin streams, and quench my thirst." CREECH.
- M*
355. *Avidis natura parum est*. SEN.—"All the gifts of nature are insufficient to satisfy a covetous man."—*M.*
356. *Aviendo pregonado vino, venden vinagre*. (Span. *Prov.*)—"After having praised their wine they sell vinegar." This may be applied to

those who, having vaunted of their prowess, and extolled their own performance, are found greatly deficient when brought to trial.—*M.D.*

357. *A vinculo matrimonii.* (*Lat.*)—"From the bonds of matrimony." —*M.D.*

358. *Avi numerantur avorum.* (*Lat.*)—"I boast of a long train of ancestors." Motto of lord Grantley.—*M.D.*

359. *Avise la fin.* (*Fr.*)—"Weigh well the end." Motto of the Scotch earl of Cassilis.—*M.D.*

360. *Avito virescit honore.* (*Lat.*)—"He flourishes with honours derived from his ancestors." Motto of the earl of Bute.—*M.D.*

361. *Aymez loyauté.* (*Fr.*)—"Love loyalty." Motto of marquis of Winchester.—*M.D.*

362. ————— *Avitus apto*  
*Cum lare fundus.* *HOR.*—"An hereditary farm with a suitable dwelling."—*M.*

363. *A volonté.* (*Fr.*)—"At will." According to your inclination or desire.—*M.*



B.

364. *Bailler aux corneilles.* (*Fr.*)—"To gape at the crows." This may be properly applied to indolent workmen, who, instead of attending to their business, stand idly staring about them.—*M.D.*

365. *Basis virtutum constantia.* (*Lat.*)—"Steadiness is the basis of all the virtues." Motto of the Viscount Hereford.—*M.D.*

366. *Bastardus nullius est filius, aut filius populi.* (*Lat. Law Max.*)—"A bastard is the son of no particular man, or, the son of the public." A bastard, not being born in wedlock, his father is not recognized by the law. He, therefore, being the issue of no particular individual, can, in law, have no claim to any inheritance.—*M.D.*

367. *Battre le pavé.* (*Fr.*)—"To tramp the pavement." An idle fellow, who parades the streets in search of pleasure, is said *battre le pavé.* —*M.D.*

368. *Beati monoculi in regione cæcorum.* (*Lat.*)—"Happy is he who has one eye, where all others are blind." All our sufferings are to be judged of comparatively; and if we contrast our own situation with that of others, we shall find ample cause to excite our gratitude,

ample ground of consolation; for if we look around us, we shall see many more wretched than ourselves, and feel that many blessings are still continued to us, of which we might have been bereaved. We may have calamities to deplore, we may have afflictions to support, we may have disappointments to bear, we may have misfortunes to contend with; but God is ever merciful, and “tempers the wind to the shorn lamb.”—*M.D.*

369. *Beau monde.* (*Fr.*)—“The fashionable world.” This term is confined solely to the upper walks of life. To the wealthy, the gay, the dissipated, among whom we may too often number the worthless.—*M.D.*

370. *Beaux esprits.* (*Fr.*)—“Wits.” Men of quick parts, and ready at repartee.—*M.D.*

371. *Bella femmina che ride, vuol dir borsa che piange.* (*Ital. Prov.*)—“A beautiful woman by her smiles draws tears from our purse.” The purse is too often emptied, to ensure the continuance of the smiles.—*M.D.*

372. *Bella! horrida bella!* (*Lat.*)—“Wars! horrible wars!” Motto of the Irish baron Lisle.—*M.M.*

373. *Bella matribus detestata.* *HOR.*—“Wars held in detestation by mothers.” By all who suffer thereby, in fact, by all the world, save those who derive profit or emolument therefrom.—*M.D.*

374. *Bellum internecinum.* (*Lat.*)—“A war of extermination.” A war to be carried on until one party or the other is swept from the earth.—*M.D.*

375. *Bellum ita suscipiatur, ut nihil aliud nisi pax quæsitâ videatur.* (*Lat.*) —“War should be waged as if its only object was the attainment of a secure peace.”—*M.*

376. *Bellum nec timendum, nec provocandum.* *PLINY.*—“War is neither to be avoided in a dastardly manner, nor yet to be rashly provoked.”—*M.D.*

377. ————— *Benè est cui Deus obtulit  
Parcâ quod satis est manu.* *HOR.*—“It is happy for him, on whom God has bestowed a competence with a sparing hand.” And blessed is the man who, possessing that competence, enjoys there-with a contented mind.—*M.*

378. *Benefacta malè locata, malefacta arbitror.* *CIC.*—“Favours injudiciously conferred I consider as bad acts.” As for instance, the bestowing wealth on a spendthrift, or an habitual drunkard, is only enabling them to pursue their wicked courses with renovated means, and consequently, to extend more widely their evil example, and to accelerate the sad close of an ill-spent life.—*M.*

379. *Bene ferre magnam disce fortunam.* HOR.—“Learn to support with moderation your great good fortune.”—*M.*
380. *Beneficia dare qui nescit injustè petit. (Lat. Prov.)*—“He who knows not how to perform a kind act is unreasonable if he expects to receive such acts from others.”—*M.*
381. *Beneficia usque eo læta sunt dum videntur exsolvi posse; ubi multum antevenère, pro gratiâ odium redditur.* TACIT.—“Kindnesses bestowed are only acceptable so long as we think we can repay them; but when the obligation goes much beyond that point, hatred is engendered instead of gratitude.” Notwithstanding the high degree of respect in which this author is held as an historiographer, I cannot at all approve of or agree to the position here laid down. For if a person in less affluent circumstances, receives from his more wealthy relative or friend, a present, or an appointment obtained through his interest, or his purse, and which the receiver can never pay for, but *by his gratitude*, can it be said that he is therefore to detest his benefactor? Forbid it every honest feeling of the human heart!!—*M.D.*
382. *Beneficia plura recipit qui scit reddere.* PUB. SYR.—“He receives many favours, who knows how to return them.”—*M.*
383. *Beneficio quam metu obligare homines malit, exterasque gentes fide ac societate junctas habere, quam tristi subjectas servitio.* LIVY.—“It is better to bind men by kind offices, than by fear; and to hold neighbouring states united to you in confidence and social intercourse, than that they should feel themselves subjugated as slaves.”—*M.*
384. *Beneficium accipere libertatem vendere est.* DECIM. LABER.—“To accept an obligation, is to barter your liberty.” This phrase, though often quoted, is far from being literally just, though it may be partially so. Its truth must hinge solely on the circumstances of the case in question, on the relative situation of the parties, on the magnitude of the obligation, and on the nature of the sacrifice expected to be made in return.—*M.D.*
385. *Beneficium invito non datur. (Lat. Jus. Ant.)*—“No obligation can be imposed upon a man who refuses to receive it.”—*M.D.*
386. *Benè nummatum decorat suadela Venusque.* HOR.—“Persuasion and love hang upon the words of the wealthy suitor \*.”

“The goddess of persuasion forms his train,  
And Venus decks the well be-money'd swain.” FRANCIS.

*M.D.*

\* *Suadela*, vel *Suada*, the goddess of persuasion.

387. *Bene si amico feceris, ne pigeat fecisse, Ut potius pudeat si non feceris.* PLAUT.—“If you have conferred a favour on your friend, never repent of having done so; no! you should rather feel that you would have been ashamed had you not done it.”—M.D.
388. *Benigno numine.* (Lat.)—“By the favour of the Deity.” The motto of the first founder of the House of Chatham.—M.D.
389. *Benignus etiam dandi causam cogitat.* (Lat. Prov.)—“Even the most munificent and liberal men weigh the grounds of their liberality.” Bounty unworthily, and indiscriminately bestowed, loses half its merit.—M.D.
390. *Bibula charta.* PLINY.—“Blotting paper.”—M.
391. *Bien vienes, si vienes solo.* (Span. Prov.)—“Welcome, if thou comest alone.” Spoken of some unfortunate occurrence.—M.D.
392. *Bis dat qui citò dat.* (Lat. Prov.)—“He doubles the obligation who gives with readiness.” Any favour is much enhanced by being promptly conferred, while delay must depreciate its value, perhaps render it useless.—M.M.
393. *Bis est gratum quod opus est, si ultro offeras.* (Lat. Prov.)—“That which we stand in need of is doubly acceptable, if spontaneously offered.”—M.D.
394. *Bisogna amar l'amico con i suoi difetti.* (Ital.)—“We must love our friend with all his defects.” We must always make allowances for certain failings which are inseparable in a great measure from human nature; and an impartial examination of those which attach to *our own* character, will probably influence us to look with commiseration and indulgence on those of our neighbours. Certainly, he who expects to find unspotted perfection in a friend, will be disappointed.—M.D.
395. *Bis peccare in bello non licet.* (Lat. Prov.)—“It is not permitted in warfare twice to err.” Errors in war being frequently irretrievable, and leading, perhaps, to the destruction of the party erring, they cannot be too carefully avoided.—M.M.
396. *Bis vincit qui se vincit in victoriâ.* SYRUS.—“He is doubly a conqueror, who, when a conqueror, can conquer himself.” Moderation and mercy shed over the laurels of the conqueror the lustre of true glory.
397. *Blanc-bec.* (Fr.)—“A raw inexperienced boy.” Vulgarly called with us a “Green-horn.”—M.D.
398. *Bæotum in crasso jurares aëre natum.* HOR.—“You would swear that he was born in the thick air of Bæotia.” The inhabitants of

Bœotia, a province of Greece, were remarkable for their extraordinary stupidity.—*M.D.*

399. *Bona bonis contingunt.* (*Lat.*)—"Blessings attend the good."—*M.*
400. *Bonâ fide.*—"In good faith." In truth, actually, in reality.—*M.D.*
401. *Bona malis paria non sunt, etiam pari numero ; nec lætitia ulla minimo mœrore pensanda.* *PLINY.*—"The enjoyments of life do not equal its ills, even in number ; nor can any degree of joy compensate for even a small share of pain or grief." This sentiment must have been the offspring of a melancholy mind.—*M.D.*
402. *Bonæ leges malis ex moribus procreantur.* *MACROB.*—"Good laws grow out of evil acts." Most of the laws which now appear in our statute book never would have had existence, had not evil actions rendered them necessary.—*M.*
403. *Bonarum rerum consuetudo pessima est.* *PUB. SYR.*—"The constant habit of enjoying good things, is hurtful." Nothing is more prejudicial to the health or constitution than a too great indulgence in luxuries. Use, but do not abuse the good things of this world.—*M.D.*
404. *Bon avocat, mauvais voisin.* (*Fr.*)—"A good lawyer generally is a bad neighbour." A too great confidence in his own professional knowledge and talent, sometimes may induce him to attempt encroachments on the property of his neighbours. But the satire here cast on that profession, is by no means one of general or merited application.—*M.D.*
405. *Bon gré, mal gré.* (*Fr.*)—"With a good will or a bad." Whether you will or not.—*M.D.*
406. *Bon jour, bonne œuvre.* (*Fr.*)—"A good day, a good work." The better day, the better deed. (*Eng. Prov.*)—*M.M.*
407. *Boni nullo emolumento impelluntur in fraudem.* *CIC.*—"No temptation of emolument can induce an honourable man to commit a fraudulent act."—*M.*
408. *Boni pastoris est tondere pecus non deglubere.* *SUET.*—"It is the duty of a good shepherd to shear his sheep, but not to flay them."—*M.D.*
409. *Bonis nocet qui pepercerit malis.* *PUB. SYR.*—"He does an injury to the good, who spares the bad." Nothing is more prejudicial to Society, and the interests of good order, than mistaken lenity, shewn to undeserving objects.—*M.M.*
410. *Bonis quod benefit haud perit.* *PLAUT.*—"Acts of kindness shewn to good men, are never thrown away."—*M.D.*
411. *Bonne bouche.* (*Fr.*)—"A good mouth." A nice bit, a delicate morsel, reserved as a gratification for the last mouthful.—*M.D.*

412. *Bonne et belle assez.* (Fr.)—"Good and handsome enough." Motto of earl Fauconberg.—*M.D.*
413. *Bonne renommée vaut mieux que ceinture dorée.* (Fr. Prov.)—"A good reputation is preferable to a girdle of gold." All the wealth, the honours, the splendour, the "pomp and circumstance" of this world, are not to be compared with it. "A good name, in man or woman, is the immediate jewel of their souls." "He that filches from me my good name, robs me of that which enriches not himself, and makes me poor indeed." Shakspeare, *Othello*.—*M.D.*
414. *Bonum est fugienda aspicere in alieno malo.* PUB. SYR.—"Fortunate are they who can discern, in other men's misfortunes, those things which they should themselves avoid." As they thereby acquire those lessons of prudence which adversity impresses upon our minds, without feeling its sting.—*M.M.*
415. *Bonum magis carendo quam fruendo cernitur.* (Lat. Prov.)—"We become more sensible of the value of that which is good, when we are in want of it, than when we enjoy it." Shakspeare has admirably given this maxim :
- "That which we have, we prize not to the worth ;  
But being lacked and lost—why then we rate its value."—*M.D.*
416. *Bonum summum quo tendimus omnes.* LUCRET.—"That sovereign good, at which we all aim."—*M.D.*
417. *Bos lassus fortius figit pedem.* DIOGENES.—"A tired ox fixes his foot more firmly." Is more careful and deliberate in his step.—*M.*
418. *Boutez en avant.* (Fr.)—"Push forward." Motto of earl of Barrymore.—*M.D.*
419. *Brave comme son épée.* (Fr.)—"Brave as his sword." This expression is applied to those, whose innate courage renders them as regardless of danger as the sword they wear.—*M.D.*
420. *Brevis esse laboro, obscurus fio.* (Lat.)—"I endeavour to be brief, but I become obscure." Applied to authors, who, aiming at too great brevity, neglect so much the requisite explanation, that their works become obscure.—*M.M.*
421. *Brevis voluptas mox doloris est parens.* (Lat.)—"Short-lived pleasures are often productive of pain."—*M.D.*
422. *Brutum fulmen.* (Lat.)—"A harmless thunderbolt." A loud but vain menace. An inoperative law. He uttered a tirade, which was a mere *brutum fulmen*, all violence and noise.—*M.D.*

C.

423. *Cacoëthes*.—"Any bad custom or habit." This is a Greek word, which has been in some degree adopted into other languages, written as above, in common characters. It is not used by itself, but combined with some other word. E. G.—*M.D.*
424. *Cacoëthes carpendi*.—"An itch for correcting," or for finding fault with.—*M.D.*
425. *Cacoëthes loquendi*.—"A passion for speaking." An anxious wish or desire to speak in public.—*M.D.*
426. *Cacoëthes scribendi*.—"A rage for writing." He has got the *cacoëthes scribendi*. He is always scribbling.—*M.D.*
427. *Cada uno es hijo, de sus obras*. (*Span.*)—"Every man must be responsible for his own acts." All men are judged by their deeds. The French say, *A l'œuvre on connaît l'artisan*.—*M.D.*
428. *Cadit quæstio*. (*Lat.*)—"The question is at an end." The circumstances being as related, *cadit quæstio*, the subject requires no farther investigation, the discussion may cease.—*M.D.*
429. *Cæca invidia est, nec quidquam aliud scit quam detrectare virtutes*. *LIVY*.—"Envy is blind, and the ruling passion of the envious man is to detract from the virtues of others."—*M.D.*
430. *Cæcus non judicat de colore*.—"A blind man is a bad judge of colours."—*M.D.*
431. *Calamitosus est animus futuri anxius*. *SENECA*.—"The state of that man's mind who feels too intense an interest as to future events, must be most deplorable."
- "Incessant fears the anxious mind molest."—*M.D.*
432. *Campos ubi Troja fuit*. *LUCAN*.—"The fields (the spots) where Troy once stood." Equally applicable to the ruins of Balbec, or any other of the dilapidated cities of antiquity.—*M.M.*
433. *Candida pax homines, trux decet ira feras*. *OVID*.—"Mild peace is becoming men, savage anger for wild beasts."—*M.D.*
434. *Candida, perpetuo reside, concordia, lecto,  
Jamque pari semper sit Venus æqua jugo:  
Diligat illa senem quondam; sed et ipsa marito,  
Tunc quoque cum fuerit, non videatur anus*. *MAR*.—"May fair concord ever attend their bed, and may Venus, ever auspicious, watch over such a well assorted union! may she tenderly love her old man, and may she not, even when advanced in years, appear to her husband to be an old woman."—*M.*



435. *Candidè et constanter*.—"With candour and constancy." Motto of the Earl of Coventry.—*M.D.*
436. *Candidè, securè. (Lat.)*—"Candidly and safely." Motto of Lord Lyndoch.—*M.D.*
437. *Candor dat viribus alas. (Lat.)*—"Candour gives wings to strength." Motto of Earl of Belvidere.—*M.D.*
438. *Can chi abbaia non morde. (Ital.)*—"The dog that barks does not bite." The same phrase is found in Latin.—See the following quotation.—*M.*
439. *Canes timidi vehementiùs latrant quàm mordent. (Lat. Prov.)*—"Timid dogs bark more violently than they bite."—*M.*
440. *Cantabit vacuus coram latrone viator. Juv.*—"The traveller, with empty pockets, will sing in presence of robbers." Though poverty compels us to submit to many unpleasant circumstances, the poor are exempted from a thousand anxieties and apprehensions, which are productive of infinite pain to the rich.—*M.D.*
441. *Cantantes licet usque, (minus via lædet) eamus.*—"Let us sing as we travel onwards, it will beguile the tediousness of the road."—*M.*
442. *Cap à pié. (Norm. Fr.)*—"From head to foot." The modern French reverse the words, and say, "De pié en cap,"—from foot to head.—*M.D.*
443. *Capias. (Law Lat.)*—The explanation of this term is given by Mr. Macdonald, in his Dictionary, in the following words: "You may take a writ to authorize the capture or taking of the defendant, it is divided into two sorts," viz. :—*M.D.*
444. *Capias ad respondendum.*—"You take to answer." "A writ issued to take the defendant for the purpose of making him answerable to the plaintiff," and a
445. *Capias ad satisfaciendum.*—"You take to satisfy." "A writ of execution after judgement, empowering the officer to take and detain the body of the defendant until satisfaction be made to the plaintiff."—*M.D.*
446. *Capitis nives. Hor.*—"White hair." The snows of age.—*M.*
447. *Capistrum maritale. Juv.*—"The matrimonial noose."—*M.*
448. *Captum te nidore suæ putat ille culinæ. Juv.*—"He thinks he has won you by letting you smell his kitchen." He considers you as one of those parasitical fellows, who would be influenced by the savoury odour which proclaims that a good dinner is in preparation.—*M.D.*
449. *Caput mortuum. (Lat.)*—"A dead head." A term in chemistry, implying the useless residuum of any substance that has been acted

on by fire, or by any solvent : applied also to a stupid fellow, a cypher in society.—*M.D.*

450. *Caput mundi. (Lat.)*—"The head of the world." This proud designation was given to ancient Rome in the brilliant days of her splendour and prosperity, but it is applied in a different sense, by Roman Catholics, to modern Rome.—*M.D.*

451. *Cara al mio cuor tu sei,*

*Ciò ch'è il sole agli occhi miei. (Ital.)*—"Thou art as dear to my heart as the sun to my eyes."

"Dear as the light that visits these sad orbs,

Dear as the ruddy drops that warm this heart." GRAY.—*M.D.*

452. *Caret periculo, qui etiam tutus caret. SYRUS.*—"He is most secure from danger who, even when conscious of safety, is on his guard."

The man who is prudent and cautious, is generally secure from many dangers to which others are continually exposed.—*M.D.*

453. *Carezza il tuo nemico o strozzalo. (Ital.)* MACHI.—"Gain over your enemy, or make away with him." Strangle him.—*M.D.*

454. *Carpe diem quàm minimè credula postero. HOR.*—"Grasp the enjoyments of the present day, confiding as little as possible in those of to-morrow." It was a maxim agreeable to the Pagan morality, that present enjoyment was always to be seized, in preference to waiting for the expected pleasure of a future day.—*M.M.*

455. *Carte blanche. (Fr.)*—"A blank card, or paper." Giving a person a *carte blanche* in any affair, is giving him permission to act according to his own pleasure or judgement.—*M.D.*

456. *Caseus est sanus quem dat avara manus. (Lat. Med. Aphor.)*—"Cheese when given with a sparing hand is wholesome."—*M.M.*

457. *Caseus est nequam quia concoquit omnia secum. (Lat. Med. Aphor.)*—"Cheese is injurious, because it digests all other things with itself." It promotes a too rapid digestion. On the superiority of either of these two contending aphorisms over the other, I leave the *caseists* and *anticaseists* of the medical world to decide.—*M.*

458. *Cassis tutissima virtus. (Lat.)*—"Virtue is the safest helmet." Motto of Marquis of Cholmondeley.—*M.D.*

459. *Casta ad virum matrona parendo imperat. D. LABER.*—"An amiable wife, by obeying her husband, acquires the command over him."—*M.*

460. *Casta moribus et integra pudore. MART.*—"Of chaste morals and irreproachable modesty."—*M.*

461. *Castigare opus aliquid. HOR.*—"To correct any work." The French say, in the same sense, "*chatier un ouvrage.*"—*M.*

462. *Castor gaudet equis : ovo prognatus eodem*  
*Pugnis.*—"Castor delights in horses, while his twin-brother (Pol-  
 lux) is addicted to wrestling." So various are the pursuits, so dif-  
 ferent the dispositions of men.—*M.*
463. *Castrant alios ut libros suos per se graciles alieno adipe suffarciant.*  
*Jovius.*—"They pilfer from the works of others, that with the  
 beauties drawn from their writings they may enrich their own  
 jejune productions." Applicable to plagiarists who borrow from  
 the works of others every thing good that appears in their own.—  
*M.D.*
464. *Casus quem sæpe transit, aliquando invenit. (Lat. Prov.)*—"He  
 whom misfortune has often passed by, is at length assailed by it."  
 Good fortune, however long continued, is no pledge of future  
 security. The pitcher may go often to the well but be at last  
 broken.—*M.D.*
465. *Causa et origo est materia negotii. (Lat. Law Max.)*—"The cause  
 and the origin form the marrow of the business." On this Mr.  
 Macdonald gives the following definition: "Every man has a  
 right to enter into a tavern, and every lord to distrain his tenant's  
 beasts; but if, in the former case, a riot ensues, or if in the latter  
 the landlord kills the distrained, the law will infer that they entered  
 for these purposes, and deem them trespassers from the beginning."  
 —*M.D.*
466. *Causa latet, vis est notissima. OVID.*—"The cause is unrevealed,  
 but the act of violence is self-evident."—*M.M.*
467. *Cautus enim metuit foveam lupus, accipiterque*  
*Suspectos laqueos, et opertum miluus hamum.*—"For the cautious  
 wolf dreads the pitfall, the hawk the suspected snare, and the kite  
 the concealed hook."
- "For wily wolves the fatal pitfall fear,  
 Kites fly the bait and hawks the latent snare." FRANCIS.—*M.D.*
468. *Caveat emptor. (Lat.)*—"Let the buyer beware." Let the person  
 wishing to purchase be on his guard.—*M.M.*
469. *Cavendo tutus. (Lat.)*—"Safe by caution." Motto of the House  
 of Cavendish.—*M.D.*
470. *Cavendum est ne major pœna, quam culpa, sit; et ne iisdem de causis*  
*alii plectantur, alii ne appellentur quidem. CIC.*—"Care must be  
 taken that in no case shall the punishment exceed the degree of  
 the delinquency, as likewise that punishment be not visited on  
 some men for offences for which others are not called upon to  
 answer."—*M.D.*
471. *Cedant arma togæ, concedat laurea linguæ. CIC.*—"Let the sword

give precedence to the gown, (that is, to justice, to the law,) and the laurel be yielded to the tongue," (to the powers of oratory.)  
—*M.D.*

472. *Cede Deo. VIR.*—"Yield to God." Submit to the decrees of Providence, to which all opposition must be vain.—*M.D.*

473. *Cede repugnantî: cedendo victor abibis. (OVID.)*—"Yield to your opponent, by yielding you will come off conqueror." ('ases often occur when a prudent and dignified concession, or acknowledgment of error, gives to the person making it a decided advantage over his adversary.—*M.D.*

474. *Cedite Romani scriptores, cedite Graii. (Lat.)*—"Yield ye Roman writers, yield ye Grecian," ironically applied.—*M.M.*

475. *Cela m'échauffe la bile. (Fr.)*—"That warms the bile." Irritates, vexes, frets me. Stirs up my bile.—*M.*

476. *Cela n'est pas de mon ressort. (Fr.)*—"That is not in my line of business." It is not in my province or department or profession.—*M.*

477. ——— *Celsæ graviores casu*  
*Decidunt turrets. HOR.*—"Lofty towers tumble with a tremendous crash."—*M.*

478. *Celui-là est le mieux servi, qui n'a pas besoin de mettre les mains des autres au bout de ses bras. ROUSSEAU.*—"He is the best served who has not occasion to put other people's hands to the ends of his own arms." There is nothing more true than that what we do by ourselves, and for ourselves, is always done in a more satisfactory manner than when it is done by others.—*M.D.*

479. *Celui-là est pauvre dont la dépense excède la recette, celui-là est riche qui reçoit plus qu'il ne consume. LA BRUY.*—"He whose expenditure exceeds his revenues must be poor; but he must be rich who receives more than he disburses."—*M.*

480. *Celui qui aime mieux ses trésors que ses amis, mérite de n'être aimé de personne. (Fr.)*—"He who loves his riches more than he does his friends does not deserve to be beloved."—*M.*

481. *Celui qui a trouvé un bon gendre, a gagné un fils; mais celui qui en a rencontré un mauvais, a perdu une fille. (Fr.)*—"He who has gotten a good son-in-law has found a son, but he who has met with a bad one has lost a daughter."—*M.D.*

482. *Celui qui dévore la substance du pauvre, y trouve à la fin un os qui l'étrangle. (Fr.)*—"He who swallows up the substance of the poor will find, in the end, that it contains a bone to choke him." The great mass of the common people may, for a time, be ground down

by oppression; but, in the end, their vengeance assails their oppressor with irresistible force.—*M.D.*

483. *Celui qui se défait de son bien avant que de mourir, se prépare à bien souffrir. (Fr.)*—“He who gives away his entire property before his death, prepares much suffering (deep regrets) for himself.” Insolence and neglect will be manifested towards him; whereas, had he retained his property in his own power, he would have been overwhelmed with attentions and respect.—*M.D.*
484. *Ce monde est plein de fous, et qui n'en veut pas voir, Doit se renfermer seul, et casser son miroir. BOILEAU.*—“The world is peopled with fools, and he who would avoid seeing one, must lock himself up alone, and break his looking glass.”—*M.M.*
485. *Ce mot ne se peut pas dire civilement sans correctif. (Fr.)*—“That expression cannot civilly be made use of without some qualification.”—*M.*
486. *Ce n'est pas être bien aise que de rire. (Fr.)* ST. EVREMOND.—“Laughing is not always the index of a mind at ease.” Or of real joy.—*M.D.*
487. *C'en est fait. (Fr.)*—“It is all over.”—*M.D.*
488. *C'en est fait de lui. (Fr.)*—“He is undone.” Ruined.—*M.*
489. *Ce n'est que le premier pas qui coute. (Fr.)*—“The first step only costs us remorse.” This alludes to the entrance of young persons into vicious courses. Remorse strikes him at his first deviation from the paths of virtue, and the *inward monitor* conveys reproof; but at every repetition, repugnance becomes weaker, and at length sins of the deepest dye cease to affright him, who before had trembled at the commission of even venial transgressions.—*M.*
490. *Cent ore di malinconia non pagano un quattrino dè debito. (Ital.)*—“An hundred hours of repining will not liquidate one farthing of debt.” Remorse, however bitter, is ineffectual and unavailing, when a debt has been contracted, though a little prudence might have prevented its being incurred.—*M.*
491. *Ce qui fait qu'on n'est pas content de sa condition, c'est l'idée chimérique qu'on se forme du bonheur d'autrui. (Fr.)*—“That which makes us so discontented with our own condition, is the false and exaggerated estimate we are apt to form of the happiness of others.”—*M.D.*
492. *Ce qui manque aux orateurs en profondeur, Ils vous le donnent en longueur. MONTESQUIEU.*—“What orators fail in, as to *depth*, they make up to you in *length*.”—*M.D.*
493. *Ce qu'on nomme libéralité, n'est, souvent, que la vanité de donner; que nous aimons mieux que ce que nous donnons. (Fr.)* ROCHEFOUCAULT.

—“ That on which the name of liberality is often bestowed, is frequently nothing but the vanity of giving ; a passion which we are more fond of gratifying, than we are of that which we give.”—*M.D.*

494. *Ce qui vient par la flute, s'en va par le tambour.* (*Fr. Prov.*)—“ What is earned by the flute, is spent on the drum.” Money earned with little labour, is generally spent with little consideration.—*M.D.*
495. *Cernit omnia Deus vindex.* (*Lat.*)—“ God, the avenger of evil doings, sees all things.”—*M.*
496. *Certa amittimus dum incerta petimus.* *PLAUT.*—“ We lose things that are certain, while we pursue others that are dubious.”—*M.*
497. *Certiorari.* (*Lat. Law Max.*)—“ To be made more certain.” A writ, ordering a record to be removed from an inferior to a superior court.—*M.D.*
498. *Certum pete finem.* (*Lat.*)—“ Seek a sure end.” Motto of the earl of Wicklow.—*M.D.*
499. *Cervius hæc inter vicinus garrit aniles*  
*Ex re fabellas.* *HOR.*—“ Between these matters, my neighbour Cervius chats over old stories, as occasion may give room.”—*M.*
500. *Cervus equum pugna melior, communibus herbis*  
*Pellebat, donec, minor in certamine longo,*  
*Imploravit opes hominis, frænumque recepit ;*  
*Sed postquam victor, victo discessit ab hoste,*  
*Non equitem dorso, non frænum depulit ore ;*  
*Sic qui pauperiem veritus, potiore metallis*  
*Libertate caret, dominum vehet improbus, atque*  
*Serviet æternum, quia parvo nesciet uti.* *HOR.*—“ The stag, superior in battle, drove away the horse from the common pasture ; until the latter, finding himself inferior throughout a long contest, implored the aid of man, and submitted to receive the bit. But, when he afterwards came off victorious over his fallen enemy, he could neither shake off the rider from his back, nor the bit from his mouth. Thus he, who, fearing poverty, resigns his liberty, which is more precious than gold, shall, as a drudge, carry his master, and be a slave for ever, because he knew not how to be content with a little.”—*M.*
501. *Ces discours, il est vrai, sont fort beaux dans un livre.* *BOILEAU.*—“ These ideas might do well for a book.” i. e. very specious in theory, but useless in practice.—*M.D.*
502. *Ce sont toujours les aventuriers qui font de grandes choses, et non pas les souverains de grands empires.* *MONTESQUIEU.*—“ It is by adventurers that great actions are performed, and not by the sovereigns of great empires.” The commencement of the nineteenth century

has in a singular degree elucidated this maxim, especially in the instances of the French usurper and his dependants.—*M.D.*

503. *Cessante causâ, cessat et effectus.* (*Lat. Law Max.*)—"The cause ceasing, the effect must likewise be at an end."—*M.D.*
504. *C'est là le diable.* (*Fr. Phrase.*)—"That's the devil." There's the rub.—*M.D.*
505. *C'est la prospérité qui donne des amis, c'est l'adversité qui les éprouve.* (*Fr.*)—"Prosperity gives us friends, adversity proves them."—*M.D.*
506. *C'est la source des combats des philosophes, dont les uns ont pris à tâche d'élever l'homme, en découvrant ses grandeurs, et les autres de l'abaisser en représentant ses misères.* PASCAL.—"This is the origin of the disputes among philosophers, of whom one party has undertaken to elevate mankind, by developing his great qualities, and the other to degrade him by representing his defects."—*M.D.*
507. *C'est le père aux écus.* (*Fr.*)—"He is the father of crowns." He is the man who has the money.—*M.D.*
508. *C'est le ton qui fait la musique.* (*Fr.*)—"It is the tone that makes the music." "The tone and manner in which words are delivered, contribute mainly, on certain occasions, to the effect they are to produce, and to the weight and import which is attached to them." A loud, or vehement mode of delivery, accompanied by a haughty action, may render an expression highly offensive, which would, if differently pronounced, be perfectly harmless.—*M.D.*
509. *C'est une autre chose.* (*Fr. Phrase.*)—"It is quite another thing." A different matter. The facts of the case differ entirely from the first representation.—*M.D.*
510. *C'est une autre pair de manches.* (*Fr.*)—"It is another pair of sleeves." It is quite a different thing; another matter.—*M.*
511. *C'est un avaleur de charettes ferrées.* (*Fr.*)—"He would swallow a cart, wheels and all." A fellow of an insatiable appetite.—*M.*
512. *C'est une bague au doigt.*—"It is as a ring on your finger." The same as ready money.—*M.D.*
513. *C'est une grande folie de vouloir être sage tout seul.* ROCHEFOUCAULT.—"It is a great folly to pretend to be the only wise person." It must be foolish indeed for any man to suppose that he excels all others in understanding.—*M.D.*
514. *C'est une grande difformité dans la nature, qu'un vieillard amoureux.* LA BRUYÈRE.—"An old man affecting to be in love, is an anomaly in nature."—*M.*
515. *C'est une grande misère que de n'avoir pas assez d'esprit pour bien par-*

*ler, ni assez de jugement pour se taire ; voilà le principe de toute impertinence.* LA BRUYERE.—“ It is a great misfortune not to possess talents to speak well, nor sufficient self-knowledge to be silent. This is the ground of much folly.”—*M.*

516. *C'est un grand pas dans la finesse, que de faire penser de soi, que l'on n'est que médiocrement fin.* LA BRUYERE.—“ It is a great proof of address in negociation, to induce those with whom you treat, to under-value your abilities.”—*M.*

517. *C'est un sot à vingt quatre carats.* (Fr. Phrase.)—“ He is a fool of twenty-four carats.” His folly is unmixed ; without alloy.—*M.D.*

518. *C'est un zero en chiffres.* (Fr.)—“ He is as a naught among figures.” Of no consequence or consideration whatever.—*M.*

519. *C'est par l'étude que nous sommes Contemporains de tous les tems, Et citoyens de tous les lieux.* DE LA MOTTE.—“ It is by study that we become contemporaries of ages past, and citizens of every country.” History elucidates the transactions of ages gone by, as if they were of recent occurrence, affords us insight into the manners and institutions, and makes us acquainted with the customs of all nations.—*M.*

520. *Ceux qui n'aiment pas, ont rarement de grandes joies ; ceux qui aiment, ont souvent de grandes tristesses.* (Fr. Prov.)—“ Those who know not how to love, rarely experience great enjoyment ; and those who do love, frequently suffer deep griefs.”—*M.D.*

521. *Ceux qui nuisent à la réputation ou à la fortune des autres, plutôt que de perdre un bon mot, méritent une peine infamante.* LA BRUYERE.—“ Those who injure the reputation, or the fortunes of others, rather than lose a witty sally, deserve to be branded as infamous.”—*M.*

522. *Ceux qui, sans nous connoître assez, pensent mal de nous, ne nous font pas tort ; ce n'est pas nous qu'ils attaquent, c'est le fantome de leur imagination.* LA BRUYERE.—“ Those who, without having an adequate knowledge of us, form unfavourable opinions respecting us, do not do us any injury, for it is not, in fact, upon us that they reflect, it is on a phantom of their own imagination.”—*M.*

523. *Chacun à son gout.*—“ Every man according to his taste.” Let every man choose agreeably to his fancy or judgement. A remark that is proverbial in every country, on the difference in the choice, and in the opinions of men.—*M.D.*

524. *Chacun dit du bien de son cœur, et personne n'en ose dire de son esprit.* ROCHEFOUCAULT.—“ Every one extols the excellence of his own heart, but no one is bold enough to say so much for his head.”



A man may extol the excellence of his own heart, but of his wit, or talents, he cannot boast.—*M.D.*

525. *Chacun en particulier peut tromper, et être trompé; personne n'a trompé tout le monde, et tout le monde n'a trompé personne.* BOUHOURS.—“Every individual may deceive others, and be himself deceived; but there never was a man who could deceive the whole world, nor will the whole world ever deceive any man.”—*M.D.*
526. *Chaque nation doit se gouverner selon les besoins de ses affaires, et la conservation du bien public.* (Fr.)—“Every nation ought to be governed according to the exigency of its affairs, and the safe-guards that may be requisite to secure the public welfare.” The nation immediately concerned being the best qualified to form a judgment on these points, no foreign country or potentate can have a right to interfere in such internal concerns of their neighbours, unless they find their own safety compromised by their proceedings.—*M.D.*
527. *Chaque age a ses plaisirs, son esprit, et ses mœurs.* BOILEAU.—“Every age has its pleasures, its style of wit, and its own peculiar manners.”—*M.*
528. *Charité bien ordonnée commence par soi-même.* (Fr.)—“Well regulated charity begins at home.”—*M.*
529. *Chasse cousin.* (Fr.)—“Chace cousin.” A term applied to a very inferior kind of wine; such as one would put down to drive away poor relations, or the description of persons called *hangers-on*.—*M.D.*
530. *Châteaux en Espagne.* (Fr.)—“Castles in Spain.” Castles in the air. An *aerial* order of architecture, in the erection of which many persons are apt to indulge.—*M.D.*
531. *Chat échaudé craint l'eau froide.* (Fr. Prov.)—“A scalded cat dreads even cold water.” Rather stronger than the English proverb, “a burnt child dreads the fire.”—*M.D.*
532. *Chef d'œuvre.* (Fr.)—“A master-piece.” The chief, or best performance of any artist.—*M.D.*
533. *Chercher une aiguille dans une botte de foin.* (Fr. Prov.)—“To seek for a needle in a bundle of hay.” In Latin we find the same proverb, “*acum in metâ fœni quærere.*”—*M.*
534. *Che sarà sarà.* (Ital. Prov.)—“Whatever will be will be.” This proverb, which must certainly have had its origin in the head of some professor of Fatalism, has, it is not known why, become the motto of the house of Bedford.—*M.D.*
535. *Chevalier d'industrie.* (Fr. Term.)—“A knight of industry.” A man

who lives by his wits, by his ingenuity, and the practice of fraud on others. A sharper.—*M.D.*

536. *Chevaux de frize. (Fr. Mil. Term.)*—"A fence made of stakes sharpened at each end, and passing at right angles with each other through a timber, by which they are kept together," forming a fence against cavalry.—*M.D.*
537. *Chi é causa del suo mal, pianga se stesso. (Ital.)*—"Let him who has been the cause of his own misfortunes bewail his folly." No one else will pity him.—*M.*
538. *Chi fa conto senza l'hoste, conta due volte. (Ital.)*—"He who reckons without his host must reckon over again."—*M.*
539. *Χιλιαι ποτε δυαι εισι παρα αλεισον και χειλη. (Gr.)*—*Chiliai pote duai eisi para aleison kai cheilee.*—"A thousand misfortunes may be between the cup and the lip." As to the origin of this proverb Mr. Macdonnel gives the following anecdote: "One of the worthies of antiquity had been told by an oracle that he should never taste again the wine of his own cellars. Determined for once to convict the oracle of untruth, he ordered a cup to be filled, and was on the point of quaffing it, when he heard that a wild boar was rooting up his vines. He dashed the cup from his hand, heedlessly went out to attack the spoiler of his garden, and was killed by the ferocious animal." Hence the proverb.—*Macdonnel's Dictionary. —M.D.*
540. *Chi ha il lupo per compagno, porta il cane sotto il mantello. (Ital.)*—"He who is in company with a wolf should carry a dog under his cloak." Be always on your guard against the devices of wicked men, when you happen to come in contact with them.—*M.*
541. *Chi lingua ha, a Roma va. (Ital.)*—"He who has a tongue may go to Rome." He who has a tongue in his head may go any where.—*M.D.*
542. *Chi non s'arrischia non guadagna. (Ital. Prov.)*—"He who risks nothing, can gain nothing." Or, according to the English proverb, "Nothing venture, nothing have."—*M.*
543. *Chi mal comincia peggio finisce. (Ital. Prov.)*—"He who begins badly, generally ends worse."—*M.D.*
544. *Chi compra ha bisogno di cent occhi, Chi vende n'ha assai di uno. (Ital. Prov.)*—"He who buys requires an hundred eyes, while he who sells has occasion only for one."—*M.*
545. *Chi non ha testa abbia gambe. (Ital.)*—"He who has no head, must have legs." If you cannot save yourself by your head (your cunning) you must do it by your heels.—*M.D.*

546. *Chi non sa niente non dubita di niente. (Ital. Prov.)*—"He who knows nothing doubts nothing." The ignorant uneducated man, with an unenlightened mind, is ever liable to be imposed on, and has not discernment to discriminate between truth and falsehood.—*M.M.*
547. *Chi pensa male, spesso l'indovina. (Ital.)*—"He who suspects evil, often guesses rightly." Those who form unfavourable opinions of mankind, our experience teaches us, are too often right.—*M.D.*
548. *Chi serve il commune serve nessuno. (Ital.)*—"He who serves the public, serves no one." Services performed are soon forgotten, and the public are in general ungrateful.—*M.D.*
549. *Chi t'ha offeso non ti perdonera mai. (Ital. Prov.)*—"He who has offended you will never pardon you." Many persons feel an irreconcilable enmity towards those whom they have injured.—*M.D.*
550. *Chi ti fa carezze piu che non suole  
O t'ha ingannato, O ingannar ti vuole. (Ital.)*—"He who bestows on you more attentions than usual, either has deceived you, or has the intention to do so."—*M.M.*
551. *Chi tutto abbraccia nulla strigne. (Ital.)*—"He who grasps at all, loses all," catches nothing.—*M.*
552. *Chi va piano va sano, chi va adagio va lontano. (Ital.)*—"He who goes gently travels in safety, and goes far in the day." "Slow and sure."—*M.M.*
553. *Chi vuol vada, chi non vuol mandi. (Ital.)*—"He who wishes a thing to be done, goes himself to do it; but he who is indifferent about it, sends another person." In matters of consequence never rely on the services of others.—*M.D.*
554. *Ciel pommel , femme fard e  
Ne sont pas de longue dur e. (Fr. Prov.)*—"A mottled sky, and a painted lady, are not of long duration." Do not long preserve their beauty.—*M.*
555. *Ciencia es locura si buen senso no la cura. (Span. Prov.)*—"Science or learning are of little use, if not guided by good sense."—*M.D.*
556. *Cio che Dio vuole, Io voglio. (Ital.)*—"What God wills, I will." Motto of lord Dormer.—*M.D.*
557. *Cio che si usa, non pa bisogno di scusa. (Ital. Prov.)*—"That to which custom has reconciled us, requires no excuse."—*M.*
558. *Cineres credis curare sepultos? VIR.*—"Do you think that the ashes of the dead care for that?" That any manifestation of respect, or love, or that any indignity offered by the living can affect them?—*M.D.*

559. *Citius venit periculum cum contemnitur.* DECIM. LABER.—“When we despise danger, it overtakes us the sooner.” Any contempt of the powers of your enemy always leads to insecurity, and very often incurs defeat.—*M.D.*
560. *Citò scribendo non fit ut bene scribatur, Benè scribendo fit ut citò.* QUINTIL.—“In writing quickly, you may not write well, but to write well, you must write with readiness.” Hasty composition may not be always good, but he who cannot express himself with promptitude and facility, never can excel as a writer.—*M.*
561. *Civitas ea autem in libertate est posita, quæ suis stat viribus, non ex alieno arbitrio pendet.* LIVY.—“That nation alone can be considered free, which relies upon its own powers, and does not depend on the will or voice of another.”—*M.D.*
562. *Clamorem ad sidera mittunt.* STATIUS.—“They send their shouts to the stars.” The welkin rings with their cries.—*M.*
563. *Clarior è tenebris.* (*Lat.*)—“More clear from darkness.” Motto of earl of Miltown.—*M.D.*
564. *Claudicantis conversatione utens, ipse quoque claudicare disces.* (*Lat.*) —“Associate with the lame and you will learn to limp.” There is nothing more true than that we soon acquire the habits and manners, and sentiments of those we live with. Hence the great importance, especially to the young, of associating with the best company, and carefully avoiding such as may corrupt, debase, or render them vulgar. We are always judged of by our company, and the old adage has in it much pith, “Tell me your company, and I’ll tell you what you are.”—*M.*
565. *Clausum fregit.* (*Law Lat.*)—“He broke into ground that was enclosed.” He committed a trespass on my fence.—*M.D.*
566. *Clouer les roues de la fortune.* (*Fr.*)—“To nail the wheel of fortune.” This is said of a person who, having realized property, places it beyond the vicissitudes of fortune.—*M.*
567. *Cælitùs mihi vires.* (*Lat.*)—“My strength is from heaven.” Motto of Viscount Ranelagh.—*M.D.*
568. *Cælum non animum mutant qui trans mare currunt.* HOR.—“Those who fly across the ocean, may change climate, but their mind is still the same.” This maxim would imply, that men of weak and shallow understanding, can derive little benefit or improvement from travel; and also, that let the guilty man fly where he may, his mind must be his companion. The corroding self-reproaches of a guilty conscience must agonize his heart, and his mind be tortured by the dread of the impending wrath of an offended God.—*M.M.*

569. *Cælum non animum.* (Lat.)—"The climate, not your mind," (you may change). Motto of the earl of Waldegrave.—*M.D.*
570. *Cælum quid quærimus ultra?* LUCAN.—"Beyond heaven what do we seek?"—*M.*
571. *Cætus dulces, valete!!* CATUL.—"Ye sweet assemblies, farewell!!" Happy meetings, delightful societies, congenial associations, adieu!!—*M.*
572. *Cogenda mens est ut incipiat.* SEN.—"The mind must be excited to make a beginning." In all the walks of life this maxim holds good; excitement is necessary to us all; and whether our motive be, to satisfy our wants, to gratify our love of pleasure, to feed our vanity, or to give scope to our charities, the effect is still the same, the excitement releases us from the trammels of indolence, and rouses us to exertion.—*M.M.*
573. *Cogi qui potest nescit mori.* SEN.—"He who can be compelled, knows not how to die." A man of a truly upright mind will die, rather than be compelled to do an act which he considers dishonourable; and he who is regardless of the terrors of the grave, may smile with contempt at the menaces of the despot, who would apply compulsion.—*M.D.*
574. *Colubrum in sinu fovere.* PHÆDR.—"To cherish a serpent in your bosom." To harbour, or, to admit into your confidence, a false friend.—*M.M.*
575. *Combien de héros, glorieux, magnanimes, ont vécu trop d'un jour.* (Fr.)—J. B. ROUSSEAU.—"How many distinguished heroes have lived too long by one day," i. e. have lived to tarnish the laurels won by former good conduct.—*M.D.*
576. *Comes jucundus in viâ pro vehiculo est.* PUB. SYR.—"An agreeable companion, on a journey, is as good as a carriage." Will make the way appear less long, the journey less tiresome, and will beguile the time.—*M.M.*
577. *Comitas inter gentes.*—"Civility between nations." That mutual politeness in their intercourse, that consideration for the interests and wishes of each other, which is due from one civilized nation to another, which deprives even their conflicts of inveteracy, and mitigates the asperities of war.—*M.M.*
578. *Comme il faut.* (Fr.)—"As it ought to be;" properly, well done. Such a thing is done *comme il faut*. This expression is also used, to imply a person in the upper, or fashionable ranks of life, a respectable or genteel person, as, *un homme*, or, *une femme comme il faut*, *des gens comme il faut*. Gentlefolks; *vulgo*, quality.—*M.D.*

579. *Comme je fus. (Fr.)*—"As I was." Motto of Viscount Dudley and Ward.—*M.D.*
580. *Comme le voilà accommodé! (Fr. Prov.)*—"How nicely he is fitted." How well he is served. He is in a pretty pickle.—*M.D.*
581. *Commune bonum. (Lat.)*—"A common good." A thing of public advantage or benefit.
582. *Commune periculum concordiam parit. (Lat.)*—"A common danger produces concord." As, for instance, an aggression on the part of a hostile nation, often puts an end to the evils of civil war, by uniting in defence of their common country, those who had been previously arrayed against each other.—*M.D.*
583. *Commune naufragium omnibus est consolatio. (Lat.)*—"A general shipwreck is a consolation to all." A general calamity, in which an entire neighbourhood, or a whole nation is involved, is always borne with more firmness of mind, and supported with greater resignation, by every individual sufferer, than the same misfortune would have been, had it happened to himself singly.—*M.*
584. *Commune quod est, ne tuum solum dicas. (Lat.)*—"That which is common property you shall by no means call your own." It is never permitted that any property in which the public have a right, should be monopolized by any individual, however high his rank or station.—*M.*
585. *Commune vitium in magnis liberisque civitatibus ut invidia comes gloriæ sit. CORN. NEP.*—"It is a common fault, in great and free communities, that envy should be excited in others, by the attainment of glory."—*M.D.*
586. *Communia propriè dicere. HOR.*—"To relate with propriety common occurrences." A dramatic writer who wishes to describe scenes in themselves novel (not previously touched by another hand) here finds great difficulty.—*M.D.*
587. *Communibus annis. (Lat.)*—"On an average of years." One year with another.—*M.D.*
588. *Comparaison n'est par raison. (Fr.)*—"A comparison is no reason." To attempt a proof drawn from the comparison of one thing with another, is false logic; as, in no two subjects will you find an exact concurrence of all circumstances.—*M.D.*
589. *Compendiaria res improbitas, virtusque tarda. (Lat.)*—"Dishonesty chooses the most expeditious route, virtue the more circuitous one." Vicious men may sometimes attain celebrity by a short but dangerous track; while the man of uncompromising integrity, jogs on with patience in the common beaten path, solacing himself with the

old maxim, "the longest way about, is the shortest way home."  
—M.D.

590. ————— *Componitur orbis*

*Regis ad exemplum ; nec sic inflectere sensus*

*Humanos edicta valent, quam vita regentis.* CLAUDIAN.—"The manners of the world are formed according to those of the kings of the earth; nor can royal edicts so far influence the human understanding, as would a good example, exhibited in the lives of their kings."—M.D.

591. *Compositum jus fasque animi.* PERSIUS.—"Law and equity." Motto of lord Ellenborough.—M.D.

592. *Compositum miraculi causâ.* TACIT.—"A story composed for the sake of exciting wonder." Many people have an unfortunate passion for inventing fictions, merely for the purpose of exciting amazement in their hearers.—M.D.

593. *Compos mentis.* (Law Lat.)—"A man of a sound and clear mind."—M.D.

594. *Comptant compté.* (Fr.)—"Ready money paid down." An immediate discharge by cash.—M.D.

595. *Con amore.* (Ital.)—"With love." He undertook the thing, *con amore*. He follows that study, *con amore*, and therefore he will excel in it.—M.D.

596. *Conciliat animos comitas affabilitasque sermonis.* CIC. DE OFF.—"The cheerfulness of his conversation, and the affability of his address, conciliate every one."—M.

597. *Concordia discors.* (Lat.) OVID.—"A discordant harmony." This is expressive of an ill-suited union of things, a jarring association of men.—M.D.

598. *Concordia et conspiratio omnium ordinum facta est, ad libertatem recuperandum.* CIC.—"A combination and conspiracy was formed by all classes of the people, for the recovery of their liberties."—M.

599. *Concordiâ parvæ res crescunt, discordiâ maximæ dilabuntur.* SALL.—"By union the most trifling beginnings thrive and encrease; by disunion and discord the most flourishing establishments have fallen to the ground." This remark applies with equal force to national, as to individual interests. The former part of the quotation is the motto of the corporation of tailors in London.—M.M.

600. *Condo et compono quæ mox depromere possim.* HOR.—"I store and lay by things which I can produce at my pleasure." In my hours of study I acquire information and knowledge, which is to be useful in after-life. e. g. I select quotations for my dictionary.—M.M.

601. *Confido, conquiesco.* (Lat.)—"I confide and am at rest." Motto of the Scotch earl of Dysart.—*M.D.*
602. *Confiteor, si quid prodest delicta fateri.* OVID.—"I confess my fault if the acknowledgment can be of any avail."—*M.*
603. *Congé d'elire.* (Fr.)—"Leave to elect." A permission granted by the king to a dean and chapter to choose a bishop. A mere matter of form this, as the *congé* is always accompanied by a letter, naming the person whom they must choose.—*M.D.*
604. *Conjugium vocat, hoc prætexit nomine culpam.* VIRG.—"She calls it wedlock, under that name she glosses over her crime." This is a subterfuge that has been resorted to by many modern belles, who have imitated the example of the hapless Dido.—*M.*
605. *Conjunctio maris et fœminæ est de jure naturæ.* (Law Max.)—"The conjunction of male and female, is in accordance with the law of nature."—*M.D.*
606. *Conscia mens recti, famæ mendacia ridet.* OVID.—"The mind that feels conscious of its own rectitude, despises the lies of common report." The principle on which this maxim is founded is correct, but there are some species of calumny of which it is necessary to openly repel the shafts, and to pass over which in silence, would be construed into an acquiescence in the charge.—*M.D.*
607. *Consciis libidinum.* CIC.—"A partner in his debaucheries." A participator in his dissipation and vices.—*M.*
608. *Consensus facit legem.* (Lat. Max.)—"Consent makes the law." Two parties having made an agreement, which has received the concurrence of each, their bargain, if not in contravention of any existing law, is not a subject for legal consideration. The terms of their agreement must be fulfilled.—*M.D.*
609. *Consentire non videtur qui errat.* (Lat. Jus. Antiq.)—"The party that is under a mistake is not deemed to consent." Hence it is a principle in Ethics (says Mr. Macdonnel) that no one is deemed to accede to that, of which he had not a previous knowledge. "*Nil volitum quin præcognitum.*"—*M.D.*
610. *Consequitur quodcunque petit.* (Lat.)—"He attains whatever he aims at." Motto of the marquis of Headfort.—*M.D.*
611. *Copsilio et animis.* (Lat.)—"By wisdom and courage." Motto of the Scotch earl of Lauderdale.—*M.D.*
612. *Consilium ne sperne meum, tibi fausta parantur.* (Lat.)—"Despise not my advice, auspicious days await you."—*M.*
613. *Consuefacere aliquem suâ sponte rectè facere quam alieno metu.* TER.—"To accustom a person to act correctly, rather from the impulse of his own mind, than through fear of another."—*M.*



614. *Constans et lenis, ut res exoptulet, esto.* CATO.—“Be decisive or mild, as the circumstances in which you are placed may require.” Suit your conduct to the occasion.—*M.D.*
615. *Consuetudinem benignitatis, largitioni munerum antepono. Hæc est gravium hominum atque magnorum; illa quasi assentatorum populi, multitudinis levitatem voluptate quasi titillantium.* TULL.—“I prefer much the exercise of courtesy, civility, and kindness, to the bestowing of great contributions. The one it is in the power of the wealthy and great alone to do, the other belongs to flatterers of the people, in a manner tickling the multitude with pleasure.”—*M.*
616. *Consuetudo malorum bonos mores contaminat.* (Lat.)—“The habit of committing evil corrupts good morals.”—*M.*
617. *Consuetudo pro lege servatur.* (Lat. Law Max.)—“Custom is to be held as law.”—*M.D.*
618. *Conte à dormir de bout.* (Fr.)—“A story that would set one asleep on his legs.”—*M.D.*
619. *Contemni est gravius stultitiæ quam percuti.* (Lat.)—“To a foolish man, it is more galling to be treated with contempt, than to receive a blow.” Silent scorn inflicts a deeper wound on the mind of a weak man, than a positive affront.—*M.D.*
620. *Contemni se impatienter ferunt principes, quippe qui coli consueverunt.* TACIT.—“Princes, having been accustomed to receive homage, can ill brook being treated with disrespect.”—*M.*
621. *Contemporanea expositio est fortissima in lege.* (Lat. Law Max.)—“A contemporary exposition is most strong in law.” A precedent drawn from the established practice of our own times, must have most force.—*M.*
622. *Contentement passe richesse.* (Fr.)—“A mind contented with its lot, is more valuable than riches.”—*M.D.*
623. *Continuè culpam ferro compesce, priusquam Dira per incautum serpent contagia vulgus.* VIR.—“Repress crime by the sword, before the dire contagion has infected the incautious multitude.”—*M.*
624. *Contra bonos mores.* (Lat.)—“Contrary to good manners, or morals.” Any violation of the law is a breach of morality.—*M.D.*
625. *Contra malum mortis, non est medicamen in hortis.* (Lat. Med. Aphor.)—“No chemist’s herbarium contains a remedy against death.”—*M.D.*
626. *Contra stimulum calces.* TER.—We are furnished with a good translation for this in Acts ix. 5. “You kick against the pricks.” i. e. all opposition is useless.—*M.D.*

627. *Contra verbosos noli contendere verbis ;*  
*Sermo datur cunctis, animi sapientia paucis.* (Lat. CATO.)—" Avoid wrangling with the contentious, speech is given to every man, wisdom to but few."—M.D.
628. *Contractata jure, contrario jure pereunt.* (Lat. Jus. Antiq.)—" Privileges established by one law, are done away by the provisions of an opposite law."—M.D.
629. *Contredire, c'est quelquefois frapper à une porte, pour savoir s'il y a quelqu'un dans la maison.* (Fr. Prov.)—" To contradict, sometimes means, to knock at the door to find out whether there is any one at home." Contradiction is sometimes made use of (not in opposition) but to find out on what grounds the position first started can be defended, to draw out argument.—M.D.
630. *Contre fortune bon cœur.* (Fr.)—" Against the fickleness of fortune oppose a bold heart."—M.D.
631. *Convivatoris, uti ducis, ingenium res*  
*Adversæ nudare solent, celare secundæ.* HOR.—" Untoward circumstances usually display the talents of a host, as they do those of a commander, while the powers of each may be concealed, by the even course of prosperous events."—M.
632. *Cor et mentem colere nitimur.* (Lat.)—" We endeavour to improve the heart and the mind." Placed as a motto over the entrance of a school at Marquise, between Calais and Bologne.—M.
633. *Coram domino rege.* (Lat.)—" Before our lord the king."—M.D.
634. *Coram nobis.* (Lat.)—" Before us." Before the court. Before persons in authority.—M.D.
635. *Coram non judice.* (Lat.)—" Before a person who is not a judge." Before an incompetent tribunal.—M.D.
636. *Cordon.* (Fr.)—" A line of operations, on which troops maintain and support each other."—M.D.
637. *Coronat virtus cultores suos.* (Lat.)—" Virtue rewards her followers."—M.
638. *Corpora lentè augescunt, citò extinguuntur.* TACIT.—" All bodies are tedious in their growth, rapid in decay."—M.D.
639. *Corporis et fortunæ bonorum ut initium finis est, omnia arte occidunt, et aucta senescunt.* SALL.—" Of the blessings of health and fortune, as there is a beginning, so there must be an end ; every thing that is created must fall into decay, and has encreased but to become old."—M.D.
640. *Corps diplomatique.* (Fr.)—" The diplomatic body." The ambassadors of all nations, acting under the diplomas from their respective

governments, under which they derive their official characters.—*M.D.*

641. *Corpus delicti.* (*Lat. Law phrase.*)—"The body of the offence." The entire nature of the crime, containing the substance, and matter, of which the several counts in the indictment must be formed.—*M.D.*
642. ————— *Corpus onustum*  
*Hesternis vitiis animum quoque prægravat unà.* HOR.—"The body, oppressed by the effect of yesterday's debauch, bears down the mind along with it." The effects of dissipation impair the energies of the mind, as much as they debilitate the physical powers of the body.—*M M.*
643. *Corpus sine pectore.* HOR.—"A stupid being, devoid of spirit or animation."—*M.D.*
644. *Corrumpunt bonos mores colloquia prava.* (*Lat. Prov.*)—"The most pure and chaste morality will become tainted, if exposed to the contagion of depraved and obscene conversation."—*M.M.*
645. *Corruptio optimi pessima.* (*Lat.*)—"The corruption (malversation) of the best things, produces the worst effects." When corruption and peculation take root in institutions which had originally been the best constituted, they often attain a degree of enormity exceeding the abuses of other establishments.—*M D.*
646. *Corruptissimâ in republicâ plurimæ leges.* TACIT.—"In those states which are the most corrupt, the laws always are the most multiplied." A relaxed state of public morals always requires the enactment of numerous restraints.—*M.D.*
647. *Cor unum, via una.* (*Lat.*)—"One heart, one way." Motto of the marquis of Exeter, and lord Mount Sandford.—*M.D.*
648. *Cosa fatta, capo ha.* (*Ital. Prov.*)—"A thing which is done has a head." A thing is never *done* until it is perfectly completed. This proverb probably originated with some eminent statuary of old, who made use of the expression, in allusion to a statue, on which he had just finished a head which pleased him, when he exclaimed in rapture with his own performance, "*Cosa fatta, capo ha.*"—*M.D.*
649. *Coup de grace.* (*Fr.*)—"The stroke of mercy." A term used to express the final blow given by the executioner to a culprit who was suffering the horrible punishment of being broken on the wheel; which, even in the French nation, who boast so much of their civilization, was practised up to the period of their revolution. This blow was given as a boon of mercy, by putting an end to the most dreadful agonies that human power could inflict, and was so given,

as instantly to deprive the sufferer of life. Hence an expression in common use among us, "the finishing blow."—*M.D.*

650. *Coup de main.* (*Fr.*)—"A bold enterprize suddenly executed."—*M.D.*

651. *Coup d'œil.* (*Fr.*)—"A glance of the eye." This term also implies a view or prospect, and the French say, "*voilà un beau coup d'œil.*" "*Un coup d'œil charmant,*" &c.—*M.D.*

652. *Courage sans peur.* (*Fr.*)—"Courage without fear." Motto of Viscount Gage.—*M.D.*

653. *Coute qu'il coute.* (*Fr.*)—"Let it cost what it may." The expence is no consideration. I will have it, or I will do it, "*coute qu'il coute.*"—*M.D.*

654. *Coutume, opinion, reines de notre sort,*  
*Vous réglez des mortels et la vie, et la mort.* DE LA MOTTE.—  
"Fashion, opinion, arbiters of our fate, ye influence the life, and even the death of man."—*M.*

655. *Craignez honte.* (*Fr.*)—"Dread shame." Motto of the duke of Portland.—*M.D.*

656. *Craignez tout d'un auteur en courroux.* (*Fr.*)—"Fear every thing from an author in a rage." The irritation, of which the minds of authors have in all times been considered as peculiarly susceptible, is noticed by Horace, who calls them the "*genus irritabile vatum,*" the irritable race of poets.—*M.D.*

657. *Cras credemus, hodie nihil.* (*Lat. Prov.*)—"To-morrow we will believe, nothing to-day." Let us see what may happen to-morrow; we cannot credit you without farther consideration and experience.—*M.D.*

658. *Credat Judæus Apella.* HOR.—"Let Apella the Jew believe it." A contemptuous expression, meaning that the thing was too absurd and improbable to obtain credence from a Christian, but might impose on the understanding of the Jew. The Jews were in those days treated pretty much as they are in our day, and despised as the off-scourings of the human race.—*M.M.*

659. *Crede Byron.* (*Lat.*)—"Trust Byron." Motto of Lord Byron.—*M.D.*

660. *Crede mihi bene qui latuit, bene vixit, et intra*  
*Fortunam debet quisque manere suam.* OVID.—"Believe me that he who has passed his time in retirement, has lived to a good end, and it behoves every man to live within his means.—*M.*

661. *Crede quod habes, et habes.* (*Lat.*)—"Believe that you have it, and you have it." The gratification of the imagination it is certainly

pleasant to indulge in, were it not that, unhappily, such reveries do not practically realize all that the imagination conceives.—*M.D.*

662. *Credite, posteri ! (Lat.)*—" Oh ! Posterity, is it possible ye can believe it ?" Can ye believe that things so ridiculous were credited by your ancestors ?—*M.D.*

663. *Credo pudicitiam, Saturno rege, moratam*

*In terris.* JUV.—" During the reign of Saturn (the golden age) I believe that real chastity existed in the world." The satire is here directed against the loose morals of the Roman ladies in Juvenal's day.

" In Saturn's time, at nature's early birth,  
There was that thing called chastity on earth." DRYDEN.

*M.D.*

664. *Creditur, ex medio quia res arcessit, habere*

*Sudoris minimum.* HOR.—" The scene being drawn from common life (the middling class) the representation is supposed to require less labour." The poet here speaks of *comedy*, which is thought more easy than the cultivation of the tragic muse.

" To write on vulgar themes is thought an easy task."

—*M.*

665. ————— *Credula vitam*

*Spes fovet, ac melius cras fore semper ait.* TIBULL.—" Delusive hope cherishes life, and always tells us that to morrow we shall be better."—*M.*

666. *Credula res amor est.* OVID.—" Love is credulous." The period of love is one of credulity. When in love, every tale that flatters our expectations is eagerly listened to.—*M.D.*

667. *Crescentem sequitur cura pecuniam,*

*Majorumque fames. Multa petentibus*

*Desunt multa. Benè est cui Deus obtulit*

*Parcâ quod satis est manu.* HOR.—" Accumulated wealth brings care, and a thirst for increasing riches. He who requires many luxuries, is always in want of many. Happy is he to whom God has given a sufficiency with a sparing hand." Without superfluity.—*M.M.*

668. *Crescit amor nummi quantum ipsa pecunia crescit ;*

*Et minùs hanc optat, qui non habet.* JUV.—" The love of money increases with our wealth, and he who possesses the least, in general wishes the least for it."—*M.M.*

669. *Crescit indulgens sibi dirus hydrops.* HOR.—" The dire dropsy increases on him from his gratifying his thirst." The same inference may be drawn from this, as from the first part of the preceding quotation.—*M.M.*

670. *Crescit sub pondere virtus.* (Lat.)—"Virtue grows under every weight imposed on it." Under every trial. Motto of earl of Denbigh.—*M.D.*
671. *Cretâ an carbone notandum.* (Lat.)—"To be marked with chalk, or charcoal." In this manner the Romans, ever influenced by superstitious feelings, distinguished their lucky or unlucky days.—*M.D.*
672. *Creverunt opes, et opum furiosa cupido,  
Et quum possideas plurima, plura cupis.* (Lat.)—"Your riches have increased, and with them your insatiable desire of more, and when you possess more than other men, you still desire to increase them."—*M.*
673. *Crimen læsæ majestatis.* (Lat.)—"The crime of violating the respect due to majesty." The guilt of high-treason.—*M.D.*
674. *Crimina qui cernunt aliorum, non sua cernunt,  
Hi sapiunt aliis, desipiuntque sibi.* (Ital.)—"Those who frequently see the faults of others, are blind to their own, such men are wise towards others, but to themselves fools."—*M.M.*
675. —————*Crimine ab uno  
Disce omnes.* VIR.—"From one offence you may learn the complexion of all."—*M.M.*
676. *Crom-a-boo.* (Irish.)—"I will burn." Motto of the duke of Leinster.—*M.D.*
677. *Cruci dum spiro fido.* (Lat.)—"While I breathe I put my trust in the cross." Motto of the Irish Viscounts Netterville and Galway.—*M.D.*
678. *Crudelem medicum intemperans æger facit.* PUB. SYR.—"An intemperate patient makes a physician unfeeling."—*M.D.*
679. *CruX.* (Lat.)—"A cross." Any thing that particularly frets or vexes us. As, *cruX criticorum*, "the cross of critics." *CruX medicorum*, "the cross of physicians." *CruX mathematicorum*, "the cross of mathematicians." Meaning, the greatest difficulties that can occur to those persons in their respective walks.—*M.D.*
680. *Cucullus non facit monachum.* (Lat.)—"The cowl does not make the man a monk." We are not to judge of men from their garb, or even from the sanctity of their appearance.—*M.M.*
681. *Cui bono?* (Lat.)—"To what good?" What good purpose will it answer? What benefit will result from what you propose?—*M.D.*
682. *Cuicunque aliquis quid concedit, concedere videtur et id, sine quo res ipsa esse non potest.* (Lat. Law Max.)—"He who makes a grant to any man, is always held to have granted at the same time, any privilege which is essential to his enjoyment of the grant." Of this

Mr. Macdonnel gives the following practical instance. “A person selling the timber on his estate, the buyer may cut down the trees, and convey them away without being responsible for the injury which the grass may sustain from carts, &c. during the necessary time of conveyance.” Macdonnel’s Dictionary.—*M.D.*

683. *Cui gratia, fama, valetudo contingat abundè, Et mundus victus, non deficiente crumend.* HOR.—“He who enjoys favour, reputation, good health, with comfortable fare, and money in his purse.” A man in such happy circumstances, the poet thinks, must enjoy contentment and peace of mind.—*M.D.*
684. *Cuilibet in arte sua credendum est. (Lat. Prov.)*—“Every man is to be trusted in points immediately connected with his own art.” Men are generally supposed to possess superior knowledge of that profession which they have made their study.—*M.D.*
685. *Cui licet quod majus, non debet quod minus est non licere. (Lat. Law Max.)*—“He to whom the greater thing is lawful, ought not to be without a legal power to perform the lesser thing.” Of this principle Mr. Macdonnel gives, in his Dictionary, the following illustration. “If a man has an office to himself and his heirs, he may make an assignee, and *a fortiori*, he may appoint a deputy.”—*M.D.*
686. *Cui malo?* (*Lat.*)—“To what evil?” What harm can it do? What ill can result from it?—*M.*
687. *Cui mens divinior atque os Magna sonaturum des nominis hujus honorem.* HOR.—“To him who has a soul of a more divine stamp, and who can command exalted sentiments, you may grant the honour of this title.” Viz. a poet.  
 “He alone can claim this name who writes,  
 With fancy high, and bold and daring flight.” CREECH.  
 —*M.*
688. *Cui nihil satis, huic etiam nihil turpe. (Lat.)*—“To him for whom nothing is enough, nothing will appear base.” When wealth is to be acquired, even by dishonest means, the scruples of a covetous man oppose but a feeble bar to his making the acquisition.—*M.*
689. *Cui non conveniat sua res, ut calceus olim, Si pede major erit, subvertet, si minor, uret.* HOR.—“He to whom his fortune is not suited, like the sandal of old, if it is too large it will overset him, if too small, it will excoriate him.” A good practical admonition, to suit our minds to the circumstances and situation in which it has pleased Providence to cast our lot.—*M.M.*
690. *Cui placet alterius, sua nimirum est odio sors.* HOR.—“He who envies the lot of another, must be discontented with his own.”—*M.*

691. *Cui prodest scelus, is fecit.* SEN.—“He, to whom the crime brings profit, has perpetrated it.” As a general remark, this may be true, but the exceptions are, surely, very many.—*M.D.*
692. *Cuivis dolori remedium est patientia.* LAB.—“Patience is the sovereign remedy under every affliction.”—*M.*
693. *Cujus gloria neque profuit quisquam laudando; nec vituperando quisquam nocuit.* (Lat.)—“Whose glory no praises could enhance, no censure injure.”—*M.*
694. *Cujus summa est.* (Lat.)—“Of which the issue is.” Of which matter this is the end. The long and short of it.—*M.*
695. *Cujus vulturis hoc erit cadaver?* MAR.—“Of what harpy will this man become the prey?”—*M.*
696. —————*Cujus conatibus obstat*  
*Res angusta domi.* HOR.—“A man whose efforts are paralyzed by the limited state of his circumstances.” How many men do we see, blessed with natural talents that qualify them to attain to eminence, but whose efforts are continually repressed by the want of means, by the chilling hand of poverty!!—*M.M.*
697. *Cujus est solum, ejus usque ad cælum.* (Lat. Law Max.)—“He to whom the soil belongs, possesses a right in every thing that is over it, even up to the sky.” No man, therefore, can have a right to throw out, even from a foundation that is on his own premises, any superstructure which may project over that of his neighbour.”—*M.D.*
698. *Cujuslibet rei simulator atque dissimulator.* SALL. DE CATIL.—“A man who possessed the power, equally to seem what he was not, and to dissemble what he really was.” A finished hypocrite, who could assume all characters, and perfectly conceal his own.—*M.D.*
699. *Cujus tu fidem in pecuniâ perspexeris,*  
*Verere ei verba credere?* TER.—“Can you hesitate to confide in the word of a man, of whose probity in pecuniary matters, you have had experience?” There can be no stronger test of good faith, than strict correctness in pecuniary transactions.—*M.D.*
700. *Cul de sac.* (Fr.)—“The bottom of a sack.” A difficulty. A lane or street which you enter by one end, but find without egress at the other.—*M.D.*
701. —————*Cum lux altera venit,*  
*Jam cras hesternum consumpsimus; ecce aliud cras*  
*Egerit hos annos, et semper paulum erit ultra.* PER.—“When another day arrives, we find that we have consumed what we yesterday called to-morrow; behold, another morrow comes, to waste our years, and it will still be beyond us.” A censure on the error of



procrastination, to which men are so prone to give way, deferring till to-morrow that which this day should consummate, until their years are gone, and "the night comes, in which no man can work."  
—M.D.

702. *Culpā suā damnum sentiens, non intelligitur damnum pati.* (Lat. *Jus. Antiq.*)—"He who feels a loss which has originated in his own fault, is not considered, by the law, a sufferer."—M.D.

703. *Cum prostrata sopore*  
*Urget membra quies, et mens sine pondere ludit.* PET.—"When repose steals over our limbs, stretched in sleep, and the mind wanders without restraint."—M.M.

704. *Cum corpore mentem*  
*Crescere sentimus, pariterque senescere.* LUCRET.—"As we find that our mental powers increase with those of the body, so, in like manner, they decline together."—M.D.

705. *Cum dubia et fragilis sit nobis vita tributa, in morte alterius spem tu tibi ponere noli.* (Lat. CATO.)—"Seeing that we are endowed with life that is frail and uncertain, we should never fix our hopes on the death of others." Man should be always prepared for "his Master's coming," and never suppose that the period of life allotted to him must equal the longevity of his neighbour.—M.D.

706. *Cum fortuna perit, nullus amicus erit.* (Lat. *Prov.*)—"When fortune fails us, the supposed friends of our prosperous days vanish."  
—M.

707. *Cum fortuna manet, vultum servatis amici;*  
*Cum cedit, turpi vertitis ora fugā.* OVID.—"While my prosperity continues, you, my friends, continue your countenance to me, but when it fails, you turn your backs in base flight." This is corroborative of the preceding article, and they are both so fully admitted to be true, that they require no illustration.—M.M.

708. *Cum fueris felix, quæ sunt adversa caveto;*  
*Non eodem cursu respondent ultima primis.* (Lat. CATO.)—"When you happily enjoy prosperity, beware of the approach of adversity; the end of life is not always attended by the same train of felicitous circumstances, that shed a brightness over our more early prospects."—M.D.

709. *Cum licet fugere ne quære litem.* (Lat. *Prov.*)—"When you can do it with credit, always avoid either a quarrel or a law-suit." When you can "back out," avoid law, avoid contention.—M.D.

710. *Cum multis aliis, quæ nunc præscribere longum est.* (Lat.)—"With many other things which it would now be tedious to dwell upon."  
—M.D.

711. *Cum plus sunt potæ, plus potiuntur aquæ.* (Lat.)—"The more we

drink, we still desire the more." So, if we indulge our passions, they become daily more violent.—*M.D.*

712. *Cum tristibus severè, cum remissis jucundè, cum senibus graviter, cum juventute comiter vivere.* TULL.—“ With those who are of a gloomy turn of mind, be reserved; with the idle, be cheerful; with the old, be serious; with the young, be merry.”—*M.*

713. *Cunctando restituit rem.* ENNIUS.—“ He restored his business by delay.” This was first spoken in praise of Fabius, who saved his country by evading an engagement, when Hannibal was about to make his first attack. It is now used to impress us with a due sense of the importance of caution, foresight, and delay, when circumstances exist to justify it.—*M.D.*

714. *Cuncti adsint, meritaque expectent præmia palmæ.* VIR.—“ Let all attend, and expect the rewards due to their well-earned laurels.”—*M.*

715. *Cunctis servatorem liberatoremque acclamantibus.* (Lat.)—“ All applauding their saviour and deliverer.” Hailing him as their preserver and liberator.—*M.*

716. *Cupido dominandi cunctis affectibus flagrantior est.* TACIT.—“ The thirst of ruling is the most powerful of all the affections of the mind.” But ambition, that worst of vices, (as it prompts us to the commission of every other) fortunately for the world, generally carries its antidote along with it, and by its excesses defeats its own object.—*M.D.*

717. *Curæ leves loquuntur, ingentes stupent.* SEN.—“ Light griefs may find utterance, but deeper sorrow can find none.”—*M.M.*

718. *Cur ante tubam tremor occupat artus?* VIRG.—“ Why should tremor agitate the frame, before the trumpet sounds?” Before the signal for battle. This symptom, which is common to other animals as well as man, is not to be considered as indicative of terror or cowardice, but of extreme anxiety and ardour. An old hunter, eager for his sport, is seen, while the hounds are in cover, to tremble in every limb. This is not from fear.—*M.M.*

719. *Curatio funeris, conditio sepulturæ, pompæ exequiarum, magis sunt vivorum solatia, quam subsidia mortuorum.* AUGUSTUS.—“ The arrangements of the funeral, the place, and ceremony of the burial, and the display of the solemnities, may afford gratification to the living, but they can be of no importance to the dead.”—*M.D.*

720. *Cur alter fratrum cessare et ludere, et ungi  
Præferat, Herodis palmetis pinguibus, alter  
Dives et importunus, ad umbram lucis ab ortu,  
Silvestrem flammis et ferro mitiget agrum.* HOR.—“ How strange

that, of two others, one should prefer, idling, playing, and perfuming himself with Herod's oil of palms, while the other, though opulent, is yet impatient to get more, and drudges from morning till night in improving his lands."—*M.*

721. *Cura ut valeas.* (*Lat.*)—"Be careful of yourself that you may enjoy good health." That you may be well.—*M.*
722. *Cur nescire, pudens pravè, quam discere malo?* *HOR.*—"Why do I prefer, through false modesty, to remain ignorant, rather than to acquire knowledge?"—*M.*
723. *Cur me querelis exanimas tuis?* (*Lat.*)—"Why torment me with your complaints?"—*M.*
724. *Cur omnium fit culpa paucorum scelus?* (*Lat.*)—"Why is the fault of the few, imputed as a crime to all?"—*M.D.*
725. *Currente calamo.* (*Lat.*)—"With a running pen." Applied to describe the rapid execution of a ready writer.—*M.D.*
726. *Curtæ nescio quid semper abest rei.* *HOR.*—"There is a something (though I know not what) always deficient in every man's fortunes." Those who are the most favoured by fortune, and the most elevated in rank, if they were closely examined, would confess that they still found a *something* wanting to complete their happiness, and which they could not command.—*M.M.*
727. *Curvo sine hamo pisces non capies.* (*Lat.*)—"Without a crooked hook you will catch no fish."—*M.*
728. *Custos morum.* (*Lat.*)—"The conservator of morality." Each magistrate ought to be a *custos morum*.—*M.D.*
729. *Custos rotulorum.* (*Lat.*)—"The governor of a county," who has charge of the *rolls* or records of the county, and of the sessions of the peace.—*M.M.*
730. *Cutem gerit laceratam canis mordax.* (*Lat.*)—"A biting dog wears a torn skin." A quarrelsome man must expect many wounds.—*M.*
731. *Cutis vulpina consuenda est cum cute leonis.* (*Lat. Prov.*)—"The fox's skin should be joined to that of the lion." That is to say, as we cannot always carry our point by physical force, stratagem and address must sometimes be resorted to. The strength of the lion may fail, but by the cunning of the fox we may prevail.—*M.*

D.

732. *Dabit Deus his quoque finem.* VIRG.—“ God will put an end to these miseries also.” Applied generally to public calamities.—*M.M.*
733. *D'accord.* (Fr.)—“ Agreed.” In accordance. In tune.—*M.D.*
734. *Dal detto al fatto v'è un gran tratto.* (Ital.)—“ The difference is great between words and deeds.”—*M.D.*
735. *Da locum melioribus.* TER.—“ Give way to your superiors.” To superior station, to rank, to age, to sex, place should always be conceded.—*M.D.*
736. *Damna minus consueta movent.* JUV.—“ Misfortunes to which we are accustomed afflict us less severely.” Those who have been long accustomed to adversity, who have been inured to affliction, and suffered under disappointments and losses, become at length enabled to bear them with a degree of fortitude, which, at the commencement of their miseries, they themselves would have been unable to display.—*M.D.*
737. *Damnant quod non intelligunt.* CIC.—“ They condemn things which they do not understand.” This remark may be applied, not only to modern, as well as to the ancient critics, but to very many of the loquacious commentators on the daily occurrences that pass before us.—*M.M.*
738. *Damnosa quid non imminuit dies?* HOR.—“ What does not all-corroding time destroy?” All the works of nature and of art fall indiscriminately under the hand of time.—*M.D.*
739. *Damnosa senem juvat alea, ludit et hæres.* JUV.—“ If the destructive dice infatuate the father, his son will probably follow his example.” When the old give themselves up to the ruinous pursuit of play, can it be expected that the young will not be corrupted by their bad example?—*M.*
740. *Damnum appellandum est, cum malá famá lucrum.* LAB.—“ Profit derived from a sacrifice of character should be considered as a loss.” No pain, no pecuniary advantage, can compensate for the loss of reputation.—*M.M.*
741. *Dans l'art d'intéresser consiste l'arte d'écrire.* DELILLE.—“ In the talent to excite interest, consists the art of writing well.”—*M.D.*
742. *Dans le despotique il n'y a pas de patrie, d'autres choses y suppléent, l'intérêt, la gloire, le service du prince.* LA BRUYERE.—“ The subjects of despotic governments are strangers to the love of country ;

its place is supplied by a regard to their private interests, a love of military glory, and devotedness to the service of their prince." But that true *amor patriæ*, which, in all free states, has stimulated men to the most heroic deeds of self-devotion and valour, is not found to flourish where the energies of the human mind are paralyzed by the chilling hand of despotism.—*M.*

743. *Dans les conseils d'un état, il ne faut pas tant regarder ce qu'on doit faire, que ce qu'on peut faire. (Fr.)*—"In the councils of states, we are not so much to deliberate on what we ought to do, as on that which we possess the power to do." The power to accomplish an object is to be weighed, as well as the expediency of the object itself.—*M.D.*

744. *Dans un pays libre, on crie beaucoup quoiqu'on souffre peu ; dans un pays de tyrannie on se plaint peu, quoiqu'on souffre beaucoup. CARNOT.*—"In a country that is free, there is little oppression, but even that, excites a great outcry ; while, in a state tyrannically governed, there is little complaint, but great suffering." In free countries the smallest infringement of the freedom of their institutions excites immediate and universal clamour ; while in those which are despotically governed, the most severe oppressions must be submitted to in silence. Endurance appearing preferable to chains or to death.—*M.D.*

745. *Dapes inemptæ. HOR.*—"Unbought dainties." Those good things which are produced at home ; of our own growth ; the fruits of our own industry, which we eat with a zest which never accompanies the more expensive productions of the market.—*M.*

746. *Dare jura maritis. HOR.*—"To lay down laws for husbands." With laws connubial tyrants to restrain—*M.*

747. —————*Dapibus supremi*

*Grata testudo Jovis. HOR.*—"The shell acceptable at the feast of the omnipotent Jove." Mercury was fabled to have formed a musical instrument, by putting strings to the shell of a tortoise, the music of which was so sweet as to be considered a treat worthy even of Jupiter.—*M.*

748. *Dare pondus idonea fumo. PER.*—"Things fit to give weight to smoke." To impart a semblance of importance to trivial matters.—*M.M.*

749. *Da spatium tenuemque moram, malè cuncta ministrat*

*Impetus. STAT.*—"Allow time for consideration, every thing is badly executed, that is done by force or violence."—*M.D.*

750. *Data. (Lat.)*—"Things granted." Facts, or positions admitted as being just. He acts on certain *data*, on principles previously acknowledged and approved. In applying this word in the singular

number it is *datum*, as, he took that as a *datum*, which had been conceded.—*M.D.*

751. *Data fata secutus.* (*Lat.*)—"Following the fate decreed." Motto of Lord St. John.—*M.D.*

752. —————*Data tempore prosunt,  
Et data non apto tempore vina nocent.* OVID.—"Given at a proper time, wine is useful, but if improperly administered it is hurtful." This is spoken in reference to a state of indisposition or delicate health.—*M.*

753. *Dat Deus immiti cornua curta bovi.* (*Lat. Prov.*)—"God gives to the vicious ox short horns." Providence abridges the means of destruction which, otherwise, the superior physical powers of the brute creation would give them. And she likewise so frustrates the attempts of vicious and malicious men to do harm, that they generally terminate in their own disgrace.—*M.M.*

754. —————*Dat inania verba,  
Dat sine mente sonum.* VIRG.—"He utters empty words, a sound without sense or meaning."—*M.*

755. *Date obolum Belisario.* (*Lat.*)—"Give your mite to Belisarius!!!" This celebrated general who so deeply experienced Justinian's ingratitude, was reduced by that emperor to a state of indigence in his old age, and the popular tale that he was obliged to beg for a penny, has been believed by many. And thence this phrase has been sometimes applied to persons who were reduced from affluence to a state of poverty.

756. *Dat veniam corvis, vexat censura columbas.* JUV.—"Censure grants pardon to the crows, while it tortures the doves." This is a phrase much used, to express that the animadversions of the censorious are frequently directed against the innocent, while their blind malice suffers the guilty to pass without remark.—*M.D.*

757. *Davus sum non Œdipus.*—"I am Davus (a simple servant) not an Œdipus." Mr. Macdonnel gives the following illustration of this phrase. "I am not enough of a conjuror to divine the solution of your riddle." Œdipus, according to the Greek fables, had solved the enigma of the Sphinx. This was a monster said to have the face of a woman, the body of a lion, and the wings of a griffin, and to tear to pieces all who could not answer this question: "Which is the animal that goes in the morning on four feet, at noon on two, and in the evening upon three?" Œdipus said "it was *man*, who in his infancy crawled on all fours, arriving at manhood walked erect on two legs; and in the evening of life was supported by a stick." The Sphinx, on hearing this solution, we are

told, leaped from a rock and destroyed herself." Macdonnell's Dictionary.—*M.D.*

758. *De alieno largitor, et sui restrictor.* CIC.—“ A bestower of other men's property, but tenacious of his own.” There are many men who are liberal, even to profusion, when they can be so at the expense of others.—*M.*
759. *De alieno liberalis.* TIBULL.—“ Liberal of the property of others.” This is nearly the same as the preceding.—*M.*
760. *Debetis velle quæ velimus.* PLAUT.—“ You ought to wish such things only as we like, or approve.”—*M.*
761. *De bon vouloir servir le roi.* (Fr.)—“ With good will, to serve the king.” Motto of earls Tankerville and Grey.—*M.D.*
762. *Deceptio visus.* (Lat.)—“ A deception of the light.” An illusion of the eye, arising from natural, or artificial causes, very often from imperfect vision.—*M.D.*
763. *Decies repetita placebit.* HOR.—“ Ten times repeated it will please.” An expression generally used in eulogising dramatic performances.—*M.M.*
764. *Decet affectus animi neque se nimium erigere nec subjacere serviliter.* TULL.—“ We ought to permit the affections of the mind neither to become too much elated, nor yet too deeply depressed.” Whether in prosperity or adversity, in the hour of our elevation, or under the pressure of misfortune, we should always endeavour to preserve equanimity. A uniformly even, calm, unruffled mind, is ever a blessing to the possessor.—*M.*
765. *Decima.* (Lat.)—“ The tenth part.” Signifying also, that portion of the produce of the earth, which is appropriated to the ministers of the altar, and the support of our Church establishment.—*M.D.*
766. *Decipimur specie recti.* HOR.—“ We are deceived by a semblance of rectitude.” We too frequently form hasty opinions from external appearances, which are often assumed, merely for purposes of deception, by “ *the wolf in sheep's clothing.*”—*M.M.*
767. —————*Decipit*  
*Fons prima multos ; rara mens intelligit*  
*Quod interiore condidit cura angulo.* (Lat.)—“ First appearances deceive many ; our penetration seldom enables us to discern that which has been carefully concealed in the inmost recesses of the heart.”

“ The tinsel glitter, and the specious mein  
 Delude the most ; few pry behind the scene.”

—*M. M.*

768. *Decori decus addit avito.* (Lat.)—"He adds new lustre to the honours of his forefathers." Motto of the Scotch earl of Kellie.—*M.D.*
769. *Decrevi.* (Lat.)—"I have decreed." Motto of the marquis of Westmeath and lord Nugent.—*M.D.*
770. *Dedecet philosophorum abjicere animum.* CIC.—"It is unbecoming in a philosopher to submit to dejection of mind."—*M.*
771. *Dedimus potestatem.* (Lat.)—"We have given power." A law writ, delegating certain powers, to perform acts therein mentioned. Also the commission issued to a justice of the peace.—*M.D.*
772. *Dediscit animus sero quod didicit diù.* SEN.—"The mind is slow to unlearn any thing it has been long learning." Impressions firmly fixed in the mind, and long inculcated, are with difficulty erased from it.—*M.D.*
773. *De facto.* (Lat. Law Phrase.)—"From the fact."—*M.D.*
774. *Defendit numerus junctæque umbone phalanges.* JUV.—"He is protected by the numbers and the compact array of his supporters."—*M.*
775. *De jure.* (Lat. Law Phrase.)—"From the law." In some instances the penalty attaches on the offender at the instant when the *fact* is committed; in others, not until he is convicted by *law*. In the former case he is guilty *de facto*, in the latter, *de jure*. This legal explanation is extracted from Mr. Macdonnel's Dictionary.—*M.D.*
776. *Défaut de la cuirasse.* (Fr.)—"A defect in your *cuirasse*." Or being without a *cuirasse* or defence. A person being attacked *au défaut de la cuirasse*, means "without armour, when uncovered, or in his weak part."—*M.D.*
777. *Defluit saxis agitatus humor,*  
*Concidunt venti, fugiuntque nubes,*  
*Et minax (quòd sic voluere) ponto*  
*Unda recumbit.* HOR.—"The frothy spray flows down from the rocks, the winds are lulled, the clouds are dissipated, and the threatening wave, for so Providence willed, subsides into the bosom of the deep."—*M.*
778. *Deformius nihil est ardelione sene.* MAR.—"There is nothing more unseemly than an old man who is a busy-body." A meddler.—*M.*
779. *De gaieté de cœur.* (Fr.)—"From lightness, gaiety of heart. Sportively."—*M.D.*
780. *Degeneres animos timor arguit.* VIRG.—"Timidity argues a degeneracy of mind."—*M.D.*
781. *De gustibus non est disputandum.* (Lat.)—"There is no disputing on



points of taste." They are too much diversified, too numerous, and often too preposterous and unaccountable to be made subjects of discussion.—*M.M.*

782. *De haute lutte. (Fr.)*—"By a violent contest." By downright force.—*M.D.*

783. *De hoc multi multa, omnes aliquid, nemo satis. (Lat.)*—"Of this matter many people have said many things, all have said something, but no one enough."—*M.D.*

784. *De l'absolu pouvoir vous ignorez l'ivresse, Et du lache flatteur la voix enchantresse. (Fr.)*—"You are unacquainted with the intoxicating effects of absolute power, or the seductive force of the voice of the base flatterer."—*M.*

785. *De lanâ caprinâ. (Lat.)*—"About goat's wool." The dispute was about *lana caprina*, a matter not worth investigation.—*M.D.*

786. *Delectando pariterque monendo. HOR.*—"To give pleasure, and at the same time to instruct." The same eminent writer has expressed, in another place, and in different words, this best praise that can be bestowed on an author. See *miscuit utile, &c.*—*M.M.*

787. *Delenda est Carthago. (Lat.)*—"Carthage must be destroyed." A phrase often quoted among the Romans to stimulate that people to the utter destruction of Carthage. During the continuance of the revolutionary mania among the French, the same threat was applied to England, equally their rival, as Carthage was the rival of Rome.—*M.D.*

788. *Deleo omnes dehinc ex animo mulieres. TER.*—"From henceforth I blot from my mind every trace of woman."—*M.*

789. *Deliberat Roma, perit Saguntum. (Lat.)*—"Rome deliberates, Saguntum perishes." We should never be tardy in our councils, when our allies are in danger, and expecting succour from us.—*M.D.*

790. *Deliciæ illepidæ atque inelegantes. CATULL.*—"Gross and inelegant pleasures."—*M.*

791. *Deliramenta doctrinæ. (Lat.)*—"The ravings of learning." The wild theories of learned men. The phantasies of a brain disturbed by too intense application to study.—*M.D.*

792. *Delirant reges, plectuntur Achivi. HOR.*—"The kings do wrong, the Greeks (the people) are punished." The following lines will more fully illustrate the meaning of the quotation.

" ———— When doting monarchs urge  
Unsound resolves, their subjects feel the scourge."

—*M.M.*

793. *Delphinum sylvis appingit, fluctibus aprum.* HOR.—“ He represents (in his painting) a dolphin in the woods, a boar in the waves.” So some miserable painters misplace the figures in their works, and exhibit them in situations to which they are wholly unsuited.—*M.D.*
794. *De mal en pis.* (Fr.)—“ From bad to worse.”—*M.D.*
795. *De malè quæsitis vix gaudet tertius hæres.* (Lat.)—“ Property dishonestly acquired, seldom descends to the third heir.” Dishonest acts seldom prosper. See *malè parta*, No. 2264.
796. *De monte alto.* (Lat.)—“ From a lofty mountain.” Motto of lord de Montalt; a pun upon the family title.—*M.D.*
797. *De mortuis nil nisi bonum.* (Lat.)—“ Let nothing but what is good be spoken of the dead.”—*M.D.*
798. *De motu proprio.* (Lat.)—“ From the impulse of one’s own mind.” The act was done *de motu proprio*, spontaneously, from the suggestion of his own mind.—*M.*
799. *De nihilo nihil fit, in nihilum nil posse reverti.* (Lat.)—“ From nothing, nothing is made, nothing can be reduced to nothing.” This principle of the Epicureans has been abolished by Christianity.—*M.D.*
800. *Denique non omnes eadem mirantur amantque.* HOR.—“ All men, in fact, do not love or admire the same things.” This is one of the many maxims all tending to prove the diversity of taste among men.—*M.D.*
801. *De non apparentibus, et non existentibus, eadem est ratio.* (Lat.)—“ There can be no difference of reasoning respecting things which do not appear, and things which do not exist.” Of things which are beyond the reach of our knowledge or perception, we can know no more than if they did not exist.—*M.D.*
802. *Dens theonina, (calumniosissima).* HOR.—“ A calumniating tooth” (disposition). Theon was, after Acro, the most bitter calumniator of his day.—*M.*
803. *Densa juba, et dextro jactata recumbit in armo.* VIR.—“ A thick mane lies thrown over on the right shoulder.”—*M.*
804. *Deo adjuvante non timendum.* (Lat.)—“ God assisting, there is nothing to be feared.” Motto of the Irish Viscount Fitzwilliam.—*M.D.*
805. *Deo dante nil nocet invidia,*  
*Et non dante, nil proficit labor.* (Lat.)—“ The Divine protection being extended to us, envy cannot injure us; but that protection being withdrawn, all our labours are of no avail.”—*M.*

806. *Deo date.* (Lat.)—"Give unto God." Motto of lord Arundel.—*M.D.*

807. *Deo duce, ferro comitante.* (Lat.)—"My God is my guide, my sword my companion." Motto of earl of Charlemont.—*M.D.*

808. *Deo favente.* (Lat.)—"By the favour of God."—*M.D.*

809. *Deo juvante.* (Lat.)—"God assisting us."—*M.D.*

810. *Deo non fortunâ.* (Lat.)—"From God, not from fortune." Motto of earl Digby, and lord Exmouth.—*M.D.*

811. *Deo volente.* (Lat.)—"God willing."—*M.D.*

812. ————*De paupertate tacentes  
Plus poscente ferent.* HOR.—"Those who are silent on the subject of their poverty, obtain more than those who beg."

"The man who's silent, nor proclaims his want,  
Gets more than he who makes a loud complaint." CREECH.  
—*M.*

813. *De pis en pis.* (Fr.)—"From worse to worse." The evil goes on increasing.—*M.*

814. *Deploratus de medicis ac destitutus.* CIC.—"Despaired of by his physicians and left destitute."

815. *Dépôt.* (Fr.)—A military term. "A store or magazine." Also a station at which recruits are assembled to be sent to their ulterior destination.—*M.D.*

816. *Depresso incipiat jam tum mihi taurus aratro  
Ingemere, et sulco attritus splendescere vomer.* VIR.—"My oxen now begin to groan under the plough, and the sock to shine, polished by the furrow."—*M.*

817. *Depressus extollor.* (Lat.)—"Having been depressed, I am exalted." Motto of Viscount Mountgarret.—*M.D.*

818. *De quo libelli in celeberrimis locis proponuntur, huic ne perire quidem tacitè conceditur.* TULL.—"The man concerning whose conduct investigations are posted up in public places, is not even permitted to die in peace."—*M.*

819. *Derelictio communis utilitatis contra naturam est.* CIC.—"The relinquishing an object of acknowledged public utility is contrary to nature."

820. *Desiderantem quod satis est, neque  
Tumultuosum sollicitat mare,  
Non verberatæ grandine vineæ,  
Fundusque mendax.* HOR.—"In him who is satisfied with a com-

petence, neither the tempestuous sea excites anxiety, nor his vines broken down by the hail, nor the deficiency in the produce of his farm.”—*M.*

821. *Desideratum.* (*Lat.*)—“ A thing desired.” Such an improvement is a great *desideratum*.—*M.D.*

822. ————— *Desinant*

*Maledicere, facta ne noscant sua.* *TER.*—“ They cease to speak ill of others, lest their own acts should be arrayed against them.”—*M.*

823. *Desine fata Deum flecti sperare precando.* (*Lat.*)—“ Give up the hope that the decrees of Providence can be altered by your prayers.”—*M.*

824. *Desinit in piscem mulier formosa superne.* *HOR.*—“ A woman beautiful in her upper parts, and ending with the tail of a fish.” The idea is taken from the mermaid. The application is to literary productions which begin with the fairest appearances, but terminate in poverty of style, and want of interest in the detail.—*M.D.*

825. *Desipere in loco.* *HOR.*—“ To be playful in season.”

“ ’Tis wisdom’s part sometimes to play the fool.”

—*M.*

826. *Destitutus ventis remos adhibe.* (*Lat.*)—“ The wind failing, have recourse to your oars.”—*M.*

827. *Desunt cætera.* (*Lat.*)—“ The rest is wanting.” Placed at the end of an imperfect story or sentence.—*M.D.*

828. *Desunt inopiæ multa, avaritiæ omnia.* *PUB. SYR.*—“ Poverty wants many things, avarice every thing.”—*M.D.*

829. *Det ille veniam facile, cui veniâ est opus.* *SEN.*—“ He who stands in need of forgiveness, should be ready to grant it.”—*M.*

830. *Deteriores omnes sumus licentiâ.* *TER.*—“ We are all the worse for having too great license.” Certain restrictions are highly salutary, and often save us from the evils growing out of unbridled excess, and licentiousness.—*M.D.*

831. *Detestando illo crimine, scelera omnia complexa sunt.* *CIC.*—“ In that detestable crime every vice is comprised.”—*M.*

832. *Détour.* (*Fr. Milit. Term.*)—“ A circuitous route.”—*M.D.*

833. *Detrahere aliquid alteri, et hominem hominis incommodo suum augere commodum, magis est contra naturam quam mors, quam paupertas, quam dolor, quam cætera quæ possunt aut corpori accidere, aut rebus externis.* *TULL.*—“ To deprive another of any part of his property, or that one man should increase his own enjoyments, by the dis-

tress of another, is more repugnant to our nature, than death, poverty, grief, or any contingencies that may befall our bodies, or our external circumstances.”—*M.*

834. *Detur aliquando otium quiesque fessis.* SEN.—“Repose and ease should sometimes be granted to the weary.” Proper periods of labour and of rest are indispensable to the whole animal creation.—*M.D.*

835. *Detur pulchriori.* (Lat.)—“Let it be given to the most beautiful.” This, according to the fable, was the inscription put upon the apple, by the adjudication of which to the goddess Venus, Paris excited the resentment of Juno and Minerva.—*M.D.*

836. *Deus omnibus quod sat est suppeditat.* (Lat.)—“Whatever the wisdom of Providence considers to be essential for us, she supplies with a bountiful hand to us all.”—*M.*

837. *Deum cole, regem serva.* (Lat.)—“Worship God, preserve the king.” Motto of earl of Enniskillen and Viscount Ranelagh.—*M.D.*

838. *Deus hæc fortasse benignâ  
Reducet in sedem vice.* HOR.—“The deity will, perhaps, by some propitious change, restore matters to their former state.”—*M.D.*

839. *Deus major columna.* (Lat.)—“God is the greater support.” Motto of lord Henniker.—*M.D.*

840. *Deus nobis hæc otia fecit.* VIR.—“God has granted unto us these relaxations.”—*M.D.*

841. *Dexteras dare.* (Lat.)—“To extend the right hand to each other.” In assurance of mutual forgiveness, mutual support, or in confirmation of a bargain or agreement. The most solemn assurance.—*M.D.*

842. *Dextro tempore.* HOR.—“At a propitious time.” A happy opportunity. A lucky moment.—*M.*

843. ————— *Dicenda, tacenda locutus,  
Tandem dormitum dimittitur.* HOR.—“Having conversed on things of a public, as well as of a private nature, he is permitted to retire to sleep.”—*M.*

844. *Di bene fecerunt, inopis me quodque pusilli  
Finxerunt animi, raro et perpauca loquentis.* HOR.—“The Gods did well to have formed me of an humble and lowly mind, and with a desire to speak seldom and little.”

“That heaven that made me of an humble mind  
To action little, less to words inclin’d.”

—*M.*

845. *Dicam insigne recens adhuc*.  
*Indictum ore alio.* HOR.—“ I shall record remarkable events, which are new, and yet untold by any other person.”—*M.*
846. *Dicere quod puduit, scribere jussit amor.* OVID.—“ What I was ashamed to say, love has emboldened me to write.”—*M.*
847. *Dicetur meritâ nox quoque nenid.* HOR.—“ The night shall be sung in a cheerful and appropriate lay.”—*M.*
848. *Dic mihi, cras istud, Posthume, quando veniet?* MART.—“ Tell, me, O Posthumus, when will this to-morrow arrive?”—*M.*
849. *Dicite Iö Pæan, et Iö bis dicite Pæan ;*  
*Decidit in casses præda petita meos.* OVID.  
 “ Now Iö Pæan sing, now wreaths prepare,  
 And with repeated Iö's fill the air ;  
 The prey is fall'n in my successful toils.” ANON.  
 —*M.*
850. *Dicitis, omnis in imbecilitate est, et gratia, et caritas.* CIC.—“ You say that all kindness and benevolence is founded in weakness.”—*M.*
851. *Dic mihi, si fias tu leo, qualis eris?* MART.—“ Tell me, if you were a lion, what kind of a one would you be ?” Great power is not confided even to man, without some danger of its being abused. “ Were you a lion, how would you behave ?”—*M.*
852. *Dicta tibi est lex.* HOR.—“ The law is laid down for you.” The course you are to take is prescribed.—*M.*
853. *Dictum de dicto.* (Lat.)—“ A report founded on report.” Or from hearsay. A vague report.—*M.D.*
854. *Dies datus.* (Lat. Law Term.)—“ The day given.” The day appointed for putting in an answer, &c. &c.—*M.D.*
855. *Dies faustus.* (Lat.)—“ A lucky day.”—*M.D.*
856. *Dies infaustus.* (Lat.)—“ An unlucky day.”—*M.D.*
857. *Dies non* (the word *juridicus* being understood). A day on which the courts are closed, and no law proceedings going forward, which is therefore technically called “ no day.”—*M.D.*
858. *Dies religiosi.* (Lat.)—“ Religious days.” Days of special note in the calendar ; and which, notwithstanding the designation here given to them, are (in Catholic countries, where they are punctually, though irreligiously kept) generally spent in idleness and dissipation.—*M.*
859. *Dieu avec nous.* (Fr.)—“ God with us.” Motto of lord Berkely.—*M.D.*

860. *Dieu ayde. (Fr.)*—"God assist." Motto of viscount Montmorres and lord Frankfort.—*M.D.*

861. *Dieu défend le droit. (Fr.)*—"God defends the right." Motto of the duke of Marlborough, earl Spencer, and lord Churchill.—*M.D.*

862. *Dieu et mon droit. (Fr.)*—"God and my right." Motto of the sovereigns of Great Britain.—*M.D.*

863. *Dieu me conduise. (Fr.)*—"May God conduct me." Motto of lord Delaval.—*M.D.*

864. *Dieu pour la tranchée, qui contre? (Fr.)*—"If God is for us, who shall be against us?" Motto of earl Clancarty.—*M.D.*

865. *Difficile est longum subito deponere amorem. CATULL.*—"It is difficult to eradicate at once a long cherished love." That, and every other passion of the mind, if indulged, becomes confirmed by time and habit, and at length strikes its roots so deep that we lose all power to contend against it.—*M.D.*

866. *Difficile est plurimum virtutem revereri, qui semper secundâ fortunâ sit usus. TULL. AD HERENN.*—"It is difficult for him, who has lived in uninterrupted prosperity, to be strongly confirmed in virtuous principles." Virtue (integrity) which has never been proved in the ordeal of adversity, can rarely be so firmly confided in, as that which has submitted to the trial, and come out untarnished. We are scarcely ourselves sensible of the strength of our virtue, until we have proved it.—*M.*

867. *Difficile est satiram non scribere. JUV.*—"It is difficult to avoid writing satire." If we write at all, the laxity of public morals, the vices of the times are so glaring, that it is difficult to refrain from censure.—*M.D.*

868. *Difficile est temperare felicitati, quâ te non putes diu usurum. TACIT.*—"It is difficult to temper with prudence the enjoyment of happiness, which we fear may be short-lived."—*M.*

869. *Difficilem oportet aurem habere ad crimina. PUB. SYR.*—"One should be slow in giving credence to criminal charges."—*M.D.*

870. *Difficiles aditus impetus omnis habet. OVID.*—"Every act of violence leads to difficult results."—*M.*

871. *Difficili bile tumet jecur. (Lat.)*

"His liver swells with indigestible bile."

"Anger boils up in my hot lab'ring breast." GLANVIL.

—*M.*

872. *Difficilis, facilis, jucundus, acerbus es idem;*

*Nec tecum possum vivere, nec sine te. MAR.*—"You are, in your

conduct, so easy, yet so severe, so agreeable, yet so harsh, that I can neither bear to live with you nor without you." This has been thus rendered :—

" In all thy humours, whether grave and mellow,  
Thou'rt such a touchy, testy, pleasant fellow,  
Hast so much wit, and mirth, and spleen about thee,  
That there's no living with thee nor without thee."

—M.M.

873. *Difficilis, querulus, laudator temporis acti.* HOR.—" Peevish, querulous, the panegyrist of times gone bye." This character of old men, is, generally speaking, true. Old age is prone to complain, and we all look back, perhaps with pride, to the feats, the prowess, of our younger days.—M.D.
874. *Difficulter continetur spiritus integritatis conscius cum à noxiorum insolentiis premitur.* PHÆD.—" The spirit of conscious integrity is with difficulty restrained, when it is offended by the insolent attacks of guilty men."—M.
875. ————— *Diffugiunt, cadis*  
*Cum fæce siccatis amici*  
*Ferre jugum pariter dolosi.* HOR.—" Friends all deceitful, under the yoke of adversity, when our casks are emptied to the very dregs, fly away from us."—M.
876. *Dignum laude virum musa vetat mori.* HOR.—" The muse renders the virtuous man's fame imperishable." (Forbids him to die.)—M.D.
877. *Dii pænates.* (Lat.)—" The household gods."—M.D.
878. *Diis aliter visum.* VIR.—" It has appeared otherwise to the gods." It has pleased Providence to judge differently.—M.D.
879. ————— *Diis proximus ille est*  
*Quem ratio, non ira movet, qui facta rependens*  
*Consilio punire potest.* CLAUD.—" He approaches nearest to the gods (to perfection) who is under the influence of reason, not of passion; and who, duly weighing the circumstances, can proportion the punishment with judgement."—M.M.
880. *Diligimus omnia vera, id est fidelia, simplicia, constantia; vana, falsa, fallentia odimus.* CIC.—" We delight in things that are true, that is, that are faithful, simple, permanent; such as are vain, false, deceitful, we abhor."—M.
881. *Dimidium facti qui benè cœpit habet.* HOR.—" He who has well begun, has done half his task." Well translated by the old proverb, " Well begun's half done."—M.M.



882. *Diruit, ædificat, mutat quadrata rotundis.* HOR.—“ He destroys, he builds up again, he changes square things into round.” The love of change influences many, without any better reason than the senseless gratification of mere caprice.—*M.M.*
883. *Disce docendus adhuc, quæ censet amicus, ut si  
Cæcus iter monstrare velit ; tamen aspice si quid  
Et nos quod cures proprium fecisse loquamur.* HOR.—“ Yet learn what your little friend may think, who himself needs instruction, and is as a blind man who would act as a guide ; examine, however, if even I can suggest any thing which you would wish to put in practice.” The poet here advises Sæva to give attention to what he writes to him, but modestly declares that he himself (to whom he applies the term *amiculus*) wants instruction ; comparing himself to a *blind guide* ; still, however, urging his friend to sift what he writes to him, to see what it may contain worthy of notice.—*M.*
884. *Disce puer virtutem ex me,  
Fortunam ex aliis.* VIRG.—“ Learn, my boy, valour from me, you must look to the way to good fortune from others.” Advice given to Iulus by his father Æneas, when he was about to engage with Turnus in single combat.—*M.*
885. *Discipulus est prioris posterior dies.* PUB. SYR.—“ The following day is the scholar of that which went before.” As this day is that of yesterday.—*M.M.*
886. *Discite justitiam moniti et non temnere divos.* VIRG.—“ Learn justice from admonition, and not to despise the gods.” Attend to the warnings of Providence sent in many shapes, in the reproofs of conscience, in the visitations of adversity, and of affliction, and never be unmindful of the respect due to heaven.—*M.M.*
887. *Discit enim citiùs, meminitque libentiùs illud  
Quod quis deridet quam quod probat.* HOR.—“ Most of us learn more readily, and retain more perfectly, tales of scandal, than such as merit our approbation.” Paraphrased by the earl of Cork, in these beautiful lines.
- “ There is a lust in man no power can tame ;  
Of loudly publishing his neighbour's shame ;  
On eagle's wings immortal scandals fly,  
Whilst virtuous actions are but born and die.”
- M.M.*
888. *Discrepant facta cum dictis.* CIC.—“ The facts differ from the statement.”—*M.*
889. *Discutere ebrietatem.* PLIN.—“ To dispel drunkenness.” To counteract the effects of drink.—*M.*

890. *Diseur de bons mots.* (Fr.)—"A sayer of good things." A person fond of *jeux de mots*, playing upon words.—*M.*
891. *Diseuse de bonne aventure.* (Fr.)—"A teller of good luck." A fortune-teller. A person who exists by deceit, and feeds upon the credulity of her dupes.—*M.*
892. *Disjecti membra poetæ.* HOR.—"The limbs of the dismembered poet." It is said that let a truly poetical passage be ever so much dissected, some traces of poetic spirit will still remain.—*M.D.*
893. *Disjice compositam pacem, sere crimina belli.* VIR.—"Overturn the patched up peace, disseminate the ills of war." The address of Juno to Alecto, urging her to excite war between Latinus and the Trojans.
- " Confound the peace establish'd, and prepare  
Their souls to hatred, and their hands to war." DRYDEN.  
—*M.*
894. *Disponendo me, non mutando me.*—"By displacing me, not by changing me." Motto of the duke of Manchester.—*M.D.*
895. *Dissolve frigus, ligna super foco  
Largè reponens, atque benignius  
Deprome quadrimum Sabina,  
O Thaliarche, merum diotâ.* HOR.—"Drive away the cold, heaping plentifully wood upon the hearth, and liberally supply us, O Thaliarchus, with four years old wine from a Sabine flask."—*M.*
896. *Distrahit animum librorum multitudo.* SEN.—"A variety of books distract the mind." A superficial and promiscuous study of books, seldom yields much solid information.—*M.D.*
897. *Districtus ensis cui super impiâ  
Cervice pendet, non Siculæ dapes  
Dulcem elaborabunt saporem,  
Non avium citharæque cantus  
Somnum reducent.* HOR.—"To him, over whose impious head a naked (avenging) sword is suspended, Sicilian dainties will not impart a delicious relish, nor will the music of the harp, or the melody of birds bring back sleep," driven away by the fear of punishment, and the reproaches of a guilty conscience.—*M.*
898. *Distringas.* (Law Phrase.)—"You may distrain." A writ empowering the proper officer to do so.—*M.D.*
899. *Ditissimus agris.* VIR.—"Most rich in lands." Possessing a large estate. Extensive landed property.—*M.*
900. ————— *Dives amicus  
Sæpe decem vitiis instructor, odit et horret.* HOR.—"Your rich

friend who has been initiated into ten times as many vices as you have, hates and abhors you because of yours.”—*M.*

901. *Dives agris, dives positus in fœnore nummis.* HOR.—“ Rich in lands, rich in money placed at interest.” A man of vast wealth.—*M.M.*

902. ————— *Dives fieri qui vult,  
Et citò vult fieri.* JUV.—“ A person who is anxious to become rich, is also anxious to become so *quickly*.” And, under the influence of avarice, he often becomes little scrupulous as to the means.—*M.M.*

903. *Divide et impera.* (Lat.)—“ Divide and rule.” This Machiavelian system is acted on in many countries, by inflaming party animosities, and propagating party spirit ; by which the power of the people is weakened, their union against the government prevented, and arbitrary sway is exercised unopposed.—*M.D.*

904. *Divisum sic brevè fiet opus.* MART.—“ Thus divided, the work will be short.”—*M.*

905. *Divitiæ virum faciunt.* (Lat.)—“ Riches make the man.” They indeed form the standard by which the consideration of the world is generally regulated, and while personal worth, and the most amiable qualities of the head and heart are suffered to languish in obscurity and penury, we see the wealthy reprobate encouraged and caressed.—*M.*

906. *Divitiarum et formæ gloria fluxa atque fragilis ; virtus clara æternaque habetur.* SALL.—“ The glory of wealth and beauty is changeable and transitory, but virtue is illustrious and everlasting.”—*M.D.*

907. *Dixero quid si forte jocosius, hoc mihi juris cum veniâ dabis.* (Lat.)—“ If (in the course of my work) I shall advance any thing a little jocosely, you will surely pardon that liberty.”—*M.*

908. ————— *Dociles imitandis  
Turpibus et pravis omnes sumus.* JUV.—“ We are all docile in the imitation of that which is base and depraved.” To become virtuous requires exertion, to continue so resolution, while our unrestrained natural propensities would always turn us to the side of evil.

“ The mind of mortals, in perverseness strong,  
Imbibes, with dire docility, the wrong.”

—*M.D.*

909. *Dobbiamo riguardare i nostri servi come nostri amici inferiori, diceva Platone.* (Ital.)—“ We ought to regard our servants as friends in an inferior state. So said Plato,” and prudence justifies, and Christianity consecrates the sentiment.—*M.D.*

910. *Docti rationem artis intelligunt, indocti voluptatem.* QUINT.—“Learned men comprehend the ground of the arts, the unlearned partake in the pleasure only.” The gratification of the former is mental, while that of the latter is merely ocular. This defines, especially in painting, the strong line of difference existing between acquired science and mere natural taste.—*M.D.*
911. *Doctrina vim promovet insitam.* HOR.—“Learning elicits the innate powers of the mind.” But if nature has been unkind, and the mind is unendowed with those powers, with that elasticity which will expand to the light of knowledge, with those faculties of comprehension which will lead us to drink with delight at the fountain of science, we in vain labour to improve.—*M.M.*
912. *Dolce cose a videre, e dolci inganni.* ARIOSTO.—“Sweet things to behold, sweet illusions.”—*M.D.*
913. *Doli non doli sunt, nisi astu colas.* PLAUT.—“Fraud ceases to be a fraud, if not fraudulently intended.” In all British courts, the *intention* (the *quo animo*) has great weight, as well with the jury as the bench.—*M.*
914. *Dolore affici, sed resistere tamen.* PLINY.—“To be suffering under grief, but still to contend against it.” A duty (observes the same distinguished philosopher) which we are all bound to perform.—*M.M.*
915. *Dolus an virtus, quis in hoste requirat?* VIR.—“Who inquires whether a hostile attack succeeds through valour or stratagem?”
- “Let fraud supply the want of force in war.” DRYDEN.  
—*M.M.*
916. *Dolus versatur in generalibus.* (*Lat. Law Max.*)—“Fraud deals in loose general assertions or accusations.” Carefully avoiding to bring them forward in a tangible form, so as to be easily subjected to investigation, which would end in detection and exposure.—*M.D.*
917. *Domi manere convenit felicibus.* (*Lat.*)—“Those who are happy at home should remain there.”—*M.*
918. *Domini pudet non servitutis.* SEN.—“I am ashamed of my master, but not of my menial state.”—*M.D.*
919. *Dominus providebit.* (*Lat.*)—“The Lord will provide.” Motto of earl of Glasgow.—*M.D.*
920. *Domus amica domus optima.* (*Lat.*)—“The house of a true friend is always a sure asylum.”—*M.*
921. *Dona præsentis carpe lætus horæ, et Linque severa.* HOR.—“Realize with cheerfulness the gifts of the present hour, and banish serious reflections.”—*M.*

922. *Donec eris felix multos numerabis amicos ;*

*Tempora si fuerint nubila, solus eris.* OVID.—“ While prosperity gilds your days, you will reckon many friends ; but if the clouds of adversity descend upon you, behold, they fly away.” You are then abandoned, deserted, perhaps by those to whom you have been most kind, and whom you have fed ; and left alone, to lament, mayhap, your own generosity, and to exclaim against their ingratitude.

“ The gale is favouring, num’rous friends you’ll find ;  
From th’ adverse storm, they fly before the wind.”

—M.M.

923. *Donner de si mauvaise grace qu’on n’a pas d’obligation.* (Fr.)—“ To give in so ungracious a manner, as to cancel the obligation.”—M.

924. *Dos est magna parentum*

*Virtus.* HOR.—“ The virtuous character of parents is in itself a great portion.” A fair untarnished fame transmitted to us from our ancestors reflects credit and honour on their children.—M.D.

925. *Double entendre.* (Fr.)—“ A double meaning.” Any ambiguous expression to which two meanings may be attached.—M.D.

926. *Droit d’aubaine.* (Fr.)—“ The right of escheat.” By the law of France, previous to the revolution, the effects of foreigners dying within the realm escheated to the crown.—M.D.

927. *Droit de gens.* (Fr.)—“ The law of nations.”—M.D.

928. *Droit et avant.* (Fr.)—“ Right and forward.” Motto of viscount Sydney.—M.D.

929. *Droit et loyal.* (Fr.)—“ Right and loyal.” Motto of lord Huntingfield.—M.D.

930. *Duabus anchoris nititur.* (Lat.)—“ She rides at two anchors.” When alluding to a ship. Also construed by the proverb “ He has two strings to his bow.”—M.

931. *Dubiam salutem qui dat afflictis, negat.* SEN.—“ He who affords to the afflicted but dubious support, may be said to deny it.”—M.D.

932. *Ducasse.* (Fr.)—A corruption of the word *dedicace*, signifying dedication or consecration. This term implies the annual feast held in remembrance of the consecration of a city, village, district, or Church, to some one of the numerous saints who watch over the souls, the bodies, and general prosperity of the French nation. So that every village, &c. has its *ducasse* once in the year. A day of idleness, feasting and dancing.—M.

933. ————— *Ducimus autem*

*Hos quoque felices, qui, ferre incommoda vitæ,*

*Nec jactare jugum, vitâ didicere magistrâ.* JUV.—“ But we must consider those men happy, who, by their knowledge of the world, have learned to bear the inconveniences of life, without complaining of the burthen.” That experience which can reconcile us to bear with resignation our fate, whatever it may be, must bestow comparative happiness.—*M.D.*

934. ————— *Ducis ingenium, res*

*Adversæ nudare solent, celare secundæ.* HOR.—“ Misfortunes call forth the abilities of a general, but prosperous circumstances leave them concealed.” It is by the occurrence of adverse circumstances that a general finds opportunities of displaying his professional talents, and the resources of his own mind.—*M.D.*

935. *Ducit amor patriæ.* (Lat.)—“ The love of country leads me.” Motto of baron Milford.—*M.D.*

936. *Du fort au foible.* (Fr.)—“ From the strong to the weak.”—*M.D.*

937. *Dulci animos novitate tenebo.* OVID.—“ I will captivate your mind with the charms of novelty.”—*M.*

938. *Dulce est desipere in loco.* HOR.—“ It is pleasant to play the fool (to relax) on proper occasions.” Occasional mirth is not incompatible with wisdom, and the man of reserved habits may sometimes be gay.—*M.M.*

939. *Dulce et decorum est pro patriâ mori.* HOR.—“ It is sweet and becoming to die for our country.” In all wars, in all countries, in all ages, this apophthegm has been quoted; but its application should be chiefly to cases where our country is invaded, when it certainly is honourable to sacrifice even our lives in its defence; in defence of our wives, our children, our altars, our liberties.—*M.D.*

940. *Dulce sodalitium.* MAR.—“ A happy association.” A sweet society.—*M.*

941. *Dulce loqui miseris, veteresque reducere quæstus.* STATIUS.—“ How sweet to soothe the wretched, and mitigate the effects of former misfortunes ! ! ! ”—*M.*

942. *Dulcis amor patriæ, dulce videre suos.* OVID.—“ Dear to us is our country, dear our relations.” The exclamation of Ovid when an exile on the Pontus Euxinus or Black Sea.—*M.D.*

943. *Dulcis inexpertis cultura potentis amici ;*

*Expertus metuit.* HOR.—“ To cultivate the smiles of the great, is agreeable to those inexperienced in the world, but those who know it, dread the contact.”

“ Untried how sweet a court attendance !

When tried, how dreadful the dependence ! ! ” FRANCIS.

—*M.M.*

944. *Dulcibus est verbis alliciendus amor. (Prov.)*—"Love is to be allured by kind words." Love begets love.—*M.*
945. *Dum aurora fulget, moniti adolescentes, flores colligite. (Lat.)*—"Be advised, my young friends, and while the sun shines, collect flowers." Improve your minds while yet you may.—*M.*
946. *Dum deliberamus quando incipiendum, incipere jam serum fit. QUINT.*—"While we are deliberating on the time when we are to begin, the time for action is lost."—*M.D.*
947. *Dum in dubio est animus, paulo momento huc illuc impellitur. TER.*—"While the mind is on the balance, it is, in an instant (by a feather) turned to one side or the other."—*M.D.*
948. *Dum lego, assentior. (Lat.)*—"Whilst I read, I assent." So exclaimed Cicero, on being convinced by Plato's reasoning of the immortality of the soul.—*M.D.*
949. *Dum licet, in rebus jucundis vive beatus,  
Vive memor quàm sis ævi brevis. HOR.*—"While Providence permits, live contented in happy circumstances, ever mindful of the brief duration of this life."—*M.*
950. —————*Dum potes  
Aridum compone lignum. HOR.*—"Heap on the fire, while yet you may, well-dried wood."—*M.*
951. *Dum potuit solitâ gemitum virtute repressit. OVID.*—"As long as she was able to conceal her distresses, she kept them confined to her own breast, with her customary fortitude."
- "With wonted fortitude she bore the smart,  
And not a groan confess'd her burning heart."
- M.*
952. *Dum recitas incipit esse tuus. MART.*—"Reciting makes it thine."—*M.*
953. *Dum singuli pugnant, universi vincuntur. TACIT.*—"While each individual separately contends, the nation is subdued." Spoken of the Britons, who, though some fought bravely in defence of their liberties against the Romans, were so divided among themselves, that at last their country became a prey to the invaders.—*M.*
954. *Dum spiro spero. (Lat.)*—"While I breathe I hope." Motto of viscount Dillon and earl Whitworth.—*M.D.*
955. *Dum tacent, clamant. CIC.*—"While silent, their discontent is visible." There is not any state of popular feeling more dangerous, than that of a forced silence, imposed by despotism, while discontent, like a smothered volcano, burns in their breasts.—*M.D.*

956. *Dum vires annique sinunt, tolerate laborem ;  
Jam veniet tacito curva senecta pede.* OVID.—“ While your strength and years allow you, endure labour, curved age, with silent step, will soon overtake you.”—*M.D.*
957. *Dum vitant stulti vitia, in contraria currunt.* HOR.—“ When fools would avoid one fault, they surely run into the contrary one.”—*M.D.*
958. *Dum vivimus, vivamus.* (*Lat.*)—“ While we are permitted to live, let us live.” That is, let us enjoy life, which, without enjoyment, is not worth possessing.

“ Live while you live,” the epicure would say,  
“ And seize the pleasures of the present day.”  
“ Live while you live,” the sacred preacher cries,  
“ And give to God each moment as it flies.”  
Lord, in my views let both united be ;  
I live in pleasure when I live to *Thee*. DODDRIDGE.

—*M.*

959. *D'un dévot souvent au chrétien véritable,  
La distance est deux fois plus longue, à mon avis,  
Que du pôle antartique, au détroit de Davis.* BOILEAU.—“ The distance is twice as great, between a devotee and a true Christian, in my opinion, as between the southern pole and Davis's Straits.” The difference is infinite between hypocrisy and true devotion.—*M.D.*
960. *Duos qui sequitur lepores neutrum capit.* (*Lat. Prov.*)—“ He who pursues two hares catches neither.” When our attention is directed to different objects we rarely succeed in any. It is like having “ too many irons in the fire.”—*M.D.*

961. ————— *Dura  
Exerce imperia, et ramos compesce fluentes.* VIR.

“ Exert a rigorous sway,  
And lop the too luxuriant boughs away.”

—*M.*

962. *Durante bene placito.* (*Lat.*)—“ During our good pleasure.” The tenure by which most official situations under government are held.—*M.D.*
963. *Durante vitâ.*—“ During life.”—*M.D.*
964. *Durante, et vosmet rebus servate secundis.* VIR.—“ Persevere, and reserve yourselves for more favourable circumstances.”

“ Endure the hardships of the present state ;  
Live, and reserve yourselves for better fate.” DRYDEN.

—*M.D.*



965. *Durum ! Sed levius fit patientiâ*

*Quicquid corrigere est nefas.* HOR.—“ It is hard ! But that which it is not permitted to correct, is rendered more light by patience.”

“ ’Tis hard, but patience must endure,  
And soothe the woes it cannot cure.” FRANCIS.

—M.D.

966. *Durum telum necessitas. (Lat. Prov.)*—“ Necessity is a keen dart.”

It is dangerous to attempt to coerce those, whom necessity has driven to extremity; or to contend against circumstances to which necessity commands us to submit. Necessity has no law.—M.D.

967. *Dux fœmina facti.* VIR.—“ A woman was the leader of the deed.”

The enterprising spirit evinced by many women, brings this quotation into frequent application.—M.D.

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## E.

968. *Ea animi elatio quæ cernitur in periculis, si justitiâ vacat, pugnatque pro suis commodis, in vitio est.* TULL.—“ That elevation of mind which some men are seen to display in moments of peril, if it is directed to the accomplishment of an unjust object, or confined solely to selfish purposes, becomes a crime.” —M.

969. *Ea fama vagatur. (Lat.)*—“ That report is in circulation.” That story is propagated, spread abroad.—M.

970. *Ea sub oculis posita negligimus; proximorum incuriosi, longinqua sectamur.* PLINY.—“ Those things which are placed under our eye, we neglect; indifferent as to objects that are near to us, we long for those that are most distant.” We are all too apt to value the most highly, those things which are the most difficult of attainment, but the quotation here given, may be extended to those who feel a rage for visiting foreign countries, and prize above all things, their beauties and productions, while they are unacquainted with those contained in their own country.—M.D.

971. *Eau bénite de cour. (Fr.)*—“ The holy water of the court.” Court promises.—M.D.

972. ——— *Ebbe il migliore*

*De' miei giorni la patria.* METAS.—“ The best of my days were devoted to my country.”—M.D.

973. *Ecce homo. (Lat.)*—“ Behold the man.”—M.D.

974. *Ecce iterum Crispinus!* JUV.—“Behold Crispinus!” A notorious debauchee whom Juvenal designates as “*monstrum nullâ virtute redemptum à vitiis*,” and to be compared to Crispinus was considered as a bitter reproach.—*M.*
975. *Ecorcher une anguille par la queue.* (Fr.)—“To skin an eel from the tail.” i. e. to begin a business at the wrong end.—*M.*
976. *Effodiuntur opes irritamenta malorum.* (Lat.)—“Riches, the stimulants to evil actions, are dug up from the earth.” Those precious metals, the possession of, or the desire of obtaining which, are productive of almost every crime, are sought for with infinite toil, and even with a great expenditure of human life.—*M.D.*
977. *E flammâ cibum petere.* TER.—“To seek one’s bread in the flames.” To endeavour to earn our living by desperate resources.—*M.D.*
978. *Εγγυα, παρα δ’ατη.* (Gr.) *Eggua para d’ate.*—“Promise is allied to mischief.” Spoken by Thales, one of the seven Sages of Greece. Nothing can lead one into greater difficulties, or more disagreeable dilemmas, than promises rashly or inconsiderately made.—*M.D.*
979. *Eglé, belle et poète à deux petits travers,*  
*Elle fait son visage, et ne fait pas ses vers.* (Fr.)—“Egle, a beauty and a poetess, has two little misfortunes. She makes (paints) her face, but does not make her verses.” This piquant impromptu against the celebrated Fanni Beauharnois, who aspired to poetical fame as well as to admiration, was handed about in a circle of *Savans* at Paris, and is said to have excited in no small degree Napoleon’s displeasure.—*M.*
980. *Ego apros occido, alter fruitur pulpamento.*—“I kill the boars, others enjoy the flesh.” I kill the game, others enjoy the dainties. This may be applied to many duties, many labours, the produce of which goes to fill the pockets or gratify the appetites of others.—*M.*
981. *Ego consuetudinem sermonis vocabo consensum eruditorum; sicut vivendi consensum bonorum.* QUINT.—“I shall consider the style of speaking adopted by men of education, as the true criterion of correct language; as I shall the example of good men the model for conduct through life.”—*M.D.*
982. *Ego ita comperio omnia regna, civitates, nationes, usque eo prosperum imperium habuisse, dum apud eos vera consilia valuerunt.* SALL.—“I find that all kingdoms, cities, and nations, have continued to flourish, so long as good and wise counsels have had influence in the conduct of their affairs.”—*M.*
983. ——— *Ego si risi, quod ineptus*

*Pastillos Rufillus olet, lividus et mordax videar?* HOR.—“If I laugh at the odours which I inhale from the scented Rufillus, must I therefore be considered as censorious or satirical?”—*M.D.*

984. *Ego spem pretio non emo.* TER.—“I do not purchase hope with gold.” Expectations which so frequently fail to be realized, I consider as a bad purchase.—*M.M.*

985. *Egli ha fatto il male, ed io mi porto la pena.* (It.)—He has done the mischief, and I bear the blame.

986. *Egregii mortalem altique silenti.* HOR.—“A creature of extraordinary and profound secresy.”—*M.*

987. *Eheu fugaces, Posthume, Posthume,  
Labuntur anni; nec pietas moram  
Rugis et instanti senectæ  
Affert, indomitæque morti.* HOR.—“Alas! O Posthumus, our fleeting years pass away, nor can piety ward off wrinkles, or progressive old age, or delay the approach of resistless death.”—*M.D.*

988. *Eheu quam brevibus pereunt ingentia causis!!* CLAUD.—“Alas! by what trifling causes are great and weighty affairs overturned!!” Slight causes often produce great events.—*M.M.*

989. *Eheu quam pingui macer est mihi taurus in arvo,  
Idem amor exitium pecori est, pecorisque magistro.* VIRG.—“Alas! how lean is my bull in the midst of abundant pasture! love is as destructive to cattle, as it is to their owner.”—*M.*

990. ————— *Eheu!*  
*Quam temerè in nosmet legem sancimus iniquam!  
Nam vitiis nemo sine nascitur; optimus ille est,  
Qui minimis urgetur.* HOR.—“Alas! how frequently do we sanction severe rules against ourselves, for no man is born exempt from faults; he is the best who is subject to the fewest.” Too frequently indeed do we censure faults in other men, forgetting that we ourselves deserve the same reproof.—*M.*

991. *Elati animi comprimendi sunt.* (Lat.)—“Minds which are too much elated, deserve to be pulled down.”—*M.*

992. *Elige eum cujus tibi placuit et vita et oratio.* SEN.—“Choose him whose mode of living, and whose conversation and sentiments are pleasing to you.”—*M.D.*

993. *El sabio muda consejo, el nescio no.* (Span. Prov.)—“The wise man changes his mind, the ignorant man will not.” The former will acknowledge his error and correct it, but the pertinacity with which

the latter adheres to his opinions, always bears a just proportion to his ignorance.—*M.*

994. *Elucet maximè animi excellentia magnitudoque in despiciendis opibus.* (*Lat.*)—" Excellence of disposition and greatness of soul is most conspicuously exhibited in the contempt of riches."—*M.*
995. *Emax fœmina.* *OVID.*—" A purchasing woman." A lady who is always looking out for *bargains*.—*M.*
996. *E meglio un buon amico che cento parenti.* (*Ital.*)—" One true friend is better than an hundred relations."—*M.D.*
997. *E meglio un uovo oggi che una gallina domani.* (*Ital.*)—" An egg to-day, is better than a hen to-morrow." *The bird in the hand.*—*M.D.*
998. *Emere malo quam rogare.* *SUID.*—" Better to buy than incur an obligation by asking."—*M.*
999. *Empta dolore docet experientia.* (*Lat. Prov.*)—" Experience bought by suffering is instructive." Bought experience is best, if not too dear.—*M.D.*
1000. *En amour comme en amitié*  
*Un tiers souvent nous embarrasse.* (*Fr.*)—" A third person is often an annoyance, as well in matters of love, as of friendship."—*M.D.*
1001. *En barbette.* (*Fr. Mil. Term.*)—" A battery without embrasures, and of which the parapet is so low that the cannon can be fired over it."—*M.D.*
1002. *En donner à garder.* (*Fr.*)—" To give one something to keep." To make one believe a ridiculous story.—*M.D.*
1003. *En Dieu est ma fiance.* (*Fr.*)—" In God is my trust." Motto of earl of Carhampton.—*M.D.*
1004. *Enfans perdus.* (*Fr.*)—" Lost children." A term applied to troops sent on a forlorn hope.—*M.D.*
1005. *Enfant gâté.* (*Fr.*)—" A spoiled child."—*M.D.*
1006. *Enfant trouvé.* (*Fr.*)—" A foundling."—*M.D.*
1007. *Enfermer de loup dans la bergerie.* (*Fr.*)—" To shut up the wolf in the sheepfold." To patch up a disease without eradicating it.—*M.D.*
1008. *Enfilade.* (*Fr. Mil. Term.*)—" A range or row," as, a line, wall, rampart, &c. and when guns can be so placed that their shot can range along such a wall or parapet, it is said to be enfiladed by those guns.—*M.D.*
1009. *En flute.* (*Fr. Nav. Term.*)—" A ship of war is said to be armed en

- flute*, when she carries her upper tier of guns only, her hold being filled with stores, troops, &c.—*M.D.*
1010. *En grace affie.* (*Fr.*)—"On grace depend." Motto of earl of Cardigan.—*M.D.*
1011. *En habiles gens.* (*Fr.*)—"Like able men."—*M.D.*
1012. *En la rose je fleuris.* (*Lat.*)—"In the rose I flourish." Motto of the duke of Richmond.—*M.D.*
1013. *En masse.* (*Fr.*)—"In a body." *En foule*, "in a cloud."—*M.D.*
1014. *En parole je vis.* (*Fr.*)—"In the word I live." Motto of lord Stowell.—*M.D.*
1015. *En plein jour.* (*Fr.*)—"In full day." Open day.—*M.D.*
1016. *En revanche.* (*Fr.*)—"In revenge." In return; to make amends or requital.—*M.D.*
1017. *En suivant la vérité.* (*Fr.*)—"In following the truth." Motto of earl of Portsmouth.—*M.D.*
1018. *Entre chien et loup.* (*Fr.*)—"Between dog and wolf." Twilight—between knave and fool, of a dubious character.—*M.D.*
1019. *Entre deux feux.* (*Fr.*)—"Between two fires."—*M.D.*
1020. *Entre deux vins.* (*Fr.*)—"Between two wines." Neither drunk nor sober. Half seas over.—*M.D.*
1021. *Entre esprit et talent il y a la proportion du tout à sa partie.* (*Fr.*) LA BRUYERE—"Wit is to talent, as a part is to the whole."—*M.*
1022. *Entre le bon sens et le bon goût il y a la différence de la cause à son effet.* LA BRUYERE—"Between good sense and good taste, there exists the same difference, as between cause and effect."—*M.*
1023. *Entre nous.* (*Fr.*)—"Between us." Between ourselves.—*M.D.*
1024. *En potence.* (*Fr.*)—"In form of a gallows."—*M.*
1025. *En vieillissant on devient plus fou et plus sage.* ROCHEFOUCAULT—"When men become old they grow more foolish and more wise." As we advance in life, we are found to have become so habituated to some of our follies, that, as to them, we are absolutely incorrigible, whilst from others, we have, either wholly or in part, been reclaimed.—*M.*
1026. *Eodem collyrio mederi omnibus.* (*Lat.*)—"To cure all men by the same ointment." To practise as a quack, to vend a *panacea*, or universal cure for all disorders.—*M.D.*
1027. *Eo instanti.* (*Lat.*)—"At that instant."—*M.D.*
1028. *Eo magis præfulgebat quod non videbatur.* TACIT—"He shone with the brighter lustre, because he was not seen."—*M.D.*

1029. *Equus ipso melior Bellerophonte.* HOR.—“ A horseman superior to Bellerophon himself.” Bellerophon was master of the fabled horse Pegasus.—*M.*
1030. ———— *Equis frænato est auris in ore.* HOR.—“ The ear of a bridled horse is in his mouth.” He is turned in the right way by the bit, not by words.—*M.*
1031. *Equitis et quoque jam migravit ab aure voluptas Omnis, ad incertos oculos, et gaudia vana.* HOR.—“ Our gentry have ceased to derive pleasure through the ear, but from eyes that may deceive, and from frivolous shows.”
- “ But now our nobles, too, are fops again,  
Neglect the sense, and love the painted scene.”
- M.D.*
1032. *Eripuit Cælo fulmen, sceptrumque tyrannis.* (*Lat.*)—“ He snatched the thunder from heaven, and the sceptre from tyrants.” When the late Benjamin Franklin was appointed by the United States as their Ambassador to France, a medal was struck in honour of him, at Paris, of which this was the exergue. The allusion was to his discovery that the electrical fire and that of lightning are absolutely the same, as well as to the very prominent and distinguished part he acted in supporting the liberties of his country, and in contending for, and finally confirming, her independence.—*M.D.*
1033. *Errantem in viam reducito.* (*Lat.*)—“ Bring back into the right way him who has gone astray.” Correct the errors of mankind, where you can, and inspire them with a love of virtue. Restore the stray sheep to the fold.—*M.*
1034. *E se finxit velut araneus.* (*Lat.*)—“ He spun from himself as a spider.” His own resources were his sole dependence. He had nothing to rely on but his own exertions.—*M.D.*
1035. *Esperance en Dieu.* (*Fr.*)—“ Hope in God.” Motto of the duke of Northumberland and earl Beverley.—*M.D.*
1036. *Esprit de Corps.* (*Fr.*)—“ The spirit of the body (society).” That regard to propriety of conduct, and general zeal for their mutual honour, which must exist in every well-constituted collective body, such as the honourable Society of Barristers, the British army, &c. &c.—*M.D.*
1037. *Essayez.* (*Fr.*)—“ Try.” Motto of lord Dundas.—*M.D.*
1338. *Esse quam videri malim.* (*Lat.*)—“ I had rather *be*, than *seem* to be.” I would rather *be* virtuous, estimable, and good, than

(without the reality) be merely considered as such by the world.  
Motto of the earl of Winterton.—*M.D.*

1039. *Est amicus socius mensæ, et non permanebit in die necessitatis.* “A friend is the companion of your table, but if necessities press upon you he flies.” “Again, some friend is a companion at thy table, but will not continue in the day of thy affliction.”—*Ecclesiasticus*, chap. 6. ver. 10.—*M.*
1040. ————— *Est animus tibi  
Rerumque prudens, et secundis  
Temporibus dubiisque rectus.* HOR. “You have a mind distinguished for consummate prudence in all your affairs, as also for your firm and upright conduct, as well in prosperity as in adversity.”—*M.*
1041. ————— *Est bonus, ut melior vir  
Non alius quisquam.* HOR. “He is so very good, that no man can be better.”—*M.*
1042. *Est brevitæ opus, ut currat sententia.* HOR. “A conciseness of style is necessary to make a sentence run agreeably.” Nothing more tiresome than writing that appears laboured and diffuse.—*M.*
1043. *Est demum vera felicitas, felicitate dignum videri.* PLINY. “The truest felicity is derived from a consciousness that you are considered deserving of all the felicity you enjoy.”—*M.D.*
1044. *Est egentissimus in suâ re.* (*Lat.*)—“He is very much confined in his circumstances.” His means are limited.—*M.D.*
1045. ————— *Est hic,  
Est ubi vis, animus si te non deficit æquus.* HOR.—“It is to be found (happiness) here, it is every where if you possess a well regulated mind.” Equanimity is one great source of true happiness, and it can have no existence but in combination with many virtues.
- “ True happiness is to no spot confin’d,  
If you preserve a firm and equal mind,  
'Tis here, 'tis there, 'tis every where.”
- M.D.*
1046. *Est ipsi res angusta domi.* CIC.—“His income is very small.” His establishment is very low.—*M.*
1047. *Est isti puero animus celer et concitatus.* CIC.—“That boy is endowed with an active and zealous mind.” Prompt and acute.—*M.*
1048. *Est modus in rebus ; sunt certi denique fines,  
Quos ultra citraque nequit consistere rectum.* HOR.—“There is, in all things, one happy medium, beyond, or at this side of which, rectitude cannot exist.” It is an incontrovertible position, that

true virtue must be sought in *a middle course*, as extremes always lead to vice. Thus fanaticism and Atheism form the two extremes, while pure religion is the middle virtue. Avarice and prodigality, where generosity constitutes the happy medium.—*M.D.*

1049. *Est natura hominum novitatis avida.* PLINY.—“It is in the nature of man to love novelty.”—*M.*

1050. *Estne Dei sedes nisi terra, et pontus, et aër,  
Et cælum, et virtus? Superos quid quærimus ultra?  
Jupiter est, quodcunque vides, quocunque moveris.* LUCAN.—“Has the Deity any other seat than the earth, and the sea, the air, the heavens and virtue? Beyond these why do we seek God? Whatever you see he is in it, wherever you move he is there.” These sublime ideas of the existence of a God do honour to a heathen’s pen.—*M.D.*

1051. *Est nitidus, vitroque magis perlucidus omni  
Fons.* OVID.—“The fountain is more bright and clear than any crystal.”—*M.*

1052. *Est operæ pretium duplicis pernoscere juris  
Naturam.* HOR.—“It is worth while to investigate the nature of the two kinds of sauce.” It may also, as a curious specimen of Roman taste left to us by so distinguished a *savoir vivre*, be entertaining to look at the receipts in the 4th Satire, Book II.—*M.*

1053. *Esto perpetua.* (Lat.)—“Be thou perpetual.” These were the last words of the celebrated Paolo Sarpi, in speaking of his much loved country, Venice.—*M.D.*

1054. *Esto quod esse videris.* (Lat.)—“Be what you seem to be.” Motto of lord Sondes.—*M.D.*

1055. *Esto, ut nunc multi, dives tibi, pauper amicis.* JUV.—“Be, as is now the custom of many, rich to yourself, poor to your friends.”—*M.D.*

1056. *Est pater ille quem nuptiæ demonstrant.* (Law Max.)—“He is the father whom the marriage-rites designate.”—*M.*

1057. *Est profectò Deus, qui quæ nos gerimus auditque et videt,  
Neque id verum existimo quod vulgo dicitur,  
Fortuna humana fingit aptatque ut lubet.* (Lat.)—“There exists certainly a God who sees every act we perform, hears every word we utter, nor can I coincide in the common opinion, that fortune fashions and adapts all human affairs according to her pleasure.” This, from the pen of a heathen, is a very unequivocal admission of his belief in the existence of a *first cause*. The mythology of the heathens, this writer must, of course, have considered as merely allegorical.—*M.D.*



1058. *Est proprium stultitiæ aliorum cernere vitia, oblivisci suorum.* CIC.—“It is common to fools to discover their neighbour’s faults, while they are forgetful of their own.”—*M.D.*
1059. ————*Est quædam flere voluptas, Expletur lachrymis, egeriturque dolor.* OVID.—“There is, in weeping, a certain pleasure, grief is soothed and alleviated by tears.” There is, as Shakspeare says, “a luxury in grief;” and they must betray profound ignorance of the feelings of the human heart, who attempt to intrude on those hallowed moments which are devoted to deep affliction, or to prematurely urge the work of consolation, before our tears shall have given vent to the first excess of anguish.—*M.D.*
1060. *Est quoddam prodire tenus, si non datur ultra.* HOR.—“It is meritorious to have advanced so far, even though we should not be allowed to go farther.” That industry deserves approbation and encouragement, which prompts to a vigorous and zealous beginning, even though the attempt should ultimately fail.—*M.D.*
1061. *Est quoque cunctarum novitas carissima rerum.* OVID.—“Novelty is, of all things, the most beloved.” That very numerous class, who are continually *busy in doing nothing*, make it the chief and constant object of their pursuit.—*M.D.*
1062. *Esurienti ne occurras.* (Lat.)—“Do not encounter a man impelled by hunger.” Avoid always a contest with a man impelled by desperate necessity.—*M.D.*
1063. *Et cætera.* (Lat.)—“And the rest.” Or the others.—*M.D.*
1064. *Et credis cineres curare sepultos?* VIR.—“Can you suppose that the ashes of the dead can be affected by what passes among us?”

“Think you these tears, this pompous train of woe  
Are known or valued by the ghosts below?” DRYDEN.

—*M.D.*

1065. *Et decus et pretium recti.* (Lat.)—“At once the ornament and the reward of virtue.” Motto of the duke of Grafton, and lord Southampton.—*M.D.*
1066. *Et dubitamus adhuc virtutem extendere factis?* VIR.—“And do we despair of extending our virtue by our deeds?”—*M.*
1067. *Etenim omnes artes quæ ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quâdam inter se continentur.* CIC. *pro Archia.*—“All the arts appertaining to polished life, are united by some common bond, as if they were connected by some intimate alliance.” As for example, the connection between painting, poetry, and music.—*M.M.*

1068. *Et errat longè meâ quidem sententiâ,  
Qui imperium credit gravius esse aut stabilius  
Vi quod fit, quam illud, quod amicitia adjungitur.* TER.—“ In my judgement, he greatly errs, who believes that a government is more stable or secure which is maintained by the arm of power, than that which is cemented by mutual kindness. In the former there can exist no certainty of duration; while, in the latter, all the best feelings of the human mind are enlisted in its support.”—*M.D.*
1069. *Et genus et formam regina pecunia donat.* HOR.—“ All-powerful money gives both birth and beauty.” Sovereign money serves for pedigree and beauty.—*M.M.*
1070. *Et genus et proavos, et quæ non fecimus ipsi,  
Vix ea nostra voco.* OVID.—“ As to birth and ancestry, and such things as we have not ourselves acquired, we scarcely call them our own.” A satire on the pride of birth when unsustained by personal worth and virtue.—*M.D.*
1071. *Et genus et virtus, nisi cum re, vilior algâ est.* HOR.—“ Virtue or high birth, unless accompanied by wealth, are held as cheap as seaweed.” This and the preceding quotation have been verified by time and experience.—*M.M.*
1072. *Etiam fortes viros subitis terreri.* TACIT.—“ The minds even of resolute men are to be alarmed by sudden events.” Unexpected events will sometimes disturb the most firm and resolute minds.—*M.D.*
1073. *Etiam oblivisci quod scis, interdum expedit.* PUB. SYR.—“ It is sometimes expedient to forget what we know.—*M.D.*
1074. *Etiam fera animalia, si clausa teneas, virtutis obliviscuntur.* (Lat.)—“ Even ferocious animals, if you keep them in confinement, forget their ferocious propensities.” Their fierceness.—*M.*
1075. *Etiam sanato vulnere cicatrix manet.* D. LAB.—“ Though the wound is healed, a scar remains.” So injuries and offences which interrupt friendship, are often pardoned, though *not forgotten*. The scar remains.—*M.*
1076. ————*Etiam Parnassia laurus  
Parva sub ingenti matris se subjicit umbrâ.* VIR.—“ Even the Parnassian bay shelters itself under the dense shade of its parent plant.” i. e. the suckers which it throws up.  
“ Thus the green bay, that binds the poet’s brows,  
Shoots, and is shelter’d by the mother’s boughs.” DRYDEN.  
—*M.*
1077. *Et male tornatos incudi reddere versus.* HOR.—“ And to return

verses which have been badly made, to be newly modelled." A piece of advice which, coming from so competent a master, many of our modern poets would do well to follow.—*MD.*

1078. *Et meæ, (si quid loquar audiendum)*

*Vocis accedet bona pars.* HOR.—“ And (if I can say any thing worthy to be heard) my voice shall be exerted.”—*M.D.*

1079. *Et mihi res, non me rebus, submittere conor.* HOR.—“ I endeavour to conquer adverse circumstances, not submit myself to them.” This passage exhibits the traces of a mind in which resolution and vigour are united.—*M.M.*

1080. *Et minimæ vires frangere quassa valent.* OVID. (*De tristibus.*)—“ A very small degree of force will break a thing, previously cracked.” Men whose spirits have been once broken, are afterwards easily and deeply affected by trivial mischances.—*M.D.*

1081. *Et nati natorum, et qui nascentur ab illis.* VIR.—“ The children of our children, and those who shall be born of them.” Our posterity to the latest period. These things will affect not only ourselves, but likewise our *nati natorum*, &c.—*M.D.*

1082. *Et nos quoque tela sparsimus.* (*Lat.*)—“ And we too have flung our darts.” Motto of earl Moira.—*M.D.*

1083. *Et nova factaque nuper habebunt verba fidem, si Græco fonte cadunt parcè detorta.* HOR.—“ And new, and lately invented terms, will have greater authority, if they are derived from Grecian origin, with little deviation.”—*M.*

1084. ————— *Et Phæbo digna locuti,*  
*Quique sui memores alios fecere merendo;*  
*Omnibus his niveâ cinguntur tempora vittâ.* VIR.—“ Those who uttered sayings worthy of Phæbus, and those who made others mindful of them for their merits, have all their temples bound with snow-white ribbon.” The poet, in his description of elysium, states the *white ribbon* to have been the distinctive mark of the poetic instructors, and the benefactors of mankind.—*M.M.*

1085. ————— *Et quæ sibi quisque timebat,*  
*Unius in miseri exitium conversa tulére.* VIR.—“ And what each man dreaded for himself, they bore lightly, when turned to the destruction of one miserable creature.” This is written in reference to a military conviction, or sentence, under which one man only, out of a certain number, was to suffer, and the individual was to be chosen by lot; which being decided, all the others bore with firmness *his* fate, as it removed their own individual apprehensions. Such is the selfishness of our nature!—*M.D.*

1086. *Et quando uberior vitiorum copia? Quando Major avaritiæ patuit sinus? Alea quando Hos animos?* JUV.—“When did vice exercise a more unbounded sway? When did the passion of avarice more generally prevail? When did the love of play more deeply engage the minds of men?”
- “What age so large a crop of vices bore,  
Or when was avarice extended more,  
When were the dice with more profusion thrown?” DRYDEN.  
—M.
1087. *Et quiescenti agendum est, et agenti quiescendum est.* SEN.—“Those who are indolent should labour, and those who are actively disposed should occasionally take repose.” Our minds as well as our bodies require an alternation of labour and of rest.—M.D.
1088. *Et qui nolunt occidere quenquam Posse volunt.* JUV.—“Even those who would not deprive a fellow-creature of life, are, nevertheless, desirous to have the power.” So great is the desire, in the human mind, to possess power and control over others, that even those who would be the most averse to its abuse, are fond of being clothed with the consequence which attaches to the possession.—M.D.
1089. *Etre de trop.* (Fr.)—“To be too many.” *Il y a ici un de trop*, there is here one too many.—M.
1090. *Etre pauvre sans être libre, c'est le pire état où l'homme puisse tomber.* ROUSSEAU.—“To be poor without being free, is the worst situation in which man can be placed.” The curse of poverty, united with that of slavery, wants but the accession of sickness, to complete the climax of human miseries.—M.D.
1091. *Etre sur le qui vive.* (Fr.)—“To be on the alert.” This term is used as the mode of challenge in the night by French centinels, and is a corruption of *qui va là*, which agrees with the English mode of challenge, “who goes there,” *qui vive?*—M.
1092. *Etre sur un grand pied dans le monde.* (Fr. Prov.)—“To be on a great footing (in flourishing circumstances) in the world.” This proverb came into use when a man's rank was designated by the size of his shoes. A prince wearing shoes of two feet and a half, while a plain citizen was limited (poor man!) to twelve inches, envying perhaps at the same time the *comforts of the princely state*.  
—M.M.
1093. *Et sic de similibus.* (Lat.)—“And so of all such like.” Other similar things are to be done in the same manner.—M.D.
1094. *Et vitam impendere vero.* (Lat.)—“Stake even life in support of

the truth." Motto of lord Holland. Rousseau also prefixed this motto to his works, intimating what he supposed (or affected to suppose) to be the end and object of his writings.—*M.D.*

1095. *Ex abusu non arguitur ad usum.* (*Lat. Law Max.*)—"We should not deduce, from the occasional *abuse* of any thing good or useful, an argument against the *use* of it."—*M.D.*
1096. *Ex æquo et bono judicare.* (*Lat.*)—"To judge in fairness and equity."—*M.*
1097. *Ex auribus cognoscitur asinus.* (*Lat.*)—"An ass is known by his ears."—*M.*
1098. *Ex cathedrâ.* (*Lat.*)—"From the chair." From the pulpit. Coming from high authority.—*M.D.*
1099. *Exceptio probat regulam.* (*Lat. Law Max.*)—"The exception proves the existence of the rule."—*M.D.*
1100. *Excepto quod non simul esses, cætera lætus.* (*Lat.*)—"With the exception that you were not along with me, I was in other respects happy." Your society alone was wanting, to complete my happiness.—*M.*
1101. *Excerpta.* (*Lat.*)—"Extracts." Abridged notes taken from any work.—*M.D.*
1102. *Excessit ex ephebis.*—"He is out of his minority." He has attained years of discretion.—*M.*
1103. *Excessus in jure reprobatur.* (*Lat. Law Max.*)—"Excess is condemned by law."—*M.D.*
1104. *Excitari non hebescere.* (*Lat.*)—"To be prone to excitation, not to be sluggish." Motto of lord Walsingham.—*M.D.*
1105. *Excludat jurgia finis.* HOR.—"Let the settlement of this business terminate all disputes."—*M.*
1106. *Exclusa spes omnis.* PLAUT.—"Every ground of hope has vanished."—*M.*
1107. *Ex concessio.* (*Lat.*)—"From what has been conceded." I have a strong argument, *ex concessio*, or, from what my opponent has admitted.—*M.D.*
1108. *Excusatio non petita, fit accusatio manifesta.* (*Lat.*)—"An uncalled-for exculpation establishes the guilt of him who makes it."—*M.D.*
1109. *Ex curiâ.* (*Lat.*)—"Out of court."—*M.D.*
1110. *Ex debito justitiæ.* (*Lat.*)—"From a regard to justice." Or from what is due to it.—*M.D.*

1111. *Ex delicto. (Lat.)*—"From the crime." The grounds of the information must be drawn *ex delicto*.—*M.D.*
1112. *Exeat aula qui vult esse pius. LUCRET.*—"Let him whose sense of delicacy the evidence may offend, withdraw from the court."—*M.D.*
1113. *Exegi monumentum ære perennius. HOR.*—"I have finished a monument (a work) more durable than brass." An eulogium pronounced by the poet, with more justice than modesty, on his own works.—*M.D.*
1114. *Exemplo plus quam ratione vivimus. (Lat.)*—"We regulate our mode of living more by the example of others, than by the dictates of reason and sound sense." And we too generally take the example, from our superiors in station and in fortune; a consideration which should impress their minds with a just sense of the effects which their manners, their habits, their general conduct may produce in society.—*M.D.*
1115. *Exemplo quodcunque malo committitur ipsi  
Displicet auctori; prima hæc ultio, quod, se  
Judice, nemo nocens absolvitur, improba quamvis  
Gratia fallacis prætoris vicerit urnam. JUV.*—"Whatever act may be committed, in imitation of a bad example, the author himself must condemn. This is his first atonement, that he himself, being his own judge, cannot be absolved (by his own conscience) although through the favour of a corrupt judge he may have been acquitted."—*M.M.*
1116. *Exempta juvat spinis e pluribus una. HOR.*—"One thorn, out of many, being pulled out, is, (without meaning to pun) a point gained." And though this is not the strict application of the passage by the poet, the quotation may intimate that every diminution of pain must afford us a corresponding degree of satisfaction.—*M.*
1117. *Exercitatio potest omnia. (Lat.)*—"All things may be accomplished by perseverance."—*M.*
1118. *Ex facto jus oritur. (Lat. Law Max.)*—"The law arises from the fact." Until the nature and the perpetration of the crime is ascertained, the law cannot apply.—*M.D.*
1119. *Ex fide fortis. (Lat.)*—"Strong through faith." Motto of the earl of Beauchamp.—*M.D.*
1120. ————*Ex humili magna ad fastigia rerum  
Extollit, quoties voluit fortuna jocari. JUV.*—"Fortune raises men from the most humble station to the summit of prosperity whenever she is in a sportive mood."—*M.*

1121. *Exigite ut mores teneros ceu pollice ducat,  
Ut si quis cerâ vultum facit.* JUV.—“Require him to model their yet tender morals as if he could shape them with his thumb, as an artist forms a countenance with wax.”
- “Bid him besides his daily pains employ  
To form the tender manners of the boy,  
And work him, like a waxen babe, with art,  
To perfect symmetry in ev’ry part.” DRYDEN.
- M.
1122. *Exigui numero, sed bello vivida virtus.* VIR.—“Small in number, but of approved valour.” A select band, of valour invincible.—M.D.
1123. *Exilis domus est, ubi non et multa supersunt,  
Et dominum fallunt, et prosunt furibus.* HOR.—“It must be a poor house, in which there are not many superfluous articles, in which the master may be deceived, and which fall a prey to thieves.”—M.
1124. *Eximius præstans corpore taurus.* VIR.—“A bull excelling in beauty and in size.”—M.
1125. *Exitio est avidis mare nautis.* HOR.—“The sea is destructive to avaricious mariners.”—M.
1126. *Ex magnâ cœnâ stomacho fit maxima pœna,  
Ut sis nocte levis, sit tibi cœna brevis.* (Lat.)—“From a heavy supper uneasiness in the stomach is produced, but that you may enjoy a quiet night, let your supper be moderate.”—M.
1127. *Ex mero motu.* (Lat.)—“From a mere motion.” From one’s own will, free and uninfluenced; thus in letters patent it is sometimes set forth that the king has made such a grant “*ex mero motu.*”—M.D.
1128. *Ex necessitate rei.* (Lat.)—“From the necessity of the case.” From the urgency or pressure of circumstances.—M.D.
1129. *Ex nihilo nihil fit.* (Lat.)—“From nothing, nothing can be gotten.” No profit can accrue from any project that is not at bottom solid.—M.D.
1130. *Ex officio.* (Lat.)—“By virtue of his office.” By his official power, &c.—M.
1131. *Ex otio plus negotii quam ex negotio habemus.* (Lat.) Vet. Schol. ad Ennium in Iphigen.—“Our leisure gives us more to do, than real business.” The devising of modes of employing their leisure, gives to some persons more occupation, than all the affairs they have to transact.—M.

1132. *Ex parte*. (Lat.)—"On one side." *Ex parte* evidence, only, is heard by grand juries, on the side of the prosecution.—*M.D.*
1133. *Ex pede Herculem*. (Lat.)—"Guess at the size of Hercules's statue from that of the foot." Judge of the whole of any thing, from the specimen or sample furnished.—*M.D.*
1134. ————*Experiar quid concedatur in illos*  
*Quorum Flamminæ tegitur cinis atque Latind.* JUV.—"I will try what forbearance may be exercised towards those whose ashes rest near the Flamminean or the Latian roads."  

" Since none the living dare implead,  
 Arraign them in the persons of the dead."  
—*M.*
1135. *Experimentum crucis*. (Lat.)—"The experiment of the cross." Meaning an effectual mode of eliciting truth by torture. The origin of this expression is unknown.—*M.D.*
1136. *Experto crede*. VIRG.—"Listen to the voice of experience." Place your confidence in opinions founded on experience.—*M.M.*
1137. *Expertus metuit*. HOR.—"The man of experience is afraid of it." Used by the poet in reference to the friendship of the great. It may however be very variously applied.—*M.M.*
1138. *Expetuntur divitiæ ad perficiendas voluptates*. CIC.—"Riches are coveted to minister to our pleasures."—*M.*
1139. *Explorant adversa viros, perque aspera duro*  
*Nititur ad laudem virtus interrita clivo.* SILIUS ITALICUS.—"Misfortunes prove mankind, and virtue, undaunted by difficulties, contends for fame." The first part of this quotation is a universally admitted axiom, and as to the second, there can certainly exist no stronger stimulus to virtuous conduct, than the attainment of a high character, and the esteem and applause of our neighbours.—*M.D.*
1140. *Expressa nocent, non expressa non nocent*. (Lat. Jus. Antiq.)—"What is expressed may be prejudicial, what is not expressed cannot be so." This is in allusion to written contracts.—*M.D.*
1141. *Expressio unius, est exclusio alterius*. (Lat. Law Max.)—"The naming of one man, is the exclusion of the other."—*M.D.*
1142. *Ex quovis ligno non fit Mercurius*. (Lat. Prov.)—"A Mercury (an image) cannot be formed out of every piece of wood." Agreeing with our homely adage, respecting the "silken purse."—*M.M.*
1143. *Ex se se*. CIC.—"He from himself." His fortune he has made by his own efforts. He has risen by his own industry.—*M.*



1144. *Ex tempore. (Lat.)*—"Off hand." Without long deliberation; *ex tempore vivit.* He lives from hand to mouth.—*M.D.*

1145. *Extinctus amabitur idem.* HOR.—"The same man will be beloved after his death." The living, being (when distinguished by station) always marks for envy, no man so circumstanced can expect to receive all the honours due to his merits, until after his decease.—*M.D.*

1146. *Extrema gaudii luctus occupat. (Lat.)*—"When joy is at the highest pitch, grief may be at hand."

"Sorrow treads upon the heels of joy."

—*M.*

1147. *Extrema manus nondum operibus ejus imposita est.* OVID.—"The last hand has not yet been applied to his work." It has not yet received the finishing stroke.—*M.*

1148. *Extremam manum imponere.* PLINY.—"To put the finishing hand to a thing."—*M.*

1149. *Extremis malis, extrema remedia. (Lat.)*—"To extreme evils we must apply desperate remedies."—*M.D.*

1150. *Exuerint sylvestrem animum, cultuque frequenti,  
In quascunque voces artes, haud tarda sequentur.* VIR.—"They have laid aside their rustic ideas, and by repeated instruction they will soon make a proficiency in any arts into which you may initiate them."

"———They change their savage mind,  
Their wildness lose, and quitting nature's part,  
Obey the rules and discipline of art." DRYDEN.

—*M.*

1151. *Ex ungue leonem. (Lat.)*—"The lion is known by his claw." Applied metaphorically to a mere specimen of any work in which the touches of the master's hand may be traced.—*M.D.*

1152. *Ex uno disce omnes. (Lat.)*—"From one you may form an opinion of all."—*M.D.*

1153. *Ex vitio alterius sapiens emendat suum.* D. LABER.—"From the faults of others, a wise man will correct his own."—*M.*

1154. *Ex vitulo bos fit. (Lat.)*—"From a calf an ox grows up." Small things end in great.—*M.D.*

1155. *Ex vultibus hominum mores colligere. (Lat.)*—"To judge of the morals of men from the countenance." To guess at the tendencies of a man's disposition, or habits, by his appearance.—*M.*

1156. *Eviva, viva. (Ital.)*—"Long may you live! Long life to you." A cheering plaudit, corresponding with the *huzza* of the English.—*M.D.*



F.

1157. *Fabas indulcet fames. (Lat.)*—"Hunger sweetens beans." A good appetite gives a relish to the most humble fare. Or according to the English proverb, "Hunger is the best sauce."—*M.*
1158. *Faber suæ fortunæ. (Lat.)*—"The founder of his own fortune."—*M.D.*
1159. *Fabricando fabri fimus. (Lat.)*—"By working as carpenters, we become carpenters." By applying ourselves diligently to any profession or trade we become expert in it.—*M.*
1160. *Facietiarum apud præpotentes in longum memoria est. TACIT.*—"Men in power long retain in memory sarcastic witticisms which have been applied to them." It is therefore imprudent to hurt their feelings, or excite their enmity, by pointing against them such invectives.—*M.D.*
1161. ————— *Facies non omnibus una,  
Nec diversa tamen, qualis decet esse sororum. OVID.*—"The countenance was not the same in all, nor was the difference very great: the likeness was such as is observed to exist between sisters." A family likeness.—*M.M.*
1162. *Facile est inventis addere. (Lat.)*—"To things already invented it is easy to add." Our continental neighbours often quote this against the English; affecting to consider them rather as *improvers* on *their* inventions, than as *inventors*, though the utility and importance of the productions of British genius stand unequalled,—*M.D.*
1163. *Facile improbi malitiâ suâ aspergunt probos. (Lat.)*—"Evil men easily asperse the characters of those who are good, by malicious tales."—*M.*
1164. *Facile invenies et pejorem, et pejus moratam,  
Meliolem neque tu reperies, neque sol videt. PLAUT.*—"You may easily find a worse woman, and one inferior in point of manners, but a better you will not find, nor does the sun shine on such."—*M.*
1165. *Facile omnes cum valemus recta consilia  
Ægrotis damus. Tu, si hic sis, aliter senties. TER.*—"We can all.

when we are in health, give good advice to the sick. You, if you were as I am, would think otherwise.”—*M.D.*

1166. *Facile princeps.* (*Lat.*)—“The acknowledged chief.” The man who stands first, without doubt or competition.—*M.D.*

1167. —————*Facilis descensus Averni,  
Sed revocare gradum, superasque evadere ad auras,  
Hic labor, hoc opus est.* VIR.—“Easy is the descent to hell; but to retrace one’s steps, and to regain the upper world, this is the labour, this the difficulty.”

“Smooth the descent and easy is the way,  
But, to return, and view the cheerful skies,  
In this the task and mighty labour lies.” DRYDEN.

The allusion in this passage is to Æneas’s descent into hell, so beautifully described in the 6th Æneid. It may be applied to any situation of difficulty in which we may be involved, but more particularly to those vicious pursuits, and evil habits, which lead us on imperceptibly, until we are irremediably plunged into the depths of sin.—*M.D.*

1168. —————*Facilius crescit quam inchoatur dignitas.* D. LABER.—“There is less difficulty in obtaining an accession of dignity, than in gaining the first step.” In honours, as in the acquisition of riches, the first step is every thing, but the foundation being once laid, the progress is regular and easy.—*M.D.*

1169. *Facinus quos inquinat æquat.* LUCAN.—“Those whom guilt contaminates, it renders equal.” Than this, nothing can be more true, for a mutual consciousness of guilt must place men on an equal footing of miserable degradation.—*M.D.*

1170. *Façon de parler.*—“A style of expression.” *C’est sa façon de parler*; it is his manner of expression. This term is also used as a delicate mode of alluding to an exaggeration, or amplification, of which a person has been guilty, in which case the French say, *bah! c’est une façon de parler que cela.*—*M.D.*

1171. *Fac simile.* (*Lat.*)—“Do the like.” An exact imitation of any thing. A copy of one’s hand-writing bearing an exact resemblance of the original.—*M.D.*

1172. *Facundiæ parens Cicero.* (*Lat.*)—“Cicero the parent of eloquence.”—*M.*

1173. *Fæx populi.* (*Lat.*)—“The dregs of the people.” The very lowest class of the population.—*M.D.*

1174. *Faire le bec.* (*Fr.*)—“To make the bill.” Or to teach a man what

he is to say. *Faire le bec à quelqu'un*, means, "to give a man his cue."—*M.D.*

1175. *Faire le chien couchant*. (Fr.)—"To play the spaniel." To fawn, to cringe, to meanly flatter, and be obsequious.—*M.*

1176. *Faire le diable à quatre*. (Fr.)—"To play the very devil." To tear, fret, rant, rage, *Il fait le diable à quatre*, he tears, fumes at a devil of a rate, is boisterous, &c.—*M.D.*

1177. *Faire le pendant*. (Fr.)—"To play the counterpart."—*M.D.*

1178. *Faire mon devoir*. (Fr.)—"To do my duty." Motto of the earl of Roden.—*M.D.*

1179. *Faire sans dire*. (Fr.)—"To act without boasting." Motto of the earl of Ilchester.—*M.D.*

1180. *Fallacia alia aliam trudit*. TER.—"One act of deceit succeeds another." Or, one fallacy succeeds another. This may well be applied to the numerous false theories set afloat in the world at the present day, by *soi disant* philosophers, and speculators.—*M.M.*

1181. *Fallentis semita vitæ*. HOR.—"The path of life beset with fallacies."—*M.D.*

1182. *Fallit enim vitium, specie virtutis et umbrâ, Cum sit triste habitu—vultuque et veste severum*. JUV.—"Vice can deceive us, assuming the form, and under the semblance of virtue, when sedate and reserved in manner and in countenance." And these appearances profound hypocrisy well knows how to put on.—*M.M.*

1183. *Fallitur egregio quisquis sub principe credit Servitium. Nunquam libertas gratior extat Quam sub rege pio*. CLAUD.—"He is deceived who considers it slavery to serve a good prince; never did liberty wear a more agreeable form, than under a pious king." This poetic incense formerly offered to an emperor, is now quoted by those who advocate the cause of absolute monarchy.—*M.D.*

1184. *Falso damnati crimine mortis*. VIR.—"Condemned to die by an unjust sentence."

" ————— Those, whom form of laws  
Condemn'd to die, when traitors judged their cause." DRYDEN.  
—*M.*

1185. *Falsus honor juvat, et mendax infamia terret, Quem nisi mendosum et mendacem?* HOR.—"False honour assists, and lying slanders alarm none, save the reprobate and the liar. The

man of strict integrity will equally despise praises, and disregard aspersions, if they are founded in falsehood.

“ False honours please, and false reports disgrace,  
And trouble whom ? the vicious and the base.”

—M.M.

1186. *Famæ damna majora sunt, quam quæ æstimari possint.* LIVY.—“ The loss of reputation is of greater value than it is possible to calculate.”—M.
1187. *Fames, pestis, et bellum, populi sunt pernicies.* (Lat.)—“ Famine, disease, and war, are the destruction of mankind.” The scourges of every state afflicted by them.—M.
1188. *Familiare est hominibus omnia sibi ignoscere.* (Lat.)—“ It is common to man to pardon his own transgressions.”—M.
1189. *Fare, fac.* “ Speak, do.” Motto of the Scotch baron Fairfax.—M.D
1190. *Far di necessità virtù.* (Ital.)—“ To make a virtue of necessity.”—M.D.
1191. *Fari quæ sentiat.* (Lat.)—“ To speak what he may think.” Motto of the earl of Orford.—M.D.
1192. *Farrago libelli.* JUVEN.—“ The miscellaneous subjects of my book.” The various topics touched on in my work.—M.
1193. *Fas est et ab hoste doceri.* (Lat.)—“ It is wise to derive knowledge even from an enemy.” He who profits by the mistakes or oversights of his opponent, learns a lesson of future importance to himself.—M.M.
1194. *Fastidientis est stomachi multa degustare.* SENECA.—“ To be addicted to variety is a proof of a delicate stomach.”—M.D.
1195. *Fata volentem ducunt, nolentem trahunt.* (Lat.)—“ The Fates lead those who are willing, and drag along the unwilling.” This is in accordance with the Pagan doctrine of predestination, and Mahometans are followers of the same principles.—M.D.
1196. *Fata obstant.* (Lat.)—“ the Fates are opposed to it.” According to the destiny of things (the decrees of fate) it cannot take place.—M.D.
1197. *Fatetur facinus is qui judicium fugit.* (Lat. Law Max.)—“ He who flies from judgment confesses the crime imputed to him.” The flight of a person accused, is a tacit acknowledgement of his delinquency.—M.M.

1198. *Favete linguis.* (Lat.)—"Favour by your tongues." Give attention to the business, do not interrupt its progress. "With mute attention wait."—*M.D.*
1199. *Fax mentis incendium gloriæ.* (Lat.)—"The torch of the mind is the flame of glory." Motto of the earl of Granard.—*M.D.*
1200. *Felices errore suo.* LUCAN.—"Happy in their mistake."—*M.*
1201. *Felices ter et amplius*  
*Quos irrupta tenet copula, nec, malis*  
*Divulsus quærimoniis,*  
*Supremâ citius solvet amor die.* HOR.—"Thrice happy are they, and more, who are blessed in an undisturbed union, and whose love, unimpaired by injurious complainings, shall continue without alloy until the last day." No happiness, of which, in our mortal pilgrimage, we are susceptible, can at all equal *that*, enjoyed in the conubial state, where reciprocal confidence and ardent affection cement the union.
- "Thrice happy they whose hearts are ty'd  
 In love's mysterious knot so close,  
 No strife, no quarrels can divide,  
 And only death, fell death, can loose."
- M.M.*
1202. *Felicitas multos habet amicos.* (Lat.)—"Happiness has many friends." The sunshine of prosperity has attractions for all those who love to bask within its influence, hoping to share in its sweets.—*M.M.*
1203. *Felicitas nutrix est iracundiæ.* (Lat. Prov.)—"Prosperity is the nurse of passion." It often leads men to give way to their passions, and to forget whence they themselves sprung.—*M.D.*
1204. *Felix quem faciunt aliena pericula cautum!* (Lat.)—"Happy are they who draw lessons of prudence from the dangers in which their neighbour is involved."—*M.M.*
1205. *Felix qui nihil debet.* (Lat.)—"Happy is he who owes nothing."—*M.D.*
1206. *Felix qui potuit rerum cognoscere causas.* VIR.—"Happy is he who can discover the proper causes of the effects he witnesses."—*M.M.*
1207. *Felo de se.* (Lat. Law Term.)—"A felon of himself."—A man who, being of sound mind, puts an end to his own existence.—*M.D.*
1208. *Femme couverte.* (Fr.)—"A covered, or married woman."—*M.D.*

1209. *Femme sole.* (Fr.)—"A spinster, or unmarried woman."—*M.D.*
1210. *Feræ naturæ.* (Lat.)—"Of a wild nature." Of this term, Mr. Macdonnel gives the following explanation. "This phrase is generally used to describe those animals, which being of a wild and savage nature, are the common property of all. Tame animals, on the other hand, which are the absolute property of man, are called *mansueta*, from *manui assueta*, "accustomed to the hand," or *domitæ naturæ*, "of a tamed, or subdued nature."—*M.D.*
1211. *Fere libenter homines id quod volunt credunt.* CÆs.—"Men in general are willing to believe that which they wish to be true."—*M.M.*
1212. *Ferme orneé.* (Fr.)—"An ornamented or decorated farm." A farm so tastefully laid out, and so neatly kept, as to be always pleasing to the eye, while at the same time its utility and productiveness are steadily kept in view.—*M.D.*
1213. *Ferre pulcherrime secundam fortunam et æquè adversam.* Cic.—"To bear with equanimity prosperity or adversity."—*M.*
1214. *Fertilior seges est alienis semper in agris, Vicinumque pecus grandius uber habet.* OVID.—"Our neighbour's crops are always more productive, and his cows have fuller udders than our own." It is in the nature of man to be discontented, and to believe that the favours of fortune are bestowed upon him with a too sparing hand.—*M.D.*
1215. *Ferto, feresis.* (Lat.)—"Bear and you shall be borne with." Forgive, and you shall be forgiven; or, if you expect others to do you a friendship, you, in your turn, must be ready so to do by them.—*M.D.*
216. *Fervens difficili bile tumet jecur.* HOR.—"My liver is inflamed with uncontrollable passion."—*M.*
1217. *Fervet avaritiâ miseroque cupidine pectus?* HOR.—"Does your heart burn with avarice, and the consuming thirst of gain?"—*H.*
1218. *Fervet olla, vivit amicitia.* PROV.—"The pot boils, friendship subsists." A sarcasm on the swallow-like conduct of false friends, who are constant while our *pot boils*, but desert us when we are visited by adversity.—*M.*
1219. *Festina lentè.* AUG. CÆs.—"Hasten slowly." Guard against being led into imprudence, by giving way to impetuosity of temper. Motto of the earl of Fingal, and lords Dunsany, Louth, and Onslow.—*M.D.*

1220. *Festinare nocet, nocet et cunctatio sæpe ;*  
*Tempore quæque suo qui facit, ille sapit.* OVID.—“ It is injurious to be in a hurry, and delay is often equally so ; he is wise who does every thing in proper time.” Tardiness and precipitation are extremes equally to be avoided.—*M.D.*
1221. *Festinatio tarda est.* (*Lat.*)—“ Haste is slow.” Work done in haste is seldom well done, and often is to be done over again, therefore haste is slow ; or according to the proverb, “ more haste than good speed.”—*M.D.*
1222. *Festinat decurrere velox*  
*Flosculus, angustæ, miseræque brevissima vitæ*  
*Portio ; dum bibimus, dum sertæ, unguenta, puellas*  
*Poscimus, obrepat non intellecta senectus.* JUV.—“ The flower, the short-lived emblem of our circumscribed and miserable existence, hastens swiftly to decay ; whilst we drink, call for garlands, perfumes, and girls, old age unperceived steals upon us.” This salutary admonition needs no other explanation, but that the Romans were, at their banquets, adorned with wreaths of roses, and always perfumed.—*M.D.*
1223. *Fête champêtre.* (*Fr.*)—“ A rural feast.” An entertainment given in the country, generally in the open air, with dancing, and a variety of rural sports.—*M.D.*
1224. *Fiat.* (*Lat.*)—“ Let it be done.” A term implying a peremptory and decisive order to do any thing, given by some superior and competent authority.—*M.D.*
1225. *Fiat justitia, ruat cælum.* (*Lat.*)—“ Justice must be done, even though the heavens should fall.” Though ruin ensue, justice must not be infringed.—*M.D.*
1226. *Fiat lux.* (*Lat.*)—“ Let there be light.”—*M.D.*
1227. *Ficta voluptatis causa sit proxima veris.* HOR.—“ Let fancied delineations of pleasure be as near as possible to what is true.” In composing works of imagination, (especially poetry, where a certain license is allowed) care should be taken not to run into a too great departure from probability.—*M.M.*
1228. *Fictis meminerit nos joculari fabulis.* PHÆDR.—“ Let it be remembered that we sport in fabled stories.”—*M.*
1229. *Fide et amore.* (*Lat.*)—“ By faith and love.” Motto of the marquis of Hertford.—*M.D.*
1230. *Fide et fiducia.* (*Lat.*)—“ By faith and by confidence.” Motto of the Scotch earl of Roseberry.—*M.D.*



1231. *Fide et fortitudine.* (Lat.)—"By faith and fortitude." Motto of the earl of Essex.—*M.D.*
1232. *Fidei coticula crux.* (Lat.)—"The cross is the touchstone of faith." Motto of the earls of Clarendon and Jersey.—*M.D.*
1233. *Fideli certa merces.* (Lat.)—"Reward is certain to the faithful." Motto of lord Boringdon.—*M.D.*
1234. *Fidelis ad urnam.* (Lat.)—"Faithful to the ashes." Motto of baron Sunderlin.—*M.D.*
1235. *Fidelité est de Dieu.* (Fr.)—"Fidelity is of God." Motto of earl of Powerscourt.
1236. *Fideliter.* (Lat.)—"Faithfully." Motto of lord Banff.—*M.D.*
1237. *Fide, non armis.* (Lat.)—"By faith, not arms." Motto of lord Gambier.—*M.D.*
1238. *Fidem qui perdit perdere ultra nil potest.* D. LABER—"He who has forfeited his good faith has nothing else to lose." All the other possessions of this world are comparatively of little value, when weighed against our integrity and honour.—*M.*
1239. *Fides probata coronat.* (Lat.)—"Approved faith confers a crown." Motto of the earl of Marchmont.—*M.D.*
1240. *Fides sit penes auctorem.* (Lat.)—"Let the faith be in the power of the author." This phrase is used in allusion to a writer, who, in mentioning a story related by another, threw the responsibility of it on the person who had previously circulated it.—*M.D.*
1241. *Fidus et audax.* (Lat.)—"Faithful and intrepid." Motto of the earl of Lismore.—*M.D.*
1242. *Fieri facias.* (Law Lat.)—"Make it to be done." A writ empowering a sheriff to levy the amount of a debt, or damages recovered.—*M.D.*
1243. *Filius nullius.* (Lat.)—"The son of no man." A bastard, so called because he is not recognised by the law as the son of any particular man, and he can therefore have no inheritance.—*M.D.*
1244. *Fille de joie.* (Fr.)—"A girl of pleasure." A prostitute.—*M.D.*
1245. *Finem respice.* (Lat.)—"Look to the end." Motto of the earl of Darnley.—*M.D.*
1246. *Fingit equum tenerá docilem cervice magister*  
*Ire viam quam monstrat eques.* HOR.—"The rider trains the horse to turn, with obedient neck, in which ever way he may direct him.  
 "The jockey trains the young and tender horse  
 While yet soft-mouth'd, and trains him to the course."—*M.*

1247. *Finis coronat opus.* (Lat.)—"The end crowns the work." The merits of a work can never be appreciated until it is completed.—*M.D.*
1248. *Firmior quo paratior.* (Lat.)—"I am stronger being always prepared." Motto of the earl of Selkirk.—*M.D.*
1249. *Fit erranti medicina confessio.* CIC.—"Confession is as medicine to him who has gone astray."—*M.*
1250. *Fit fabricando faber.* (Lat.)—"By carpentering a carpenter is made."—*M.*
1251. *Fit in dominatu servitus, in servitute dominatus.* CIC.—"He who should be master, is sometimes subservient, and the slave sometimes acquires the ascendancy."—*M.*
1252. *Flagrante bello.* (Lat.)—"While the war raged." During the continuance of hostilities.—*M.D.*
1253. *Flagrare infamia.* CIC.—"To excel in infamy."—*M.*
1254. *Flamma per incensas citius sedatur aristas.* (Lat.)—"The flames might sooner be extinguished among standing corn." You might as well expect to be able to arrest the progress of flames in a field of corn, as to stem the torrent of such an evil. Figurative expression.—*M.D.*
1255. *Flare simul et sorbere haud facile est.* PLAUT.—"It is not easy to sup, and to blow at the same time." It is generally foolish to attempt to do two things at once.—*M.*
1256. *Flava poma placent.* (Lat.)—"Yellow apples please the eye."—*M.*
1257. *Flebile ludibrium.* (Lat.)—"A deplorable mockery." A lamentable turning into derision of any thing venerable or respectable.—*M.D.*
1258. *Flebit, et insignis tota cantabitur urbe.* HOR.—"He shall repent it, and his name shall be sung throughout the whole city." This is spoken by the poet as a denunciation of his resentment against any person who should presume to attack him.—*M.M.*
1259. *Flèche.* (Fr. a mil. term.)—"An Arrow." A part of a fortification.—*M.D.*
1260. *Flectere si nequeo superos, Acheronta movebo.* VIR.—"If I fail to influence the gods, I will stir up all hell in my cause."

"If Jove and heav'n my just desires deny,  
"Hell shall the pow'r of heav'n and Jove supply.

DRYDEN.

Acheron, one of the rivers of hell is here put figuratively for the whole. This expression is frequently applied to a political opponent, whom you consider capable, if honest means fail him, of having recourse to any expedient, however unworthy or base, to obtain his purpose.—*M.D.*

1261. *Flecti, non frangi.* (*Lat.*)—"To bend, not to break." Motto of viscount Palmerston.—*M.D.*
1262. *Fleres si scires unum tua tempora mensem; rides cum non scis, si sit forsitan una dies.* (*Lat.*)—"You would weep if you knew that the period of your life was limited to a month, yet you laugh, when you do not know whether it may endure for a day." The above ancient inscription is seen, in excellent preservation, on the front of an old detached public-house, called the *Four Crosses*, (which sign it has probably retained since the popish day in which it was erected) on the side of the road between Walsall and Ivetsey bank, in Cheshire. The house is built of thick oak framed work, filled in with bricks. It bears the date 1636, but is in excellent condition, and appears perfectly sound in all its parts. Over the window of the tap-room the foregoing inscription is perfectly legible, cut in the oak as here represented. Inside the window sat a jolly party, enjoying their pipe and their ale, heedless of the moral admonition on the outside.—*M.*
1263. *Floriferis ut apes in saltibus omnia libant.* LUCRET.—"As bees sip of all the juices in the flowery fields," they select the sweetest juices from every flower. This motto is chosen by collectors, who affect to cull beauties which had escaped the researches of preceding fellow-labourers.—*M.D.*
1264. *Flumina rapidè subsidunt.* OVID.—"Swoln rivers soon fall." Floods rapidly subside.—*M.*
1265. *Fœcunda culpæ sæcula nuptias*  
*Primum inquinavère, et genus et domos.* HOR.—"This age, fruitful in crime, has first dishonoured the marriage-bed, then our dwellings, and our progeny." Mr. Macdonnel remarks, (and with too much truth) "that the poet seemed to have calculated this quotation for the meridian of London at the commencement of the 19th century."—*M.D.*
1266. *Fœcundi calices quem non fecère disertum?* HOR.—"Who has not been rendered eloquent by the influence of overflowing bumpers?"—*M.D.*
1267. *Fœcundi leporis sapiens sectabitur armos.* HOR.—"A wise man" (meaning a man of taste) "will prefer the shoulders of a pregnant hare." Notwithstanding that our poet was one of the most dis-

tinguished *savoir-vivres* of his day, and an acknowledged connoisseur in the gastronomic art, his advice, above given, has not made any converts in our day.—Martial also eulogises this animal, v. 1780.—*M.*

1268. *Fædus hoc aliquid quandoque audebis ?* JUV.—“ When you shall dare to commit some crime more base than this.”

“ In time to greater baseness you'll proceed.”

—*M.*

1269. *Fædum inceptu, fædum exitu.* LIVY.—“ A bad beginning has a bad ending.”—*M.*

1270. *Fænum habet in cornu, longe fuge, dummodo risum*  
*Excuiat sibi, non hic cuiquam parcat amico.* HOR.—“ He has hay upon his horn,” (i. e. he is marked as a dangerous man) “ avoid his company, for when he can excite a laugh, he never spares any friend.” It was a custom among the ancients to fasten a wisp of hay to the horns of a vicious bull; hence the first part of this quotation.—*M.M.*

1271. *Formam quidem ipsam, Marce fili, et tanquam faciem honesti vides ; quæ si oculis cerneretur, mirabiles amores (ut ait Plato) excitaret sapientiæ.* TULL. DE OFF.—“ You see, my son Marcus, the very shape and countenance, as it were, of honesty; which, if it could be kept before our eyes, would excite a wonderful love of virtue.”—*M.*

1272. *Format enim natura prius nos intus ad omnem*  
*Fortunarum habitum ; iuvat, aut impellit ad iram,*  
*Aut ad humum mærore gravi deducit et angit,*  
*Post effert animi motus interprete lingua.* HOR.—“ Nature forms our minds to bear all vicissitudes of fortune; she delights us, or impels us to anger, or she depresses to the earth with overwhelming affliction, and then elicits the emotions of our mind, the tongue being its interpreter.—*M.*

1273. *Formidabilior cervorum exercitus, duce leone, quam leonum cervo.* (Lat. Prov.)—“ An army of deer would be more formidable under the command of a lion, than one of lions under the command of a stag.”—*M.M.*

1274. *Formosa facies muta commendatio est.* D. LABER.—“ A handsome countenance is a mute recommendation.—*M.M.*

1275. ——— *Forsan et hæc olim meminisse juvabit ;*  
*Durate, et vosmet rebus servate secundis.* VIRG.—“ Perhaps the recollection of these sufferings may prove a source of future gratification, bear them therefore, and reserve yourselves for more prosperous fortunes.—*M.M.*”

“ An hour will come, with pleasure to relate  
Your sorrows past, as benefits of fate.  
Endure the hardships of your present state,  
Live, and reserve yourselves for better fate.”

—M.M.

1276. *Forsan miseros meliora sequentur.* VIR.—“ Perhaps Providence, more propitious, has better things in store for us miserable creatures.”—M.D.
1277. *Fortem facit vicina libertas senem.* SEN.—“ The love of liberty, when she is in view, makes even an old man brave.”—M.
1278. *Fortem posce animum.* (Lat.)—“ Pray for a strong mind.” Motto of lord Say and Sele.—M.D.
1279. *Forte scutum salus ducum.* (Lat.)—“ A strong shield is the safety of leaders.” Motto of earl Fortescue and viscount Clermont. The two first words are a pun upon the family name, Fortescue.—M.D.
1280. *Fortes creantur fortibus et bonis ;  
Est in juvencis, est in equis patrum  
Virtus, nec imbellem feroces  
Progenerant aquilæ columbam ;  
Doctrina sed vim promovet insitam,  
Rectique cultus pectora roborant.  
Utcunque defecere mores,  
Dedecorant benè nata culpæ.* HOR.—“ Brave men are generated by the brave and good ; we find in cattle and in horses the perfections of their sires, nor do the courageous eagles beget the timid dove ; but discipline (education) improves our innate powers, and the practice of good works strengthens the mind. Wherever good morals have not been inculcated, vices deform whatever good nature had implanted.”—M.
1281. *Forti et fideli nihil difficile.* (Lat.)—“ To the brave and faithful nothing is difficult.” Motto of baron Muskerry.—M.D.
1282. *Fortior et potentior est dispositio legis quam hominis.* (Lat. Law Max.) —“ The disposition of the law is stronger and more influential than that of man.”—M.D.
1283. *Fortis cadere, cedere non potest.* (Lat.)—“ The brave may fall but can never yield.” The French during the period of their revolutionary war, adopted in their wonted spirit of *gasconade*, an expression synonymous to this. “ *Le François meurt, mais ne se rend pas.*” Motto of the marquis of Drogheda.—M.D.
1284. *Fortis et constantis animi est, non perturbari in rebus asperis.* CIC.—

“ It is an indication of a brave and resolute mind, not to betray disquiet in distressing circumstances.”—*M.*

1285. *Fortis sub forte fatiscet.* (*Lat.*)—“ A brave man will yield to a brave.” Motto of the earl of Upper Ossory.—*M.D.*
1286. *Fortiter et rectè.* (*Lat.*)—“ Courageously and uprightly.” Motto of lord Heathfield.—*M.D.*
1287. *Fortiter, fideliter, feliciter.*—“ Boldly, faithfully, successfully.” Motto of viscount Monk and lord Hutchinson.—*M.D.*
1288. *Fortiter geret crucem.* (*Lat.*)—“ He will bravely support the cross.” Motto of earl of Donoughmore.—*M.D.*
1289. *Fortitudine et prudentiâ.* (*Lat.*)—“ By fortitude and prudence.” Motto of earl Powis.—*M.D.*
1290. *Fortunæ cætera mando.* (*Lat.*)—“ I confide the rest to fortune.” I have exerted all the means in my power to insure success, but still unforeseen accidents may occur to defeat my object.—*M.D.*
1291. *Fortunæ filius.* *HOR.*—“ A son of fortune.” A favourite child of fortune. One of those apparently happy persons, on whom she lavishes her favours —*M.D.*
1292. *Fortunæ majoris honos, erectus et acer.* *CLAUD.*—“ A man who is an honour to his elevated station, upright and bold.—*M.D.*
1293. *Fortuna multis dat nimium, nulli satis.* *MART.*—“ Fortune gives to many too much, to none enough.” There is no man, be his possessions what they may, who is perfectly content therewith, and will say, that out of all this world’s good things, he desires none beyond what he possesses.—*M.D.*
1294. *Fortuna nimium quem fovet, stultum facit.* (*Lat. Prov.*)—“ Fortune makes that man a fool, on whom she too profusely bestows her favours.” Nor is this remark to be confined to the more weak or silly part of mankind, for even the wise are too frequently intoxicated by an uninterrupted course of prosperity.—*M.D.*
1295. *Fortuna opes auferre, non animum potest.* *SEN.*—“ Fortune may deprive us of our wealth, but a well-constituted mind she cannot shake.” No vicissitude of fortune can discompose a strong mind.—*M.D.*
1296. *Fortuna parvis momentis magnas rerum commutationes efficit.* (*Lat.*)—“ Fortune effects, in a moment of time, vast revolutions in worldly affairs.”—*M.*
1297. *Fortuna sequatur.* (*Lat.*)—“ Let fortune follow.” Motto of the earl of Aberdeen.—*M.D.*

1298. *Fortuna vitrea est, tum cum splendet frangitur.* PUB. SYR.—“ Fortune is as glass, when she shines she is broken.” With its splendour, she also possesses its fragility.—*M.M.*
1299. *Fortunam reverenter habe, quicumque repentè  
Dives ab exili progrediére loco.* AUSONIUS.—“ You who have suddenly attained wealth from narrow circumstances, should acknowledge with reverence the goodness of fortune.”—*M.*
1300. *Fortunato omne solum patria est.* (Lat.)—“ Every soil is the country of him who is fortunate.” Prosperity reconciles us to every country.—*M.*
1301. *Fortunatus et ille deos qui novit agrestes.* VIR.—“ Happy is the man who cultivates the rural deities.” Who dedicates his time to the innocent and healthful habits of a country life.—*M.*
1302. *Foy pour devoir.* (Fr.)—“ Faith for duty.” Motto of the duke of Somerset.—*M.D.*
1303. ————*Fragili quærens illidere dentem  
Offendet solido.* HOR.—“ Wishing to fix her tooth (envy) in some tender part, she will strike it against a part that is firm.” Thus, the malevolence of envy is often defeated by the haste and inveteracy with which she would indulge it.—*M.D.*
1304. *Frangas non flectes.* (Lat.)—“ You may break, you cannot bend me.” Motto of marquis of Stafford.—*M.D.*
1305. *Fratres diligite, et matris consilia non aspernate.* (Lat.)—“ Love your brothers, and despise not your mother’s counsel.”—*M.*
1306. *Fraus est celare fraudem.* (Lat. Law Max.)—“ It is a fraud to conceal fraud.” A person concealing delinquency becomes, in some degree, an accomplice.—*M.D.*
1307. *Fremunt immani turbine venti.* OVID.—“ The winds rage in a tremendous storm.”—*M.*
1308. *Frigora mitescunt zephyris ; ver proterit ætas  
Interitura, simul  
Pomifer autumnus fruges effuderit ; et mox  
Bruma recurrit iners.* HOR.—“ The cold is mitigated by the zephyrs ; the summer closely succeeds the spring ; shortly itself to pass away, when the fruit-bearing autumn shall have poured out her gifts, and suddenly sluggish winter returns in all her rigour.”
- “ The cold grows soft with western gales,  
The summer over spring prevails,  
But yields to autumn’s fruitful reign,  
As this to winter storms and hails,  
Each loss the hasting moon repairs again.”
- SIR WILLIAM TEMPLE.  
—*M.*

1309. *Fronti nulla fides. (Lat.)*—"Put not your faith in countenance." Judge not from appearances.—*M.D.*

1310. *Fruges consumere nati. HOR.*—"Born to consume the fruits of the earth." Drones in the social hive, whose only business is to destroy the fruits of other men's labour.

"Born to eat and drink." CREECH.

—*M.*

1311. *Frustra fit per plura, quod fieri potest per pauciora. (Lat.)*—"The work is foolishly executed by many, which might be accomplished by a few."—*M.D.*

1312. *Frustra laborat qui omnibus placere studet. (Lat. Prov.)*—"He labours in vain who aims at pleasing every body."—*M.D.*

1313. *Frustra retinacula tendens*

*Fertur equis auriga, neque audit currus habenas. VIRG.*—"In vain pulling the reins, the charioteer is carried along by the horses, nor do they heed his power."

"Nor reins, nor curbs, nor cries, the horses fear,  
But force along the trembling charioteer." DRYDEN.

—*M.*

1314. *Frustra vitium vitaveris illud,*

*Si te alio pravus detorseris. HOR.*—"In vain do you shun one vice, if you are so depraved as immediately to plunge into another."—*M.*

1315. *Fugam fecit. (Lat. Law Term.)*—"He has taken to flight." Said when a person having committed felony, has fled from trial.—*M.D.*

1316. *Fugere est triumphus. (Lat.)*—"Flight is a triumph." This is applied in a moral sense; when a man has had resolution to fly from the temptations to enter on vicious courses, his flight may then truly be called a triumph.—*M.D.*

1317. *Fuge magna; licet sub paupere tecto*

*Reges et regum vitâ præcurrere amicos. HOR.*—"Avoid great things (splendid luxuries); in a cottage, one may surpass even kings, and their favourites, in true happiness of life."—*M.M.*

1318. *Fugiendo in media sæpe ruitur fata. LIVY.*—"By flight men often rush on the very fate from which they intended to fly." Accident will sometimes turn to our destruction, even those measures which we had conceived to be founded in consummate prudence, and produce therefrom the misfortunes that would have resulted from the most headlong temerity.—*M.D.*



1319. *Fugit hora.* (Lat.)—"Time flies." An hour lost, unprofitably wasted, we never can regain.—*M.D.*
1320. *Fugit irreparabile tempus.* VIR.—"Time, precious and never to be recalled, flies imperceptibly away."—*M.D.*
1321. *Fuimus.* (Lat.)—"We have been." Motto of the earl of Elgin.—*M.D.*
1322. *Fuit Ilium.* VIR.—"Troy has been." His former greatness has vanished, his honours are sullied, his splendid fortune is dilapidated, his fame, once so bright, is tarnished, all which may be understood from the two words "*Fuit Ilium.*"—*M.D.*
1323. *Fuit ista quondam in hâc republicâ virtus, ut viri fortes acerioribus suppliciis, civem perniciosum, quam hostem acerbissimum, coercerent.* CIC. in CATAL.—"To such an exalted pitch was rigid virtue formerly carried in this republic, that eminent men would subject to a more severe punishment, a citizen whose conduct held out a pernicious example, than the most inveterate enemy."—*M.*
1324. *Fuit quondam Græcia, fuerunt in Græciâ Athenæ, nunc neque Athenæ, neque in ipsâ Græciâ Græcia est.* (Lat.)—"Greece had her days of glory, she nursed Athens in her bosom, but now, alas! Athens is in ruins; nor does the modern bear any resemblance to the ancient Greece!" *Sic transit gloria mundi.* "Thus worldly glory passes away." But, lamentably fallen though Greece, alas! is; though depraved and degenerate have been her sons through a lapse of many many ages, yet the 19th century has seen the spirit of liberty revived in their hearts; that love of country, which led their ancestors to the achievement of every thing glorious and heroic, seems to animate their bosoms; and though they may never attain the preeminence over civilized Europe, in arts, in science, or in arms, which constituted their country's ancient renown, it is to be hoped that their glorious contest, so long and so nobly sustained against the comparatively gigantic power of the crescent, will ultimately confirm their regeneration as an independent state, that the reign of infidelity may cease to pollute the shores of Christendom, and the cross may be triumphant over Mahomedan barbarism.—*M.*
1325. *Fulgente trahit constrictos gloria curru,*  
*Non minus ignotos generosis.* HOR.—"Glory carries, equally en-  
 chained to her glittering car, those who are obscure, as well as  
 those of noble birth." No passion more strongly stimulates the  
 human mind to deeds which lead to distinction and honour than  
 the love of glory.—*M.*

1326. *Fumos vendere*. MART.—“To sell smoke.” To sell commodities that are worth nothing.—*M.*
1327. *Fumum et opes strepitumque Romæ*.—“The smoke, the splendour, the noise of town.”—*M.*
1328. *Functus officio*. (Lat.)—“Exempt from duty.” He is *functus officio*, his official power has ceased.—*M.D.*
1329. *Funera plango, fulgura frango, sabbata pango, Excito lentos, dissipio ventos, paco cruentos*. (Lat.)—“I bewail deaths, I dissipate lightning, I announce the Sabbath, I hurry the slow, I cleave the winds, I appease the blood-thirsty.” Inscription on a bell. See Weevor’s funeral monuments.—*M.*
1330. *Fungar inani munere*. VIR.—“I shall discharge this vain and useless duty.” (A tribute of respect to be offered to the memory of a departed friend).

“This unavailing gift, at least, I may bestow.” DRYDEN.

—*M.D.*

1331. ————*Fungar vice cotis, acutum*

*Reddere quæ ferrum valet, exsors ipsa secandi*. HOR.—“I shall act in place of a whetstone, which can put an edge on iron, though itself incapable of cutting.” A didactic writer may afford to others instructions, enabling them to perform well, things which their instructor himself could by no means execute.

“I’ll play the whetsone, useless and unfit  
To cut myself, I’ll sharpen others’ wit.”

—*M.D.*

1332. *Fungino genere est, subito crevit de nihilo*. (Lat.)—“He is of the class of the fungi (of the mushroom tribe).” He has suddenly sprung up from nothing. He is a *novus homo*, a man of yesterday.—*M.*
1333. *Funiculis ligatum vel puer verberaret*. (Lat.)—“A man bound with cords even a child might beat.”—*M.*
1334. *Furiosus furore suo punitur*. (Lat. Law Max.)—“A furious man is punished by his own rage,” or a madman by his own madness. The first of these constructions may be applied to persons giving way to violent paroxysms of passion, in which case they always fall into error and are thereby punished. The second application of the phrase is, to cases of mental derangement, in which, even for murder, no punishment will be inflicted by law, a man who is insane not being held accountable for his own acts.—*M.D.*
1335. *Furor*. (Lat.)—“Rage.” *Furor loquendi*, a passion for speaking. *Furor scribendi*, an itch for writing. Vide Cacoëthes.—*M.D.*

1336. *Furor arma ministrat.* VIRG.—“ Their rage supplies them with arms.” Description of a popular insurrection.

“ And stones and brands in rattling volleys fly,  
And all the rustic arms that fury can supply.”

—M.M.

1337. *Furor fit læsa sæpius patientia.* (Lat. Prov.)—“ Patience when subjected to too severe trials, is converted into rage.”

1338. *Fuyez les dangers du loisir,  
L'oisiveté pèse et tourmente,  
L'ame est un feu qu'il faut nourrir,  
Et qui s'éteint, s'il ne s'augmente.* VOLT.—“ Fly the dangers of idleness, want of occupation is grievous and irksome; the mind is a flame which requires to be fed, and if it does not increase, it will become torpid and expire.”

“ When occupied we life enjoy,  
In idleness we're dead;  
Mind is a fire which we destroy  
Unless by fuel it is fed.”

—M.D.

1339. *Fuyez les procès sur toutes les choses, la conscience s'y intéresse, la santé s'y altère, les biens s'y dissipent.* LA BRUYERE.—“ Above all things avoid lawsuits; they prey upon the mind, they impair the health, they dissipate your property.”—M.D.

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G.

1340. *Gaieté de cœur.* (Fr.)—“ Gaiety of heart,” high spirits, cheerfulness.—M.D.

1341. *Galeatum serò duelli  
Pœnitet.* JUV.—“ Having put on your armour, it is late to repent of having committed yourself in a duel.” Having taken your ground you cannot recede.—M.

1342. *Gallia nos genuit, vidit nos Africa, Gangem  
Hausimus, Europamque oculis lustravimus omnem,  
Casibus et variis acti, terræque marique,  
Sistimus hic tandem quâ nobis defuit orbis.*—“ Frenchmen by birth we have visited Africa, we have drank of the waters of the Ganges, we have surveyed with our eyes the whole of Europe, and

having experienced various vicissitudes by sea and land, here we have at length stopped where the world seems to end." This inscription the poet and celebrated traveller Regnaud had engraved on a rude stone, at the northern extreme point of Lapland, to commemorate his arrival, and that of his companions in that inhospitable region, which seemed to be the *ne plus ultra*, the *ultima thule* of the world.—*M.*

1343. *Γαμος γαρ ανθρωποισιν ευκταιον κακον.* (*Frag. Vet. Poet.*)—"Wedlock is an ill, men eagerly embrace."—*M.*
1344. *Gardez bien.* (*Fr.*)—"Take good care." Motto of the earl of Eglintoun.—*M.D.*
1345. *Garde fou.* (*Fr.*)—"A fool-preserver." The parapet of a bridge —*M.D.*
1346. *Gardez la foy.* (*Fr.*)—"Keep faith." Motto of earl Poulett and lord Kensington.—*M.D.*
1347. *Garrit aniles ex re fabellas.* HOR.—"He relates old stories very apropos." Pertinently; to the point.—*M.D.*
1348. *Gaudent prænominē molles Auriculæ.* HOR.—"His delicate ears delight in his title."—*M.*
1349. *Gaudetque viam fecisse ruinā.* LUCAN.—"He rejoices to have made his way by devastation." To have accomplished his own ambitious projects by the sacrifice of the lives and properties of others. This character was assigned by Lucan to Julius Cæsar, but it may with equal truth be applied to all conquering despots.—*M.D.*
1350. *Gaudet tentamine virtus.* (*Lat.*)—"Virtue rejoices in temptation." Motto of the earl of Dartmouth.—*M.D.*
1351. *Gaulois.* (*Fr.*)—Old French.—*M.D.*
1352. *Γελως ακαιρος εν βροτοις δεινον κακον.* (*Frag. Vet. Poet.*)—"Mirth out of season is a grievous ill."—*M.*
1353. *Gens d'Eglise.* (*Fr.*)—"Churchmen."—*M.D.*
1354. *Gens de guerre.* (*Fr.*)—"Military men."—*M.D.*
1355. *Gens de condition.* (*Fr.*)—"Persons of rank and fortune."—*M.D.*
1356. *Gens de peu.* (*Fr.*)—"The lower class of people."—*M.D.*
1357. *Genus immortale manet, multosque per annos Stat fortuna domūs, et avi numerantur avorum.* VIRG.—"The stock continues immortal; throughout many years, the fortunes of the house will flourish, and grandsires will number their grandchildren."

“ Th’ immortal line in sure succession reigns,  
The fortune of the family remains,  
And grandsire’s grandsons the long list contains.”—DRYDEN.

—M.

1358. *Genus irritabile vatum.* HOR.—“ The irritable tribe of poets.” Of all writers, those who cultivate the Muses are the most tenacious of their literary fame, and resent with the most inveterate acrimony the criticisms of others.—M.D.
1359. *Gibier de potence.* (Fr.)—“ Game for the gallows.” Thieves.—M.D.
1360. *Gladiator in arenâ consilium capit.* (Lat.)—“ The gladiator, when he has entered the lists, takes advice.” In the extremity of danger he asks for advice, which he should sooner have solicited.—M.D.
1361. *Gloria virtutis umbra.* (Lat.)—“ Glory is the shadow of virtue,” i. e. her companion. Motto of the earl of Longford. Glory is the reward of virtuous actions, and where virtue has not a place, true glory never will be found. Glory, therefore, is said to be the shadow of virtue.—M.D.
1362. *Gnatum pariter uti his decuit, aut etiam amplius, Quod illa ætas magis ad hæc utenda idonea est.* TER.—“ Your son should have shared in these things equally with, or perhaps more than you, because his age is more suited to such enjoyments.”—M.
1363. *Γνωθι σεαυτον.* *Gnothi seauton.*—“ Know thyself.” An admonition of Solon, one of the seven wise men of Greece, and worthy of his name. For, though no precept can be more difficult to be fulfilled, yet there is none more useful, none more necessary.—M.D.
1364. *Gobe mouche.* (Fr.)—“ A fly-catcher.” One who stands listening, open mouthed, to catch every vague rumour, every idle report.—M.D.
1365. *Gorge.* (Fr. Mil. term.)—“ A throat or gullet.” A neck or narrow pass.—M.D.
1366. *Goute à goutte.* (Fr.)—“ Drop by drop.”—M.D.
1367. *Gout sauvagin.* (Fr.)—“ A wild flavour.” That peculiar flavour on account of which game and venison are so much esteemed.—M.
1368. *Gradu diverso, viâ unâ.* (Lat.)—“ By different means but by the same way.” Motto of lord Calthorp.—M.D.
1369. *Græcia capta ferum victorem cepit, et artes Intulit agresti Latio.* HOR.—“ Conquered Greece captivated her

uncivilized conqueror, and introduced her arts among the unpolished Romans.”—*M.*

1370. *Græcorum animi servitute ac miseriâ fracti sunt.* LIVY.—“ The minds of the Greeks are broken down by slavery, subdued by wretchedness.” What would this eminent historian have said, had he seen the people whom he thus stamps as a degraded and degenerate race, starting, as if into a new state of existence, from the depths of the most abject slavery; and after so many ages of bondage, under the merciless power of the crescent, cheered by the voice of liberty, dissipating the armies of their oppressors, and assuming the attitude of men who deserve to be free.—*M.*
1371. *Græculus esuriens ad cælum jussus ibit.* JUV.—“ A famishing Greek will try even to go to heaven if you command him.”—i. e. There is nothing so difficult that he would not attempt it. This reproach, from the proud inhabitants of imperial Rome, to the emigrants from the Greek provinces who visited their capital, has, in our times, been applied to those fawning, supple Frenchmen, who abound in every capital in Europe, in the following lines.
- “ For every art a starving Frenchman knows,  
And bid him go to hell, to hell he goes.”
- M.D.*
1372. *Grammatici certant, et adhuc sub judice lis est.* HOR.—“ The grammarians disagree, and the controversy is yet under judgment.”—*M.*
1373. *Gram. loquitur ; Dia. vera docet ; Rhe. verba colorat ; Mu. canit ; Ar. numerat ; Geo. ponderat ; As. docet astra.* (Lat.)—This definition is given in verse, to assist the remembrance of the seven liberal sciences.—In English, “ grammar speaks ; dialectics teach us truth ; rhetoric gives colouring to our speech ; music sings ; arithmetic numbers ; geometry weighs and measures ; astronomy teaches us to know the stars.”—*M.D.*
1374. *Grata superveniet quæ non sperabitur hora.*—HOR. “ The hour of happiness will be the more welcome, the less it was expected.” Unexpected blessings are always doubly acceptable, and are received with greater joy than those we had anticipated.—*M.M.*
1375. *Gratia gratiam parit.* (Lat.)—“ Kindness begets kindness.” Love begets love.—*M.*
1376. *Gratiæ placendi.* (Lat.)—“ The satisfaction of pleasing.” The delight which we ought to feel, in affording pleasure to others.—*M.*
1377. *Gratiæ expectativæ.* (Lat.)—“ Expected benefits.” Favours anticipated, advantages in perspective, hopes entertained, all of which too often prove delusive.—*M.*

1378. *Gratior et pulchro veniens in corpore virtus.* VIR.—“Virtue herself appears more lovely, when enshrined in a beautiful form.”—*M.M.*
1379. *Gratis.* (Lat.)—“Free of cost.” For nothing.—*M.D.*
1380. *Gratis anhelans, multa agendo nihil agens.* PHÆD.—“Panting without excitement, busied about many things, but doing nothing.”—*M.M.*
1381. *Gratis dictum.* (Lat.)—“Said for nothing.” For no purpose, not relevant to the subject, or elicited by the previous argument. A voluntary effusion.—*M.D.*
1382. *Gratis asseritur.* (Lat.)—“It is asserted, but not proved.”—*M.D.*
1383. *Gratulor quod eum quem necesse erat diligere, qualiscunque esset, talem habemus, ut libenter quoque diligamus.* TREBON. *apud* TULL.—“I rejoice that he, whom, let his dispositions have been what they might, I must, from a sense of duty, have loved, should be so worthy of my esteem, that I can willingly bestow my affections on him.” A handsome compliment this, either from a subject to his king, or from a parent to his child, as it attributes estimable qualities which command regard and esteem, exclusively of all relative ties.—*M.D.*
1384. *Grave paupertas malum est, et intolerabile, quæ magnum domat populum.* (Lat.)—“Poverty which weighs down a great nation is a grievous and intolerable affliction.”—*M.*
1385. *Grave pondus illum, magna nobilitas premit.* SEN.—“An overwhelming weight, his exalted rank oppresses him.”—*M.*
1386. *Grave senectus est hominibus pondus.* (Lat.)—“An advanced old age is a burthen to man.”—*M.*
1387. *Grave virus munditiæ populære.* HOR.—“The offensive style has been discarded for one more correct.” The poet here alludes to the incorrect and vulgar versification of the Roman authors, which became improved by their communication with the Greeks, and the perusal of their writings; from which they acquired that elegance and purity of style by which the Roman writers were subsequently distinguished.—*M.D.*
1388. *Graviora quædam sunt remedia periculis.* (Lat. Prov.)—“There are some remedies worse than the disease.”—*M.D.*
1389. *Gravis ira regum semper.* SEN.—“The anger of kings is always grievous.” Kingly displeasure is terrible to dependants. Those who have been accustomed to the exercise of unlimited power, are impatient of all opposition; and, from habit, ever ready to resent it.—*M.D.*

1390. *Grege totus in agris*  
*Unius scabie cadit, et porrigine porci.* JUV.—“The entire flock die in the fields of the disease introduced by one, and the swine of the measles.”—*M.*
1391. *Grege venalium.* SUT.—“A crowd of venal persons.” An assembly of men whose votes may be purchased.—*M.*
1392. *Grossiété.* (Fr.)—“Grossness.” Coarseness in conversation, rudeness in manners, rusticity of habit.—*M.D.*
1393. *Guardalo ben, guardalo tutto*  
*L'uom senza denar quanto è brutto.* (Ital.)—“Watch him well, watch him closely, the man without money, how insignificant he appears.”—*M.D.*
1394. *Guerre à mort.* (Fr.)—“War till death.”—*M.D.*
1395. *Guerre à outrance.* (Fr.)—“War to the last extremity.” Two phrases which it is to be wished should for ever be forgotten, or only remembered to inspire abhorrence of the principle.—*M.D.*
1396. *Gutta cavat lapidem non vi sed sæpe cadendo.* (Lat. Prov.)—“The drop hollows the stone not by its force but by often falling on the same spot.” A very moderate power exercised with perseverance, will effect what direct force could not accomplish.—*M.M.*

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H.

1397. *Habeas corpus.* (Law Lat.)—“You may have the body.” This is the great writ of English liberty. It lies where a person having been indicted and imprisoned, has offered sufficient bail, which has been refused, though the case be bailable, in this case they may have an *habeas corpus* out of the king's bench, in order to remove himself thither, and to answer the cause at the bar of that court.
1398. *Habeas corpus ad prosequendum.* (Law Lat.)—“You may have the body for the purpose of prosecuting.” A writ for the removal of a person for the purpose of prosecution and trial in the proper county.—*M.D.*
1399. *Habeas corpus ad respondendum.* (Law Lat.)—“You may have the body to answer.” A writ to remove a person confined in any other prison to answer to an action in the King's Bench.—*M.D.*
1400. *Habeas corpus ad satisfaciendum.* (Law Lat.)—“You may have the body to satisfy.” A writ which lies against a person in Fleet prison,



&c. to charge him in execution. The explanation of this and the three preceding law-quotations is taken verbatim from Mr. Macdonnell's Dictionary.—*M.D.*

1401. *Habemus confitentem reum.* CIC.—“ We have here a delinquent, who confesses himself guilty.”—*M.D.*
1402. *Habemus luxuriam atque avaritiam, publicè egestatem, privatim opulentiam.* SALL.—“ We have luxury and avarice, public want, private opulence.” Description of Rome; not inapplicable to the modern state of society in some of the proud capitals of continental Europe.—*M.D.*
1403. *Habere derelictui rem suam.* AUL. GELL.—“ To neglect one's affairs.” To suffer them to get into disorder.—*M.*
1404. *Habet natura, ut aliarum omnium rerum, sic vivendi modum ; senectus autem peractio ætatis est tanquam fabulæ, cujus defatigationem fugere debemus præsertim adjunctâ satietate.* CIC. *de Senec.*—“ Nature has, in all other things, assigned to us a mode of living, but old age is the closing of the scene, as the last act of a play, in which we should avoid too much fatigue, especially if we indulge our appetites to satiety.”—*M.*
1405. *Habet aliquid ex iniquo omne magnum exemplum, quod contra singulos, utilitate publicâ rependitur.* TACIT.—“ Every signal example of punishment has in it something unjust, but its operation against individuals is balanced, by its tending to promote the public good.—*M.D.*
1406. *Habet salem.* (*Lat.*)—“ He has wit.” He is a fellow of humour.—*M.*
1407. *Hæc amat obscurum ; volet hæc sub luce videri, Judicis argutum quæ non formidat acumen ; Hæc placuit semel ; hæc decies repetita placebit.* HOR.—“ One may be best shown in shade, the other in all the glare of day, fearing not the ordeal of the critic's acumen ; the former has once pleased us, the other, though ten times examined, will still delight.”—*M.*
1408. *Hæc à te non multum abludit imago.* HOR.—“ This picture bears no bad resemblance to you.”—*M.*
1409. *Hæc generi incrementa fides.* (*Lat.*)—“ This faith will increase our race.” Motto of the marquis of Townshend.—*M.D.*
1410. *Hæc scripsi non otii abundantia, sed amoris erga te.* TULL. *Epist.*—“ I have written this, not from having abundance of leisure, but of love towards you.”—*M.*
1411. *Hæc studia adolescentiam alunt, senectutem oblectant, secundas res*

*ornant, adversis solatium ac perfugium præbent, delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur.* CIC.—“ These studies are as food to us in our youth, they delight us in more advanced years, they are ornaments to a prosperous state, they afford us comfort and refuge in adversity, they amuse us at home, they are unembarrassing to us when abroad, they pass our nights with us, they accompany us on our travels, and in our rural retirement.” Coming from such authority, what a strong incentive this passage should be, to all young persons, to cultivate their minds, by application to literary pursuits.—*M.D.*

1412. *Hæc stultitia parit civitates, hæc constant imperia, magistratus, religio, concilia, judicia, nec aliud omnino est vita humana quam stultitiæ lusus quidam.* ERAS.—“ This folly prevails in cities, it subsists in empires, it pervades the magistracy, religion, councils, judicial decrees, nor is human life any thing but a continued series of follies.”—*M.*

1413. *Hæc sunt jucundi causa cibusque mali.* OVID.—“ These things are at once the cause and the food of the sweet disease.”—*M.*

1414. *Hæc vivendi ratio mihi non convenit.* CIC.—“ This mode of living does not suit me.”—*M.*

1415. ————— *Hæ nugæ seria ducent*  
*In mala, derisum semel, exceptumque sinistra.* HOR.—“ These trifles will produce evils of serious consequence, if once made a subject of ridicule, and ill-naturedly censured.” That which commences in mere sport may come to a serious issue.—*M.M.*

1416. *Hæredis fletus sub personâ risus est.* (*Lat. Prov.*)—“ The lamentation of an heir is laughter under a mask.” His mourning is often but a cloak to conceal his secret joy.—*M.D.*

1417. *Hæres jure repræsentationis.* (*Lat.*)—“ An heir by the right of representation.” This alludes to a grandson who is to inherit from his grandsire, because, in such case, he represents his father.—*M.D.*

1418. *Hæres legitimus est quem nuptiæ demonstrant.* (*Lat. Law Max.*)—“ He is the legitimate heir, whom the marriage ceremony has constituted such.”—*M.D.*

1419. *Hæret lateri lethalis arundo.* VIR.—“ The deadly arrow sticks in her side.” This is spoken of the hapless Dido.

“ ————— The fatal dart  
Sticks in her side, and rankles in her heart.” DRYDEN.

This passage may be applied to any person who is wounded by calumny, censure, or remorse.—*M.M.*

1420. *Hæc satis est orare Jovem, qui donat et aufert ;  
Det vitam, det opes, æquum mi animum ipse parabo. (Lat.)*—"It is enough to implore the Deity, who gives and takes away, to grant me these things ; let him give me life, and wealth, and I will form or myself an even and well-regulated mind."—*M.*
1421. *Hæ tibi erunt artes, pacisque imponere morem,  
Parcere subjectis et debellare superbos. VIR.*—"These shall be thy arts, to prescribe the conditions of peace, to spare the conquered, and to conquer the proud."
- " —————To tame the proud, the fetter'd slave to free  
These are imperial arts, and worthy thee."
- M.M.*
1422. *Halcyoni dies. VIR.*—"Halcyon days." The Alcedo (or king's fisher) was supposed by Aristotle and Pliny to have only sat for seven days, in the depth of winter, and that, during that period, the mariner might sail in full security ; hence the expression, "Halycon days," a term used to express any season of happiness, prosperity, or peace. As the Halcyon days of the poets ; the brief tranquillity, the *septem placidi dies* of human life.—*M.*
1423. *Hanc veniam petimusque damusque vicissim. HOR.*—"We expect this privilege, and we, in return, give it to others." This sentence is particularly applied to authors, who, considering the imperfections of their works, require mutual indulgence from each other, though unfortunately they are, in practice, rather lavish of mutual abuse.—*M.M.*
1424. *Haro. (Fr.)*—"Hue and cry."—*M.D.*
1425. *Has pœnas garrula lingua dedit. OVID.*—"A babbling tongue has incurred these punishments.—*M.*
1426. *Has vaticinationes eventus comprobavit. CIC.*—"The event has verified these predictions."—*M.*
1427. *Haud facile emergunt quorum virtutibus obstat  
Res angusta domi. JUV.*—"Those persons do not easily emerge (from poverty) whose virtues or talents are impeded by the limited state of their circumstances." The truth of this maxim is so self-evident as not to stand in need of any prop.—*M.M.*
1428. *Haud ignara ac non incauta futuri. HOR.*—"Not ignorant, nor yet regardless of the future." This is spoken of the ant, whose prescience as to her winter wants, and whose industry in providing for them, is proposed as an example not unworthy of the imitation of man.—*MM.*
1429. *Haud ignara mali miseris succurrere disco. VIRG.*—"Not unac-

quainted with misfortune, I have learned to succour the distresses of others." Dido to Æneas.

" ———— An alien in a land unknown,  
I learn to pity woes so like my own." DRYDEN.

—M.M.

1430. *Haud passibus æquis*. VIR.—"Not with equal steps." This was applied by the poet to describe the unequal steps with which Æneas and his infant son Iulus escaped from burning Troy, but it is now metaphorically applied to two persons labouring to attain the same object, but with different powers to accomplish it.—M.D.

1431. *Hauteur*. (Fr.)—"Height." Also used to express haughtiness.—M.D.

1432. *Haut et bon*. (Fr.)—"Elevated and good." Motto of viscount Doneraile.—M.D.

1433. *Haut gout*. (Fr.)—"High flavour." Long kept. Considered *by the vulgar* to mean a near approach of putrescency.—M.D.

1434. *Heu pietas, heu prisca fides!* (Lat.)—"Alas! our piety, alas! our ancient faith."—M.

1435. *Heu! quam difficile est crimen non prodere vultu!!* (Lat.)—"Alas! what a difficult thing it is not to betray guilt by the countenance."

"How in the looks does conscious guilt appear."

—M.M.

1436. *Heu! Quanto minus est cum reliquis versari,  
Quam tui meminisse!!!* (Lat.)—"Alas! how much less sweet it is, to converse with others, than to dwell on the bare contemplation of thy virtues." This very complimentary epitaph is engraved on the tomb of Miss Dollman at the Leasowes.—M.

1437. ————*Heu! Fortuna quis est crudelior in nos  
Te Deus? Ut semper gaudes illudere rebus  
Humanis!!* HOR.—"Alas! O fortune, what Deity is so cruel as thou? Who delightest in making sport of human affairs!!"—M.

1438. *Heu! Quam miserum est ab eo lædi, de quo non possis queri*. DECIM. LABER.—"Alas! how deeply are we galled by an injury inflicted by a person, of whom circumstances forbid us to complain!!"—M.

1439. *Heu! Quam difficilis gloriæ custodia est!* SYRUS.—"Alas! how difficult it is to maintain glory!!" True glory, to be maintained untarnished, must be supported by a combination of many virtues; as for instance, the glory of the conqueror, which, in the moment of victory, had made him the idol of his country, may be effaced

1298. *Fortuna vitrea est, tum cum splendet frangitur.* PUB. SYR.—“ Fortune is as glass, when she shines she is broken.” With its splendour, she also possesses its fragility.—*M.M.*
1299. *Fortunam reverenter habe, quicunque repentè  
Dives ab exili progrediére loco.* AUSONIUS.—“ You who have suddenly attained wealth from narrow circumstances, should acknowledge with reverence the goodness of fortune.”—*M.*
1300. *Fortunato omne solum patria est.* (Lat.)—“ Every soil is the country of him who is fortunate.” Prosperity reconciles us to every country.—*M.*
1301. *Fortunatus et ille deos qui novit agrestes.* VIR.—“ Happy is the man who cultivates the rural deities.” Who dedicates his time to the innocent and healthful habits of a country life.—*M.*
1302. *Foy pour devoir.* (Fr.)—“ Faith for duty.” Motto of the duke of Somerset.—*M.D.*
1303. ————*Fragili quærens illidere dentem  
Offendet solido.* HOR.—“ Wishing to fix her tooth (envy) in some tender part, she will strike it against a part that is firm.” Thus, the malevolence of envy is often defeated by the haste and inveteracy with which she would indulge it.—*M.D.*
1304. *Frangas non flectes.* (Lat.)—“ You may break, you cannot bend me.” Motto of marquis of Stafford.—*M.D.*
1305. *Fratres diligite, et matris consilia non aspernate.* (Lat.)—“ Love your brothers, and despise not your mother’s counsel.”—*M.*
1306. *Fraus est celare fraudem.* (Lat. Law Max.)—“ It is a fraud to conceal fraud.” A person concealing delinquency becomes, in some degree, an accomplice.—*M.D.*
1307. *Fremunt immani turbine venti.* OVID.—“ The winds rage in a tremendous storm.”—*M.*
1308. *Frigora mitescunt zephyris ; ver proterit ætas  
Interitura, simul  
Pomifer autumnus fruges effuderit ; et mox  
Bruma recurrit iners.* HOR.—“ The cold is mitigated by the zephyrs ; the summer closely succeeds the spring ; shortly itself to pass away, when the fruit-bearing autumn shall have poured out her gifts, and suddenly sluggish winter returns in all her rigour.”
- “ The cold grows soft with western gales,  
The summer over spring prevails,  
But yields to autumn’s fruitful reign,  
As this to winter storms and hails,  
Each loss the hasting moon repairs again.”
- SIR WILLIAM TEMPLE.  
—*M.*

having experienced various vicissitudes by sea and land, here we have at length stopped where the world seems to end." This inscription the poet and celebrated traveller Regnaud had engraved on a rude stone, at the northern extreme point of Lapland, to commemorate his arrival, and that of his companions in that inhospitable region, which seemed to be the *ne plus ultra*, the *ultima thule* of the world.—*M.*

1343. *Γαμος γαρ ανθρωποισιν ευκταιον κακον.* (*Frag. Vet. Poet.*)—"Wedlock is an ill, men eagerly embrace."—*M.*
1344. *Gardez bien.* (*Fr.*)—"Take good care." Motto of the earl of Eglintoun.—*M.D.*
1345. *Garde fou.* (*Fr.*)—"A fool-preserver." The parapet of a bridge —*M.D.*
1346. *Gardez la foy.* (*Fr.*)—"Keep faith." Motto of earl Poulett and lord Kensington.—*M.D.*
1347. *Garrit aniles ex re fabellas.* *HOR.*—"He relates old stories very apropos." Pertinently ; to the point.—*M.D.*
1348. *Gaudent prænominē molles Auriculæ.* *HOR.*—"His delicate ears delight in his title."—*M.*
1349. *Gaudetque viam fecisse ruinā.* *LUCAN.*—"He rejoices to have made his way by devastation." To have accomplished his own ambitious projects by the sacrifice of the lives and properties of others. This character was assigned by Lucan to Julius Cæsar, but it may with equal truth be applied to all conquering despots.—*M.D.*
1350. *Gaudet tentamine virtus.* (*Lat.*)—"Virtue rejoices in temptation." Motto of the earl of Dartmouth.—*M.D.*
1351. *Gaulois.* (*Fr.*)—Old French.—*M.D.*
1352. *Γελως ακαιρος εν βροτοις δεινον κακον.* (*Frag. Vet. Poet.*)—"Mirth out of season is a grievous ill."—*M.*
1353. *Gens d'Eglise.* (*Fr.*)—"Churchmen."—*M.D.*
1354. *Gens de guerre.* (*Fr.*)—"Military men."—*M.D.*
1355. *Gens de condition.* (*Fr.*)—"Persons of rank and fortune."—*M.D.*
1356. *Gens de peu.* (*Fr.*)—"The lower class of people."—*M.D.*
1357. *Genus immortale manet, multosque per annos Stat fortuna domūs, et avi numerantur avorum.* *VIRG.*—"The stock continues immortal ; throughout many years, the fortunes of the house will flourish, and grandsires will number their grandchildren."

1319. *Fugit hora.* (Lat.)—"Time flies." An hour lost, unprofitably wasted, we never can regain.—*M.D.*
1320. *Fugit irreparabile tempus.* VIR.—"Time, precious and never to be recalled, flies imperceptibly away."—*M.D.*
1321. *Fuimus.* (Lat.)—"We have been." Motto of the earl of Elgin.—*M.D.*
1322. *Fuit Ilium.* VIR.—"Troy has been." His former greatness has vanished, his honours are sullied, his splendid fortune is dilapidated, his fame, once so bright, is tarnished, all which may be understood from the two words "*Fuit Ilium.*"—*M.D.*
1323. *Fuit ista quondam in hac republicâ virtus, ut viri fortes acerioribus suppliciis, civem perniciosum, quam hostem acerbissimum, coercerent.* CIC. in CATAL.—"To such an exalted pitch was rigid virtue formerly carried in this republic, that eminent men would subject to a more severe punishment, a citizen whose conduct held out a pernicious example, than the most inveterate enemy."—*M.*
1324. *Fuit quondam Græcia, fuerunt in Græciâ Athenæ, nunc neque Athenæ, neque in ipsâ Græciâ Græcia est.* (Lat.)—"Greece had her days of glory, she nursed Athens in her bosom, but now, alas! Athens is in ruins; nor does the modern bear any resemblance to the ancient Greece!!" *Sic transit gloria mundi.* "Thus worldly glory passes away." But, lamentably fallen though Greece, alas! is; though depraved and degenerate have been her sons through a lapse of many many ages, yet the 19th century has seen the spirit of liberty revived in their hearts; that love of country, which led their ancestors to the achievement of every thing glorious and heroic, seems to animate their bosoms; and though they may never attain the preeminence over civilized Europe, in arts, in science, or in arms, which constituted their country's ancient renown, it is to be hoped that their glorious contest, so long and so nobly sustained against the comparatively gigantic power of the crescent, will ultimately confirm their regeneration as an independent state, that the reign of infidelity may cease to pollute the shores of Christendom, and the cross may be triumphant over Mahomedan barbarism.—*M.*
1325. *Fulgente trahit constrictos gloria curru,*  
*Non minus ignotos generosis.* HOR.—"Glory carries, equally en-  
 chained to her glittering car, those who are obscure, as well as  
 those of noble birth." No passion more strongly stimulates the  
 human mind to deeds which lead to distinction and honour than  
 the love of glory.—*M.*

uncivilized conqueror, and introduced her arts among the unpolished Romans.”—*M.*

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1336. *Furor arma ministrat.* VIRG.—“ Their rage supplies them with arms.” Description of a popular insurrection.

“ And stones and brands in rattling volleys fly,  
And all the rustic arms that fury can supply.”

—M.M.

1337. *Furor fit læsa sæpius patientia.* (Lat. Prov.)—“ Patience when subjected to too severe trials, is converted into rage.”

1338. *Fuyez les dangers du loisir,  
L'oisiveté pèse et tourmente,  
L'ame est un feu qu'il faut nourrir,  
Et qui s'éteint, s'il ne s'augmente.* VOLT.—“ Fly the dangers of idleness, want of occupation is grievous and irksome; the mind is a flame which requires to be fed, and if it does not increase, it will become torpid and expire.”

“ When occupied we life enjoy,  
In idleness we're dead;  
Mind is a fire which we destroy  
Unless by fuel it is fed.”

—M.D.

1339. *Fuyez les procès sur toutes les choses, la conscience s'y intéresse, la santé s'y altère, les biens s'y dissipent.* LA BRUYERE.—“ Above all things avoid lawsuits; they prey upon the mind, they impair the health, they dissipate your property.”—M.D.

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G.

1340. *Gaieté de cœur.* (Fr.)—“ Gaiety of heart,” high spirits, cheerfulness.—M.D.

1341. *Galeatum serò duelli  
Pœnitet.* JUV.—“ Having put on your armour, it is late to repent of having committed yourself in a duel.” Having taken your ground you cannot recede.—M.

1342. *Gallia nos genuit, vidit nos Africa, Gangem  
Hausimus, Europamque oculis lustravimus omnem,  
Casibus et variis acti, terræque marique,  
Sistimus hic tandem quæ nobis defuit orbis.*—“ Frenchmen by birth we have visited Africa, we have drank of the waters of the Ganges, we have surveyed with our eyes the whole of Europe, and

cious, continues to act on false principles which he is ashamed to retract.—*M.M.*

1488. *Hominis frugi et temperantis functus officium.* TER.—“ Having acted as a man of frugality and temperance.” Virtues which it is devoutly to be wished were in more general cultivation, and which teach us to use, but not to abuse, the blessings which Providence bestows upon us.—*M.*
1489. *Homo ad res perspicax et acutus.* (Lat.)—“ A man who is clear-sighted and acute in matters of business.”—*M.*
1490. *Homo constat ex duabus partibus, corpore et animâ, quarum una esse corporea, altera ab omni materiæ concretione sejuncta.* (Lat.)—“ Man is composed of two parts, body and soul, of which the first is merely corporeal or material, the other altogether immaterial and without substance visible or tangible ; it is spiritual, immortal.”—*M.*
1491. *Homo extra est corpus suum cum irascitur.* PUB. SYR.—“ A man under the influence of anger is beside himself.” Passion, when it acquires an ascendancy over us, deprives us of our reason, suspends the faculty of reflection, blinds our judgment, and precipitates us into acts of violence, and into excesses, the consequences of which we may have to deplore during the remainder of our lives ; in fact, the impulse of passion, even for a moment uncontrolled, may produce all the lamentable effects of actual insanity.—*M.D.*
1492. *Homo homini lupus.* ERAS.—“ Man is to man a wolf.” Men have been praying on each other from the beginning of the world.
1493. *Homo homini aut deus aut lupus.* ERASM.—“ Man is to man either as a god or a wolf.” Nothing can be more varied than the shades of the human character ; for while some delight in dispensing happiness, and in administering consolation and comfort to the afflicted, others there are, who are distinguished solely by their rapacity, tyranny, and oppression, and who really should be considered as *wolves* to their race.—*M.D.*
1494. *Homo multarum literarum.* (Lat.)—“ A man of many letters.” A man skilled in many languages, well versed in variety of learning.—*M.D.*
1495. *Homo multi consilii et optimi.* (Lat.)—“ A man ready to give his advice, which is always judicious.” The most wise and safe to follow.—*M.*
1496. *Homo qui in homine calamitoso est misericors, meminit sui.*—“ He who pities the afflicted, is mindful of what he owes to himself.” To his own character.—*M.*

“ Th’ immortal line in sure succession reigns,  
The fortune of the family remains,  
And grandsire’s grandsons the long list contains.”—DRYDEN.

—M.

1358. *Genus irritabile vatum.* HOR.—“ The irritable tribe of poets.” Of all writers, those who cultivate the Muses are the most tenacious of their literary fame, and resent with the most inveterate acrimony the criticisms of others.—M.D.
1359. *Gibier de potence.* (Fr.)—“ Game for the gallows.” Thieves.—M.D.
1360. *Gladiator in arenâ consilium capit.* (Lat.)—“ The gladiator, when he has entered the lists, takes advice.” In the extremity of danger he asks for advice, which he should sooner have solicited.—M.D.
1361. *Gloria virtutis umbra.* (Lat.)—“ Glory is the shadow of virtue,” i. e. her companion. Motto of the earl of Longford. Glory is the reward of virtuous actions, and where virtue has not a place, true glory never will be found. Glory, therefore, is said to be the shadow of virtue.—M.D.
1362. *Gnatum pariter uti his decuit, aut etiam amplius, Quod illa ætas magis ad hæc utenda idonea est.* TER.—“ Your son should have shared in these things equally with, or perhaps more than you, because his age is more suited to such enjoyments.”—M.
1363. Γνωθι σεαυτον. *Gnothi seauton.*—“ Know thyself.” An admonition of Solon, one of the seven wise men of Greece, and worthy of his name. For, though no precept can be more difficult to be fulfilled, yet there is none more useful, none more necessary.—M.D.
1364. *Gobe mouche.* (Fr.)—“ A fly-catcher.” One who stands listening, open mouthed, to catch every vague rumour, every idle report.—M.D.
1365. *Gorge.* (Fr. Mil. term.)—“ A throat or gullet.” A neck or narrow pass.—M.D.
1366. *Goute à goutte.* (Fr.)—“ Drop by drop.”—M.D.
1367. *Gout sauvagin.* (Fr.)—“ A wild flavour.” That peculiar flavour on account of which game and venison are so much esteemed.—M.
1368. *Gradu diverso, viâ unâ.* (Lat.)—“ By different means but by the same way.” Motto of lord Calthorp.—M.D.
1369. *Græcia capta ferum victorem cepit, et artes Intulit agresti Latio.* HOR.—“ Conquered Greece captivated her

uncivilized conqueror, and introduced her arts among the unpolished Romans.”—*M.*

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1517. *Hos ego versiculos feci, tulit alter honores ;*

*Sic vos non vobis fertis aratra boves ;*

*Sic vos non vobis mellificatis apes ;*

*Sic vos non vobis vellera fertis oves ;*

*Sic vos non vobis nidificatis aves.* VIR.—“ I wrote these lines ; another had the credit—Thus do ye oxen bear the yoke for others ; thus do ye bees make honey for others ; thus do ye sheep wear fleeces for others, thus do ye birds build nests for others ;”—Respecting these lines Mr. Macdonnel gives the following account. “ Virgil having written, in a conspicuous place, a distich highly flattering to the emperor Augustus, but without discovering himself, a poet of the name of Bathyllus pretended to be the author, and was consequently much noticed and rewarded by the prince. Virgil, not brooking the injustice patiently, wrote under the distich the words ‘ *Sic vos non vobis,*’ four times. No one having been able to fill the lines, of which these are the beginning, except Virgil himself, the imposture of Bathyllus was detected, and Virgil recognised as the author of the applauded distich.”—*M.D.*

1518. *Hostis honori invidia.* (Lat.)—“ An enemy’s envy is an honour.” Motto of earl Harborough.—*M.D.*

1519. *Hotel.* (Fr.)—“ A house of lodging and entertainment.” With us, many indifferent inns are dignified with this title, but in France the term is more comprehensive, and means the town residence of all the great. Thus every noble has his hotel, and wealthy private individuals apply to their residence the same imposing appellation.—*M.*

1520. *Hotel Dieu.* (Fr.)—“ The house of God.” The name of the grand hospital at Paris, and a term sometimes applied to other great provincial establishments of the same nature.—*M.D.*

1521. ————— *Huc natos adjice septem,*

*Et totidem juvenes, et mox generosque nurusque,*

*Quærite nunc, habeat quam nostra superbia causam.* OVID.—“ Add thereto seven daughters, and as many sons, and in a little time my sons-in-law and my daughters-in-law, and then tell me whether I have not reason to be proud.”

“ Seven are my daughters, of a form divine,  
With seven fair sons, an indefective line;  
Ye fools, consider this, and ask the cause  
From which my pride its strong presumption draws.”

Put by the poet into the mouth of Niobe.—*M.*

1522. *Huic maxime putamus malo fuisse, nimiam opinionem ingenii atque virtutis.* CORN. NEP. *de THEMIST.*—"From this we think his misfortunes chiefly originated, that he entertained too high an opinion of his own genius and valour." In every age and country, and in every department where the exertion of talents has been required, we find that men of distinguished abilities have failed, merely from having entertained an over-rated confidence in their own qualifications.—*M.D.*
1523. *Huic versatile ingenium sic pariter ad omnia fuit, ut natum ad id unum diceret, quodcunque ageret.* LIVY.—"This man's parts were so versatile, so adapted to every study, that in whatever he was engaged, you would pronounce him to have been formed for that alone." The character given of the elder Cato.
1524. *Humani nihil alienum.* TER.—"Nothing is foreign to me that relates to man." Motto of earl Talbot.
1525. *Humanum est errare.* (*Lat.*)—"It is in the nature of man to err." This expression was happily used by the poet, when he added the fine contrast, "to err is human, to forgive divine."
1526. Ὑστερον προτερον. (*Gr.*) *Hysteron proteron.*—"The last first." The position of things or of arguments inverted, or, as we say, "the cart before the horse."—*M.D.*



I.

1527. *Ibidem, ibid.* (*Lat.*)—"In the same place or book," a note of reference.—*M.D.*
1528. *Ibis, redibis, non morieris in bello.* (*Lat.*)—"You shall go, you shall return, you shall not die in the wars." *Ibis, redibis non, morieris in bello.* "You shall go, you shall not return, you shall die in the wars." This ambiguous answer, the sense of which depends on the comma being placed before, or after, the word *non*, exhibits a specimen of the miserable tricks by which the oracles of old saved their credit.—*M.D.*
1529. *Ibit eo quo vis, qui zonam perdidit.* HOR.—"He who has lost his purse, will go wherever you please." Poverty obliges men to submit to many things, which, in a state of prosperity, they would indignantly refuse.

"Their poverty, and not their will, consents."

—*M.*

1530. *Ich dien.* (Germ.)—"I serve." Motto of the prince of Wales. This motto was adopted first by the Black Prince, who took it from the king of Bohemia, who was killed at the battle of Cressy. —*M.D.*
1531. ————— *Id arbitror,*  
*Adprimè in vitâ esse utile, ne quid nimis.* TER.—"I consider this especially to be a maxim of the greatest utility, not to over-do any thing." The most laudable objects may be carried too far; and, as has before been said, excess should be avoided. *Sunt certi fines, quos ultra citraque nequit consistere rectum.*—*M.D.*
1532. *Id cinerem, aut manes credis curare sepultos?* VIR.—"Do you think that the ashes, the relics of those who have been buried, care for that?" Do you imagine that in the grave our tranquillity can be disturbed by worldly considerations?—*M.M.*
1533. *Id ego jam nunc renuncio tibi ut sis sciens.* TER.—"I repeat this caution to you that you may not act in ignorance." That you may be on your guard.—*M.*
1534. *Idem velle et idem nolle ea demum firma amicitia est.* SALL.—"To be influenced by a passion for the same pursuits, and to have similar dislikes, is the rational ground-work of lasting friendship." It is only on a similarity of disposition, a sympathy of tastes, that durable friendships can be founded.—*M.M.*
1535. ————— *I demens! et sævas curre per Alpes,*  
*Ut pueris placeas, et declamatio fias.* JUV.—"Go, madman that thou art! rush over the rugged Alps, that you may amuse children, and be made a subject for conversation." Go! encounter the most appalling terrors, to receive a reward of no value.—*M.D.*
1536. *Id est.* (Lat.)—"That is." Commonly expressed, for brevity, by the initials *i.e.*—*M.*
1537. *Id facere laus est quod decet, non quod licet.* SEN.—"He merits commendation who does what is becoming, not what the law may permit." Many acts may be performed within the strict letter of the law, or against which it contains no provisions, that would be in direct violation both of morality and decency.—*M.D.*
1538. *Id genus omne.* HOR.—"All persons of that kind." A phrase applied in contempt. The common people, the rabble, the gamblers, the pugilists, the swindlers, &c. were there, *id genus omne* "all those fellows."—*M.M.*
1539. *Id maximè quemque decet, quod est cujusque suum maximè.* CIC.—"Those things best become us, which appertain unto our station." To which we have been accustomed, and in which we must, of course, be the least awkward, the most expert.—*M.D.*

1540. Ἰδμεν ψευδεα πολλὰ λεγεῖν ἐτυμοισιν ὁμοία  
Ἰδμεν δ' εὖτ' ἐθελομεν ἀληθεα μυθησασθαι. HESIOD.

“ Sometimes fair Truth in fiction we disguise,  
Sometimes present her naked to men's eyes.”

—M.

1541. *Id mutavit quoniam me immutatum vidit.* TER.—“ He changed his opinion because he saw that mine was unchanged.”—M.

1542. *Idoneus homo.* (Lat.)—“ A fit man.” A man whose ability is known. A man of approved intelligence.—M.D.

1543. *Idoneus quidem meâ sententiâ, præsertim quum et ipse eum audiverit, et scribat de mortuo ; ex quo nulla suspicio est, amicitiae causâ, eum esse mentitum.* CIC.—“ In my opinion he is qualified to, and may write (of the deceased), as he had been accustomed to hear him express his sentiments, wherefore no reason exists to suspect him of partiality or misrepresentation.”—M.D.

1544. *I favoriti dei grandi oltre all' oro di regali, e l'incenso delle lodi, tocca loro anche la mirra della maldicenza.* (Ital.)—“ The favourites of the great, besides the gold of presents, and the incense of applause, must also partake of the myrrh of calumny.”—M.D.

1545. *Ignavissimus quisque, et, ut res docuit, in periculo non ausurus, nimio verbis et linguâ ferox.* TACIT.—“ Every dastardly fellow, who betrays timidity in the hour of real danger, is, as experience has always proved, loud and blustering in his language.” Cowards always boast of their fancied prowess, and assume an appearance of courage which they do not possess.—M.D.

1546. *Ignis fatuus.*—“ A foolish fire.” A meteoric flame, commonly known by the name of *Will o' the wisp*. Metaphorically applied to treatises professing to illustrate, but which, in fact, only puzzle and confound, and also to speculations and projects speciously clothed with promised profit and advantage, but which end in nothing.—M.D.

1547. *Ignoramus.* (Lat.)—“ We are ignorant.” A term used when a grand jury rejects or ignores an indictment; it is also applied to denote an ignorant uninformed man, or a blockhead.—M.D.

1548. *Ignorantia facti excusat.* (Lat. Law Max.)—“ Ignorance of the fact excuses.” As for instance, in the case of an instrument or contract being falsely read to an illiterate man, and signed and sealed by him, under the false impression produced by such reading, then such contract shall be void.—M.D.

1549. *Ignorantia juris quod quisque tenetur scire neminem excusat.* (Lat.)



“ Ignorance of a law which every man is supposed to be acquainted with, excuses no man.”—*M.*

1550. *Ignorantia non excusat legem.* (*Law Lat.*)—This differs little from the former. “ The operation of the law is not to be impeded by a plea of ignorance on the part of the accused.” Every man is subject to the law, though he may never have heard of it, and it is much to be wished that some general mode of more thoroughly promulgating the laws was adopted in the British empire.—*M.D.*
1551. *Ignorantia rerum bonarum et malarum, maximè hominum vitam vexari.* *CIC.*—“ Through a want of discrimination between things which are good, and those which are pernicious, the life of man is much troubled.”—*M.*
1552. *Ignorant populi, si non in morte probaris, An scires adversa pati.* *LUCAN.*—“ The world might be ignorant of it, if you had not proved in death, that you were capable of supporting yourself with firmness under adversity.” This praise, originally addressed to Pompey, has successively been applied to others, who, regarding the cause in which they were suffering as a good one, have met death magnanimously.—*M.D.*
1553. *Ignoscito sæpe alteri, nunquam tibi.* (*Lat.*)—“ Pardon others frequently, yourself never.”—*M.*
1554. *Ignoscas aliis multa, nil tibi.* *AUSON.*—This is exactly similar to the preceding quotation.—*M.D.*
1555. *Ignoscent si quid peccavero stultus amici, Inque vicem illorum patiar delicta libenter.* *HOR.*—“ If I, foolishly, commit any offence, let my friends pardon it, and I, in my turn, will willingly bear with their transgressions.”—*M.*
1556. *Ignoscas amicis.* *HOR.*—“ Pardon your friends.”—*M.*
1557. *Ignoti nulla cupido.* (*Lat.*)—“ No wish is expressed for that which is unknown.” Savage nations do not feel the want of our luxuries, nor do our cottagers grieve for the want of many articles which in our palaces are considered as indispensable.—*M.D.*
1558. *Ignotis errare locis, ignota videre Flumina gaudebat, studio minuente laborem.* *OVID.*—“ He rejoiced to wander through unknown places, to see unexplored rivers, his labours diminished by application.”

“ He sought fresh fountains in a foreign soil,  
The pleasure lessen'd the attending toil.” *ADDISON.*

—*M.*

1559. *Ignotum argenti pondus et auri.* *VIR.*—“ Untold wealth.”—*M.*

1560. *Ignotum per ignotius.* (Lat.)—"A thing little known, by a thing altogether unknown." *Ignotum per ignotius.* An attempted illustration which renders the case more obscure.—*M.D.*
1561. *I quadagni mediocri empiono la borsa.* (Ital.)—"Moderate profits fill the purse."—*M.*
1562. *Il aboye à tout le monde.* (Fr.)—"He snarls at every body."—*M.D.*
1563. *Il a le diable au corps.* (Fr.)—"The devil's in him."—*M.D.*
1564. *Il a la mer à boire.* (Fr.)—"He has the sea to drink up." Or, a prodigious undertaking to achieve.—*M.D.*
1565. *Il a le vin mauvais.* (Fr.)—"He is quarrelsome over his wine." Dangerous when he drinks.—*M.D.*
1566. *Il a semé des fleurs sur un terrain aride.* (Fr.)—"He has planted flowers on a barren soil." He has thrown away his labour (or his money) on an unprofitable subject.—*M.D.*
1567. *Il buon mercato vuota la borsa.* (Ital.)—"Great bargains empty the purse."—*M.*
1568. *Il castigo puo differirsi má non si toglie.* (Ital.)—"Punishment may be tardy, but it is sure to overtake the guilty."—*M.*
1569. *Il conduit bien sa barque.* (Fr.)—"He steers well his boat." He knows how to conduct his affairs.—*M.D.*
1570. *Il coute peu à amasser beaucoup de richesse, et beaucoup à en amasser peu.* (Fr.)—"It costs little trouble to amass a great deal of wealth, but great labour to amass a little." He who has acquired some wealth, can easily increase it to a large amount, but he who has nothing, finds great difficulty in making a beginning. The first thousand, it is said, is more difficult of collection, than the last hundred thousand.—*M.D.*
1571. *Il en est d'un homme qui aime, comme d'un moineau pris à la glu ; plus il se débat, plus il s'embarrasse.* (Fr.)—"A man in love is as a little bird caught with bird-lime, the more he struggles, the faster he is held."—*M.D.*
1572. *Il en fait ses choux gras.* (Fr.)—"He greases his cabbage with it." He makes good profit by it.—*M.D.*
1573. *Il est aisé d'ajouter aux inventions d'autres.* (Fr.)—"It is easy to add to the inventions of others."—*M.*
1574. *Il est bien aisé à ceux qui se portent bien de donner des avis aux malades.* (Fr.)—"It is very easy for those who are well to give advice to the sick." In bodily, as well as in moral maladies, we are r

ways more ready to prescribe remedies for others than to make the application of them to our own cases.—*M.*

1575. *Il est comme l'oiseau sur la branche. (Fr.)*—"He is like a bird upon a branch." He is unsettled, unsteady, ever shifting and changing.—*M.*
1576. *Il est difficile de décider si l'irrésolution rend l'homme plus malheureux que méprisable ; de même s'il y a toujours plus d'inconvénient à prendre un mauvais parti, qu'à n'en prendre aucun. LA BRUYERE*—"It is difficult to pronounce whether a want of the power of decision renders a man more unhappy or more despicable ; or whether it is productive of worse consequences to embrace a part in some respects objectionable, or to refrain from all decision or interference."—*M.*
1577. *Il est flambé. (Fr.)*—"He is ruined." Undone, dished. *Tel homme s'est flambé*, that man has ruined himself.—*M.D.*
1578. *Il est plus aisé d'être sage pour les autres, que pour soi-même. ROCHEFOUCAULT.*—"It is more easy to be wise for others, than for ourselves." Wisdom and good judgement are more frequently displayed by men in the management of the concerns of others, than in that of their own.—*M.D.*
1579. *Il est souvent plus court et plus utile de quadrer aux autres, que de faire que les autres s'ajustent à nous. LA BRUYERE.*—"It is often more easy and more convenient to shape our conduct in conformity to that of others, than to influence others to adapt their proceedings to our standard."—*M.*
1580. *Il est plus honteux de se défier de ses amis que d'en être trompé. ROCHEFOUCAULT.*—"It is more discreditable to be suspicious of the fidelity of our friends, than to be deceived by them."—*M.D.*
1581. *Il faut attendre le boiteux. (Fr. Prov.)*—"We must wait for the lame." In our communications with mankind, we must form our expectations according to their capabilities. The lame man cannot run with us, the illiterate cannot converse on literary topics, nor can an ignorant man comprehend the technical language of a scientific lecturer ; we must therefore all suit our conversation, and our modes of acting, to the level of those with whom we associate. And in all cases "*il faut attendre le boiteux.*"—*M.D.*
1582. *Il faut avaler bien de la fumée aux lampes avant que de devenir bon orateur. (Fr.)*—"A man must study, as well by night as by day, who aspires to be an orator."—*M.*
1583. *Il faut être réservé, même avec son meilleur ami, lorsque cet ami témoigne trop de curiosité pour pénétrer votre secret. LA BRUYERE.*—

“ It is the part of a prudent man to be reserved, even with his most intimate friend, when that friend betrays a too eager curiosity to dive into his secrets.”—*M.D.*

1584. *Il faut de plus grandes vertus pour soutenir la bonne fortune que la mauvaise. (Fr.)*—“ A greater share of virtue is necessary, to bear a situation of distinguished prosperity, than to support oneself under circumstances of adversity.” Prosperity intoxicates and disturbs the mind, adversity subdues and ameliorates it.—*M.D.*

1585. *Il faut s'entr'aider, c'est la loi de la nature. (Fr.)*—“ It is our duty to assist each other ; the law of nature dictates it.”—*M.D.*

1586. *Iliacos intra muros peccatur et extra. HOR.*—“ Sin is committed both within and without the walls of Troy.” Both parties are equally in fault.—*M.M.*

1587. *Illa dolet verè quæ sine teste dolet. MAR.*—“ She grieves sincerely who grieves when alone.” Grief that is cherished unseen must be genuine, while that which has witnesses may be affected.—*M.D.*

1588. *Il l'aime comme ses petits boyaux. (Fr.)*—“ He loves her as he does his very intestines.” She is dear to him as his life.—*M.*

1589. *Illa placet tellus in quâ res parva beatum  
Me facit, et tenues luxuriantur opes. MART.*—“ That spot the most delights, in which a limited income produces happiness, and moderate wealth abundance.”—*M.*

1590. *Illam, quicquid agit, quoque vestigia flectit,  
Componit furtim, subsequiturque decor. TIBULL.*—“ In whatever she does, wherever she turns, grace steals into all her movements, follows all her steps.”

“ Whate'er she does, where'er her steps she bends,  
Grace on each action silently attends.”

—*M.*

1591. *Illâ victoriâ viam ad pacem patefecit. (Lat.)*—“ By that victory he opened the way to peace.”—*M.*

1592. *Ille crucem sceleris pretium tulit, hic diadema. JUV.*—“ That man suffered death for his crime, though the same act raised this man to a throne.” History supplies instances of one murderer ascending a throne, and another being sent to the scaffold.—*M.M.*

1593. *Ille fuit vitæ Mario modus, omnia passo  
Quæ peior fortuna potest ; omnibus uso  
Quæ melior. LUCAN.*—“ Such was the course of Marius's life, he suffered the most severe trials that Fortune could inflict, and he als

enjoyed the greatest blessings she could bestow." He had experienced all those vicissitudes, which form a man's mind to meet with resignation and firmness the decrees of Providence, whether favourable or adverse.—*M.D.*

1594. *Ille igitur nunquam direxit brachia contra  
Torrentem; nec civis erat qui libera posset  
Verba animi proferre, et vitam impendere vero.* JUV.—“He never was a man who would struggle to swim against the stream, nor was he a citizen who would freely deliver his sentiments, and devote his life in support of truth.” An admirable delineation of the qualities of a good patriot, though given here in negative terms.—*M.D.*
1595. ————*Ille potens sui  
Lætusque degit, cui licet in diem  
Dixisse, Vixi: cras vel atrá  
Nube polum pater occupato  
Vel sole puro; non tamen irritum  
Quodcunque retrò est efficiet.* HOR.—“He possesses dominion over himself, and is happy, who can every day say, ‘*I have lived*’ (to a good purpose): to-morrow the heavenly Father may either involve the world in dark clouds, or cheer it with clear sunshine; he will not, however, render ineffectual things which have already taken place.”—*M.D.*
1596. *Ille se matutinus agebat.* VIR.—“He arose early.”—*M.*
1597. *Ille sinistrorsum, hic dextrorsum, abit: unus utrique  
Error, sed variis illudit partibus.* HOR.—“One digresses from his way to the right, the other to the left, being equally in error, but influenced by different illusions.”
- “One reels to this, another to that wall,  
'Tis the same error that deludes them all.”
- M.D.*
1598. *Ille terrarum mihi præter omnes  
Angulus ridet.* HOR.—“That corner shines, in my eye, beyond all others in the world.” What an improver would say respecting a place of his own creation, to which he was attached by a long period of residence, by the labour he had bestowed on it, and by the beauty of his embellishments.—*M.*
1599. *Ille vir, haud magná cum re, sed plenus fidei.* (LAT.)—“He is a man, not of great fortune, but abounding in honour.”—*M.*
1600. *Illiberale est mentiri, ingenuum veritas decet.* PLUT.—“It is a base thing to lie; truth alone becomes the man of ingenuous mind.”—*M.*

1601. *Illi mors gravis incubat, qui, notus nimis omnibus, ignotus moritur sibi.* SEN.—“Death must fall heavily on that man, who, though but too well known by others, dies unknown to himself.” The most agonizing horrors must be the lot of that man, who has passed a life of wickedness and profligacy, without reflection as to its close.

“He who is taken unprepar’d  
Finds death an evil to be fear’d,<sup>1</sup>  
Who dies to others too much known,  
A stranger to himself alone.”

—M.M.

1602. *Illi robur et æs triplex  
Circa pectus erat, qui fragilem truci  
Commisit pelago ratem*  
*Primus.* HOR.—“That man must have had a heart cased in oak and three-fold brass, who first committed himself in a frail bark on the raging sea.”—M.
1603. *Illaso lumine solem.* (Lat.)—“To look at the sun without injuring the sight.” Eagles are said to possess this quality. Motto of the earl of Rosslyn.—M.D.

1604. *Illud amicitiae sanctum ac venerabile nomen  
Nunc tibi pro vili sub pedibusque jacet.* OVID.—“The name of friendship, universally held sacred and venerable by others, is by you disregarded, and trodden under foot.” You have basely rent asunder those bonds of friendship by which we were united.—M.D.

1605. *Illud maximè rarum genus est eorum, qui aut excellenti ingenii magnitudine, aut præclarâ eruditione atque doctrinâ, aut utraq̃ue re ornatî, spatium deliberandi habuerunt, quem potissimum vitæ cursum sequi vellent.* TULL.—“The number is small of those persons, who, either by extraordinary pre-eminence of genius, or by superior erudition and knowledge, or who, endowed with either of these, have enjoyed the privilege of deliberately deciding what mode of life they would the most wish to embrace.”—M.

1606. *Il lupo cambia il pelo, ma non il vizio.* (Ital.)—“The wolf casts his hair, but never changes his ferocious disposition.”—M.D.

1607. *Il me semble que qui sollicite pour les autres, a la confiance d'un homme qui demande justice ; et qu' en parlant, ou en agissant pour soi-même, on a l'embarras et la pudeur de celui qui demande grace.* LA BRUYERE.—“It appears to me that he who urges a solicitation in favour of another, must feel all that confidence which a consciousness that he is demanding an act of justice can inspire ; and that was he urging the suit, or acting for himself, he would feel all the

embarrassment and backwardness that a person contracting a personal obligation must experience.”—*M.*

1608. *Il n'a pas inventé la poudre.* (*Fr. Prov.*)—“ He did not invent gunpowder.” He is not a conjurer.—*M.D.*

1609. *Il n'appartient qu'aux grands hommes, d'avoir de grands défauts.* *ROCHEFOUCAULT.*—“ It only belongs to great men to display great defects.” Where such defects do exist, they are always palliated if accompanied by eminent virtue and distinguished talent.—*M.D.*

1610. *Il n'a ni bouche ni épron.* (*Fr. Prov.*)—“ He has neither mouth nor spur.” Neither wit nor action.—*M.D.*

1611. *Il ne faut jamais juger des despotes par les succès momentanés que l'attention même du pouvoir leur fait obtenir. C'est l'état dans lequel ils laissent le pays à leur mort, ou à leur chute, qui révèle ce qu'ils ont été.* *MAD. DE STAEL en parlant de Louis XIV.*—“ We are not to judge of despots by the short-lived successes which the possession of power may enable them to achieve ; it is the state in which they leave their country at their death, or at their fall, that truly discovers what they were.”—*M.*

1612. *Il ne faut pas croire que la vie d'un Chrétien soit une vie de tristesse, on ne quitte les plaisirs que pour d'autres plus grands.* *PASCAL.*—“ Let it not be imagined that the life of a good Christian must necessarily be a life of melancholy and gloominess ; for he only resigns some pleasures, to enjoy others infinitely greater.”—*M.*

1613. *Il ne faut pas éveiller le chat qui dort.* (*Fr. Prov.*)—“ Do not disturb the sleeping cat.” Or stir up a dormant evil.—*M.D.*

1614. *Il n'est sauce que d'appétit.* (*Fr. Prov.*)—“ There is no sauce equal to a good appetite.” Hunger is the best sauce.—*M.D.*

1615. *Il ne sait sur quel pied danser.* (*Fr. Prov.*)—“ He knows not on which foot to dance.” He knows not how to act.—*M.D.*

1616. *Il n'est viande que d'appétit.* (*Fr.*)—“ There is no meal but from appetite.” Hunger seasons all things.—*M.*

1617. *Il n'y a pas de cheval si bon qu'il ne bronche pas.* (*Fr.*)—“ There is no horse so sure-footed as never to trip.” Mr. Macdonnel gives the following humorous instance of the application of this. “ Some time after the execution of the unfortunate John Calas, the president of the parliament of Thoulouse (by which he had been condemned to death) was vindicating his conduct and that of the other judges by the above proverb ; upon which Voltaire sarcastically replied, ‘ *Oui, mais toute une écurie !* !’—‘ Yes, but in this case the whole stud tripped.’ ”—*M.D.*

1618. *Il n'y a pas à dire. (Fr.)*—"There can be nothing said." It is not to be controverted.—*M.D.*
1619. *Il n'y a pas au monde un si pénible métier que celui de se faire un grand nom ; la vie s'achève avant que l'on ait à peine ébauché son ouvrage. LA BRUYERE.*—"There is not in the world any employment so difficult as that of earning a great name. Life passes away before our plan of operations has been well sketched out."—*M.D.*
1620. *Il n'y a pas de chemin trop long à qui marche lentement et sans se presser, il n'y a point d'avantages trop éloignés à qui s'y prépare avec patience. LA BRUYERE.*—"No journey is too long for a person who disposes himself to perform it slowly, and without over-rating his powers ; no acquirement is too difficult for him who prepares himself to obtain it with patience."—*M.*
1621. *Il n'y a pas de gens qui sont plus méprisés que les petits beaux esprits, et les grands sans probité. MONTESQUIEU.*—"There are no men more despised than your would-be wits, and men of high rank, who are destitute of probity."—*M.D.*
1622. *Il n'y a pas d'homme vertueux qui n'ait quelque vice, ni de méchant qui n'ait quelque vertu. (Fr.)*—"There is no virtuous man who has not some weakness or vice, nor is there any profligate who cannot be said to possess some virtue."—*M.D.*
1623. *Il n'y a pour l'homme qu'un vrai malheur, qui est de se trouver en faute, et d'avoir quelque chose à se reprocher. LA BRUYERE.*—"The greatest misfortune man can know is to feel himself in the wrong, and to have any thing on which to reproach himself."—*M.*
1624. *Il rit bien qui rit le dernier. (Fr.)*—"He laughs with reason, who laughs the last."—*M.D.*
1625. *Il sait bien vendre ses coquilles. (Fr.)*—"He knows well how to sell his shells." He sells every thing at the highest rate, turns every thing to profit.—*M.*
1626. *Il sent le fagot. (Fr. Prov.)*—"He smells of the faggot," (which is to burn him as an heretic.) He is a fellow to be suspected.—*M.D.*
1627. *Il vaut mieux tacher d'oublier ses malheurs que d'en parler. (Fr.)*—"It is much better to endeavour to forget one's misfortunes, than to speak often of them." The man who is always complaining, and bewailing misfortunes, not only feeds his own melancholy, but he wearies and disgusts others.—*M.D.*
1628. *Il volto sciolto, i pensieri stretti. (Ital. Prov.)*—"The countenance open, the thoughts reserved." A favorite maxim of the earl



Chesterfield. He who can appear frank and open, and at the same time keep his opinion impenetrably concealed, is calculated to make a good politician, and to profit by the weakness or indiscretion of others.—*M.D.*

1629. *Il n'y a pas de grand homme pour son valet-de-chambre. (Fr.)*—"There is no man great before his valet." In private, the greatest men shew weaknesses which are inseparable from our nature.—*M.D.*

1630. *Il y a anguille sous roche. (Fr. Prov.)*—"There is an eel under the rock." A mystery concealed.—*M.D.*

1631. *Il y a bien de gens qu'on estime, parce qu'on ne les connoit point. (Fr.)*—"Many people are esteemed merely because they are not known" And have the art of so concealing their disposition, that they have been esteemed for imputed qualities which they never possessed.—*M.D.*

1632. *Il y a de gens qui ressemblent aux vaudevilles qu'on ne chante qu'un certain temps. ROCHEFOUCAULT.*—"There are men whose consequence, like popular ballads, lasts for a certain time, and then they are forgotten."—*M.D.*

1633. *Il y a de gens à qui la vertu sied presque aussi mal que le vice. BOUHOURS.*—"There are some men on whom virtue sits as awkwardly as vice."—*M.D.*

1634. *Il y a de gens dégoutans avec du mérite, et d'autres qui plaisent avec des défauts. (Fr.)*—"There are men possessing merit, who disgust us; and there are others with whom we cannot help being pleased, notwithstanding they have many faults."—*M.D.*

1635. *Il y a des reproches qui louent, et des louanges qui médisent. ROCHEFOUCAULT.*—"There are some reproaches which will be considered as conferring praise, and there are praises which reflect discredit." The censure of some men is praise, and their praise is condemnation in the eyes of the world.—*M.D.*

1636. *Il y a encore de quoi glaner. (Fr. Prov.)*—"There are still more gleanings." To nothing can this phrase be more properly applied than to *this* collection, to which additions might be made from every book, in every language in the world —*M.D.*

1637. *Il y a une espèce de honte d'être heureux à la vue de certaines misères. LA BRUYERE.*—"It is almost a shame to show symptoms of happiness, with so much misery before our eyes." The wretched must ever have a claim to our sympathy and commiseration.—*M.*

1638. *Il y en a peu qui gagnent à être approfondis. (Fr.)*—"Few men are

raised in our estimation by being too closely examined.”—The blemishes so often outnumber the perfections in the human character, that where we find a man correct in his general conduct, and free from immorality or vice, we should not too deeply scrutinize his principles, or suspect them of being hollow, without a cause.—*M.*

1639. *Il y va de la vie. (Fr. Idiom.)*—“ Life depends upon it.” The thing is of the utmost importance, the life of a fellow-creature hangs upon the result.—*M.*

1640. *Imberbis juvenis tandem custode remoto  
Gaudet equis canibusque, et aprici gramine campi,  
Cereus in vitium flecti, monitoribus asper,  
Utilium tardus provisor, prodigus æris,  
Sublimis, cupidusque, et amata relinquere pernix.* HOR.—“ The beardless youth, his tutor being at length dismissed, attaches himself to horses, to dogs, and to the sports of the field, easily led into dissipation, impatient of admonition, tardy in providing things really useful, yet profuse in his expenditure, high-spirited and eager (in the pursuit of pleasure), and prone suddenly to abandon objects to which he had been before devoted.”—*M.*

1641. *Immo, duas dabo, inquit ille, una si parum est ;  
Et si duarum pœnitebit, addentur duæ.* PLAUT.—“ Indeed I will give you two, says he, if one is too little ; and if two will not satisfy you, I will add two more.”—*M.*

1642. *Immoritur studiis, et amore senescit habendi.* HOR.—“ He is dying from his efforts to add to his possessions, and his eagerness to acquire wealth is making him old.”—*M.*

1643. *Immortale odium, et nunquam sanabile vulnus.* JUV.—“ A deadly hatred, and a wound that can never be healed up.”—*M.*

1644. *Imperat aut servit collecta pecunia cuique.* HOR.—“ Riches amassed either serve or rule every man who possesses them.” And, according to the disposition of the person to whom they are entrusted, they become either a blessing, or an engine of mischief to himself and others.—*M.M.*

1645. *Imperia dura tolle, quid virtus erit? (Lat.)*—“ Remove the restraints of law, where will virtue be found ?”—*M.*

1646. *Imperio regit unus æquo. (Lat.)*—“ One (supreme Being) rules all, with justice.” Motto of sir Robert Gunning.—*M.D.*

1647. *Imperium facilè iis artibus retinetur, quibus initio partum est.* SALL.—“ Empire is easily retained by the same arts by which it was originally attained.” By conciliation it is gained, and whilst ad-

herents are preserved by the same system, it is secure; but if oppression and tyranny appear, it is soon subverted.—*M.D.*

1648. *Imperium flagitio acquisitum, nemo unquam bonis artibus exercuit.* TACIT.—“Sovereign power acquired by guilty measures, no man ever wielded to promote good ends.” Power obtained by crime is almost always abused.—*M.D.*
1649. *Imperium in imperio.* (*Lat.*)—“One government existing within the jurisdiction of another.” A state of things always incompatible with the power and security of the superior tribunal, and frequently producing confusion, or sometimes bloodshed.—*M.D.*
1650. *Impotentia excusat legem.* (*Lat. Law Max.*)—“Impotency suspends the law.” This maxim is in allusion to natural infirmities, which disqualify a man from the performance of certain acts, as idiots, lunatics, the blind, dumb, &c. &c.
1651. *Imprimatur.* (*Lat.*)—“Let it be printed.” A licence for the printing of any work, granted by the proper authorities, in countries where the press is fettered with restrictions.—*M.D.*
1652. *Improbe amor quid non mortalia pectora cogis?* VIR.—“Oh! cruel love! to what do you not impel the human heart?”—*M.D.*
1653. *Improbè Neptunum accusat, qui naufragium iterum facit.* (*Lat. Prov.*) —“The mariner who has twice suffered shipwreck, in vain throws the blame upon the ocean.” Imprudence or ignorance will be assigned as the cause of his misfortunes.—*M.M.*
1654. *Improbi hominis est mendacio fallere.* CIC.—“It is the act of a base man to deceive by telling a lie.”—*M.*
1655. *Improbis aliena virtus semper formidolosa est.* SALL.—“To wicked men, the virtue of others is always a subject of envy.” The comparison must ever be to their disadvantage, and they look with hatred on that virtue which they cannot themselves imitate.—*M.D.*
1656. *Impromptu.* (*Lat.*)—“In readiness.” A verse, an epigram, &c. produced without study or reflection.—*M.D.*
1657. *In amore hæc omnia insunt vitia; injuriæ, Suspiciones, inimicitiae, induciæ, Bellum, pax rursus.* TER.—“In love there all these unpleasant circumstances; wrongs, suspicions, enmities, negotiations, war and peace alternately.”—*M.D.*
1658. *Inanem inter magnates versandi gloriam pertinacissimè sectari.* (*Lat.*) —“To be inveterately infected with a thirst after the vain glory to be derived from intermixing with the great.” With nobility.—*M.*

1659. *Inanis torrens verborum.* QUINT.—“An unmeaning torrent of words.” A long harangue, meaning nothing.—*M.*
1660. *In beato omnia beata.* HOR.—“With a man in prosperity every thing succeeds.”—*M.*
1661. *In bocca chiusa non entrano mosche.* (*Ital.*)—“Flies cannot enter a mouth that is shut.”—*M.D.*
1662. *In causâ facili, cuivis licet esse disertus.* OVID.—“Any man may be eloquent in any easy cause.”—*M.D.*
1663. ————— *Incedimus per ignes  
Suppositos cineri doloso.* OVID.—“We walk over fires smothered up with deceitful ashes.” Our prospect of success appears encouraging, but we may experience unforeseen opposition.—*M.D.*
1664. *Incidit in Scyllam qui vult vitare Charybdim.* (*Lat.*)—“He falls into Scylla in endeavouring to escape Charybdis.” It too often happens, that in trying to avoid one danger, we fall into another.—*M.M.*
1665. *Incerta hæc si tu postules  
Ratione certâ facere, nihilo plus agas,  
Quam si des operam ut cum ratione insanias.* TER.—“If you pretend by rational argument to render those things certain, which are uncertain, you might as well attempt to be mad and in your senses at the same time.”—*M.*
1666. *In cælo nunquam spectatum impunè cometam.* CLAUD.—“A comet is never seen in the sky, but as an indication of impending calamity to mankind.” The appearance of a comet was supposed, by the superstitious Romans, to be the forerunner of some signal chastisement to be inflicted on man.—*M.*
1667. *In cælo quies.* (*Lat.*)—“In heaven there is rest.” A motto commonly used on funeral achievements, known by the title of Hatchments.—*M.D.*
1668. *In commendam.* (*Lat.*)—“A person recommended to the care of a living, while the Church is vacant.”—*M.D.*
1669. *In contingentibus et liberis tota ratio facti stat in voluntate facientis.* (*Lat.*)—“In contingencies and such things as are free (to our judgement) all the reason of the act depends on the will of the doer.”—*M.D.*
1670. *Incultis asperisque regionibus diutius nives hærent, ast domitâ tellure dilabuntur; similiter in pectoribus ira considit, feras quidem mentes obsidet, eruditas prælabitur.* PETRON. ARBITER.—“In rough and uncultivated regions snow lies long upon the ground, but on soils

which are cultivated it soon melts away : in like manner passion takes possession of our minds ; those which are coarse and uncultivated it governs but in those that are polished it quickly passes away.”—*M.*

1671. *Incultum ac derelictum solum.* (*Lat.*)—“ An uncultivated and neglected soil.” A spot abandoned and desolate.—*M.*
1672. *In curiâ.* (*Lat.*)—“ In the court.”—*M.D.*
1673. *Incurvat genu senectus.* (*Lat.*)—“ Old age bends the knee.”—*M.*
1674. *Inde iræ.* (*Lat.*)—“ Hence these resentments.”—*M.D.*
1675. *Index expurgatorius.* (*Lat.*)—“ A purifying index.” A list of books formerly denounced by the Roman Pontiff as unfit to be perused by the *faithful* ; but as the perverse dispositions of those who could read invariably led them to use the books thus prohibited, his holiness has suspended the interdiction, and the index also has been modified.—*M.D.*
1676. *Indigna digna habenda sunt quæ hæres facit.* (*Lat.*)—“ Base acts are to be accounted worthy if done by your master.” Or, according to the old saying, if the master says the crow is white, the servant will swear it is so.—*M.*
1677. *Indignante invidiâ florebit justus.* (*Lat.*)—“ In spite of envy the just man will flourish.” Motto of the earl of Glandore.—*M.D.*
1678. *Indignum est in eâ civitate, quæ legibus continetur, discedi à legibus.* (*Lat.*)—“ In a city governed by laws, all violations of those laws are criminal.”—*M.*
1679. *Indocilis privata loqui.* LUCAN.—“ Incapable of divulging secrets.”—*M.*
1680. *Indocti discant, et ament meminisse periti.* (*Lat.*)—“ Let the ignorant learn, and the learned love to refresh their remembrance.” This motto is frequently selected, to be prefixed to works of general utility.—*M.M.*
1681. *In dubiis benigniora semper sunt præferenda.* (*Lat. Jus. Antiq.*)—“ In cases where doubt exists, we should always lean to the side of mercy.” We should ever prefer the milder to the more severe sentence.—*M.D.*
1682. *Industriæ nil impossibile.* PERIANDER.—“ Industry can surmount all difficulties.” Every thing within the scope of human power can be effected by well-directed industry.—*M.*
1683. *Indutus virtute ab alto.* (*Lat.*)—“ Endued with virtue from above.” Generally used in reference to persons who have been anointed ;

as kings or dignitaries of the church, who are supposed to have received from heaven supplies of grace and wisdom, in consequence of the act of consecration.—*M.D.*

1684. *In eâdem re, utilitas et turpitudine esse non potest.* CIC.—“Turpitude and utility cannot exist together.” No plea of expediency should reconcile us to the commission of a base act. Fancied advantages to be procured by the sacrifice of honour, honesty, and character, never can be realized.—*M.D.*

1685. *In eburnâ vaginâ plumbeus gladius.* DIOGENES.—“A leaden sword in an ivory scabbard.” An empty coxcomb, fit only for show.—*M.*

1686. *Inerat Vitellio simplicitas ac liberalitas, quæ, nisi adsit modus, in exitium vertuntur.* TACIT.—“Vitellius possessed all that pliability and liberality, which, when not restrained within due bounds, must ever turn to the ruin of their possessor.” Some of our most estimable virtues, when carried to excess, induce destruction.—*M.D.*

1687. *Inest et formicæ bilis.* LUCIAN.—“Even the ant has bile.” The meanest of the animal creation feels an injury, and would resent it, if it had power.—*M.*

1688. *Inest sua gratia parvis.* (*Lat.*)—“Even trifles have their consequence.” Little things may possess peculiar grace and importance.—*M.D.*

1689. *In exornando se, multum temporis insumunt mulieres.* TER.—“Ladies consume much time in adorning their persons.” The operations of the toilette are tedious, but we should not censure what is done to please *us*.—*M.*

1690. *In extenso.* (*Lat.*)—“In full.” Diplomatic phrase. The rescript was submitted “*in extenso*,” in its full and original form, without mutilation or abridgment.—*M.D.*

1691. *Infandum, regina, jubes renovare dolorem.* VIR.—“You command me, O queen, to renew my indescribable grief.” Spoken by Æneas, when Dido desired him to relate to her the history of the destruction of Troy.—*M.D.*

1692. *Infantem nudum cùm te natura creavit, Paupertatis onus patienter ferre memento.* CATO.—“As nature brought you into the world a naked infant, remember what you were, and bear poverty with patience.”—*M.D.*

1693. *Infelix Dido nulli bene juncta marito ; Hoc pereunte fugis, hoc fugiente peris.* OVID.—“Hapless Dido, suitably united to no husband : the first, by his death, caused thy flight ; the second, by his flight, caused thy death.”—*M.D.*

1694. *In ferrum pro libertate ruebant.*—"In preserving their liberty they rushed upon the sword." Motto of the earl of Leicester.—*M.D.*

1695. *Infinita est velocitas temporis, quæ magis apparet respicientibus.* SEN.—"The velocity with which time flies is infinite, as is most apparent to those who look back." A retrospect of the years which have imperceptibly glided away from us; of the valuable time which we have lost, or misapplied, is the only criterion by which we can form an estimate of the rapidity with which those years have fled; or of the regrets we ought to feel for not having turned them to more profitable account.—*M.D.*

1696. *In flagranti delicto.* (*Lat.*)—"In glaring delinquency." He was taken "*In flagranti delicto*," in the act; in the very commission of the crime.—*M.D.*

1697. *In formâ pauperis.* (*Lat.*)—"In the form of a poor man." On this Mr. Macdonnel gives the following illustration. "According to the statute 2d Hen. VII. when any man who is too poor to meet the expenses of suing at law or in equity makes oath that he is not worth more than 5*l.* after his debts are paid, and produces a certificate from a lawyer that he has just cause of suit, the judge is to admit him to sue '*in formâ pauperis*,' that is, without paying any fees to counsel, attorney, or clerks."—(*Dict. of Quot.*)

1698. *In foro conscientiæ.* (*Lat.*)—"At the tribunal of conscience." According to the conviction of one's own conscience, as to what is just and equitable.—*M.D.*

1699. *In furias ignemque ruunt; amor omnibus idem.* (*Lat.*)—"They rush into fire and madness, the influence of love is the same in all."

—— "They rush into the flame,  
For love is lord of all, and is in all the same." DRYDEN.

—*M.*

1700. ——— *Ingeminant curæ, rursusque resurgens  
Sævit amor, magnoque irarum fluctuat æstu.* VIRG.—"Her cares redouble, and again starting up, love rages in her breast, and swells in a tide of passion."

"Despair, and rage, and love divide her heart;  
Despair and rage had some, but love the greater part." DRYDEN.

—*M.*

1701. *Ingenia gravia et solemnia, ac mutare nescia, plus plerumque habent dignitatis quàm felicitatis.* (BACON *de Augmen. Scien.*)—"Men possessing minds which are morose, solemn, and inflexible, enjoy, in general, a greater share of dignity than of happiness."—*M.*

1702. *Ingeniū largitor venter.* PERS.—“The belly is the bestower of genius.” A zealous patron, though certainly not a disinterested one: Applied ironically to authors who wield their pens, and tax their genius, to ward off the approaches of poverty, and to appease the calls of hunger.—M.M.

1703. *Ingenio non ætate adipiscitur sapientia.* (Lat.)—“Wisdom, if not inherent in our disposition, is not to be acquired by age.” Wisdom is not indigenous in every soil. In some minds it seems to have been implanted by nature, and to flourish spontaneously, while in others it appears absolutely exotic, and displays but feeble symptoms of existence.—M.

1704. *Ingenio stat sine morte deous.* PROPERT.—“The honors due to genius are sempiternal.” In the instance of the *exegi monumentum* of Horace this maxim has been verified, but millions, who conceived their own writings of equal excellence, have not very long preceded their productions in their passage to the regions of oblivion.—M.D.

1705. *Ingenium cui sit, cui mens diviniore, atque os  
Magna sonaturum, des nominis hujus honorem.* HOR.—“To him who possesses a lofty genius, an elevated mind, and language to produce great effect, you may attribute the honorable appellation of poet.”

“Creative genius and the power divine  
That warms and melts th’ enthusiastic soul,  
A pomp and prodigality of phrase,  
These form the poet.”

—M.D.

1706. ————— *Ingenium ingens*  
*Inculato latet hoc sub corpore.* HOR.—“A most gigantic intellect is concealed under that unpolished, uncouth exterior.”—M.

1707. *Ingenium par materiæ.* JUV.—“A genius equal to the subject.”—M.

1708. *Ingenium res adversæ nudare solent, celare secundæ.* HOR.—“Adversity has the effect of eliciting talents, which, in prosperous circumstances, would have lain dormant.”—M.M.

1709. ————— *Ingenuas didicisse fideliter artes*  
*Emollit mores, nec sinit esse feros.* OVID.—“To have carefully learned the liberal arts refines our manners, and corrects the asperities of our nature.”

“Learning, if deep, if useful and refin’d,  
Communicates it’s polish to the mind.”

—M.M.



1710. *Ingens telum necessitas.* SEN.—“Necessity is a powerful engine.” Avoid encountering a man who is rendered desperate by necessity.—*M.D.*
1711. ——— *Ingentem foribus domus alta superbis*  
*Mane salutantum totis vomit ædibus undam.* VIR.—“The stately palace, with superb portals, pours forth from every part of the building an immense crowd of persons, who had been paying their morning homage.”—*M.*
1712. *Ingentes animos angusto in corpore versant.* VIR.—“In feeble bodies they display great courage.” This is applied by Virgil to the bees, but it may be equally applied to persons whose spirits are unaffected by bodily debility, and undepressed by the anguish of disease.—*M.D.*
1713. *Ingrato homine terra pejus nil creat.* AUSON.—“Nothing more detestable does the earth produce than an ungrateful man.” See the two following quotations.—*M.D.*
1714. *Ingratum si dixeris, omnia dicis.* (Lat.)—“If you say he is ungrateful, you can impute to him no more detestable act.” Ingratitude comprises in itself all the other vices.—*M.D.*
1715. *Ingratus unus miseris omnibus nocet.* PUB. SYR.—“One ungrateful man does an injury to all who stand in need of aid.” Such a man, by his base conduct, may close up the charities of a benevolent heart, which had ever before flowed in a continued and bountiful stream.—*M.D.*
1716. *Ingrediturque solo, et caput inter nubila condit.* VIR.—“It stalks over the earth, while it’s head is hidden among the clouds.” Description of fame; vulgo, *scandal*.  
 “Soon grows the pigmy to gigantic size;  
 Her feet on earth, her forehead in the skies.”  
 —*M.*
1717. *In hoc signo spes mea.* (Lat.)—“In this sign is my hope.” Motto of viscount Taaffe.—*M.D.*
1718. *In hoc signo vinces.*—“In this sign thou shalt conquer.” Motto assumed by the emperor Constantine, after having fancied that he had seen a cross in the air, which he conceived to be a signal of victory. Motto of the earl of Arran and of lord Annaly.—*M.D.*
1719. *Iniqua nunquam regna perpetua manent.* SEN.—“Power unjustly obtained never is of long duration.”—*M.D.*
1720. *Iniquissimam pacem justissimo bello antefero.* (Lat.)—“I prefer the worst peace to the most just war.” The blessings of peace cannot

be too highly prized, nor the horrors of war be too earnestly deprecated, unless the former is obtained, and the latter averted, by a sacrifice of national honour.—*M.D.*

1721. *Initia magistratum nostrorum meliora et firma finis inclinat.* TAC.—“ Our official duties are more zealously, more vigorously performed in the beginning of our career, but towards the end they become feeble and languid.” Alacrity and punctuality, which generally distinguish our entrance on office, are, in the end, too frequently succeeded by relaxation and indifference. New brooms, &c.—*M.D.*

1722. *Initium sapientiæ est timor Domini.* (Lat.)—“ The beginning of knowledge is the fear of God.”—*M.D.*

1723. *Injurid injuriam cohibere licet.* (Lat.)—“ One injury may be repelled by the infliction of another.” This is certainly much at variance with the system of ethics which the Christian doctrine inculcates.—*M.*

1724. *Injuriarum remedium est oblivio.* (Lat.)—“ Oblivion is the best remedy for injuries.” Though this maxim cannot in all cases be acted up to, it is certainly wise to forget injuries when we can.—*M.D.*

1725. ————— *Injussa*  
*Virescunt gramina.* VIR.—“ Grass spontaneously springs up.”—  
“ Grass unbidden decks the ground.”—*M.*

1726. *In loco.* (Lat.)—“ In the place.” In the proper place ; upon the spot, or in place of.—*M.D.*

1727. *In mari aquam quærit.* (Lat.)—“ He seeks for water in the sea.” A fool.—*M.*

1728. *In medias res.* HOR.—“ Into the midst of the business.” Spoken of an author, or any other person who plunges abruptly into the midst of his subject.—*M.D.*

1729. *In medio tutissimus ibis.* (Lat.)—“ You will go most safely in the middle of the road.” This is a good maxim in general, but there are cases where it is right to make an election between two parties, and to join either one or the other.—*M.D.*

1730. *In melle sunt sitæ linguæ vestræ atque orationes,*  
*Corda felle sunt lita atque aceto.* PLAUT.—“ While your tongue and your expressions seem to be honied, your heart abounds with gall and vinegar.”—*M.*

1731. *In mercaturâ faciendâ multæ fallaciæ et quasi præstigiæ exercentur.* (Lat.)—“ In commerce many deceptions are practised, and various tricks are played off.”—*M.*

1732. *In nova fert animus.* (Lat.)—"My mind leans to new objects." This hemistich may be used by itself, but the entire line is as follows.—*M.D.*
1733. *In nova fert animus mutatas dicere formas Corpora.* OVID.—"My mind leads me to speak of bodies transformed in a new manner."—*M.D.*
1734. *Innuendo.* (Lat. *Law Max.*)—"By signifying," Intimating, hinting, obliquely, or indirectly.—*M.D.*
1735. *In nullum avarus bonus est, in se pessimus.* (Lat. *Prov.*)—"The avaricious man is kind to none, but least kind to himself."—*M.D.*
1736. *In nullum reipublicæ usum, ambitiosâ loquelâ inclaruit.* TACIT.—"He distinguished himself by ambitious clamour, of no utility to the state." We are not without men in our own days to whom the passage would apply.—*M.D.*
1737. *In omnia paratus.* (Lat.)—"Ready for all things." Motto of lord Dunally.—*M.D.*
1738. *In omnibus ferè minori ætati succurritur.* (Lat. *Law Max.*)—"On all occasions persons under age are protected by the law." They cannot alienate or sell property, nor can they bind themselves by deed. Subsistence, schooling, and medical aid being the only debts for which they can be sued.—*M.D.*
1739. *In omnibus quidem, maximè tamen in jure, æquitas est.* (Lat. *Law Max.*)—"In all things, but especially in law, there is equity."—*M.D.*
1740. *Inopem copia fecit.* (Lat.)—"Plenty has made him poor." A superfluity often leads to profusion. In a literary sense, his copiousness of ideas was such, as to embarrass and impede his enunciation.—*M.D.*
1741. *In pace leones, in prælio cervi.* (Lat.)—"In peace brave as lions, in war timid as deer." Blusterers and cowards.—*M.D.*
1742. *In perpetuam rei memoriam.* (Lat.)—"In perpetual remembrance of the thing." A motto sometimes found on a monument raised in honor of any great event.—*M.D.*
1743. *In pertusum ingerimus dicta dolium.* PLAUT.—"We cast our sayings (our advice) into a cask bored through, or bottomless." It is thrown away.—*M.D.*
1744. *In petto.* (Ital.)—"Within the breast." In reserve.—*M.D.*
1745. *In propria personâ.* (Lat.)—"In your proper person." You must

appear in *propria personâ*, not by another, but in your own actual person.—*M.D.*

1746. *In puris naturalibus*.—"In a state of nature." i. e. stark naked — *M.D.*
1747. *Inquinat egregios adjuncta superbia mores*. CLAUD.—"An infusion of pride is a blemish in the best manners." Even characters in every other respect amiable and virtuous, if tinctured by haughtiness and reserve, become odious.—*M.D.*
1748. *Insani sapiens nomen ferat, æquus iniqui, Ultra quod satis est virtutem si petat ipsam*. HOR.—"Let the wise man be considered as a fool, the just man as unjust, if his rigorous adherence even to Virtue herself carries him beyond the proper bounds."—*M.*
1749. *Insanire parat certâ ratione modoque*. HOR.—"He prepares to show his madness with reason and method." He has method in his madness.—*M.M.*
1750. *Insanus omnis furere credit cæteros* (*Lat. Prov.*)—"Every madman believes all other men to be mad."—*M.D.*
1751. *In se magna ruunt*. LUCAN.—"Great bodies are apt to encounter each other." To interfere with, or run against each other. e. g. Two nations, whose powers are nearly equipoised, are mutually jealous of each other, and thence inclined to hostility.—*M.D.*
1752. *In serum rem trahere*. LIVY.—"To protract the discussion, or the sitting, to a late hour."—*M.*
1753. *In se totus teres atque rotundus*. HOR.—"Perfect in himself, round, and smooth." A very excellent description of a man hacknied in worldly affairs. The metaphor is taken from a bowl, which, if projected with force, is not easily diverted from its course.—*M.D.*
1754. *Insitâ hominibus libidine alendi de industriâ rumores*. (*Lat.*)—"There being implanted in men a strong propensity to the propagation of reports."—*M.D.*
1755. *Insita hominibus naturâ violentiæ resistere*. TACIT.—"A desire to resist oppression is implanted in the nature of man." There is no portion of the human race so degraded, that they will not resist, when goaded by oppression beyond a certain point.—*M.D.*
1756. *In solo Deo salus*. (*Lat.*)—"Salvation is in God alone." Motto of earl Harewood.—*M.D.*
1757. *In solo vivendi causa palato est*. JUV.—"There are men who live but to eat."

“ Such, whose sole bliss is eating, who can give  
But that one brutal reason why they live.”

—M.

1758. *Inspicere, tanquam in speculum, in vitas omnium  
Jubeo, atque ex aliis sumere exemplum sibi.* TER.—“ I advise you to  
examine, as narrowly as if by a magnifying glass, the lives of other  
men, and therefrom to choose an example by which to regulate  
your own.” The weaknesses, the follies, the errors of others,  
should, by every wise observer of human actions, be viewed as so  
many lessons of caution to himself.—M.D.
1759. *Instar omnium.* (Lat.)—“ Like all the others.”—M.D.
1760. *In summa inanitate versari.* (Lat.)—“ To be engaged in a thing ab-  
solutely useless.” In a vain, idle, silly pursuit. To build castles  
in the air.—M.
1761. *Intaminatis honoribus.* (Lat.)—“ With unspotted honours.” Motto  
of lord St. Helens.—M.D.
1762. *In te, Domine, speravi.* (Lat.)—“ In thee, O Lord, have I placed  
my hope.” Motto of earl of Strathmore.—M.D.
1763. *In te omnis domus inclinata recumbit.* VIRG.—“ On thee repose all  
the hopes of your family and race.” Speech of Amata to her son  
Turnus, when dissuading him from engaging in single combat with  
Æneas.

“ Since on the safety of thy life alone  
Depends Latinus, and the Latian throne.” DRYDEN.

—M.

1764. *Integra mens augustissima possessio.* (Lat.)—“ A mind conscious  
of its own integrity is the most noble possession.”—M.D.
1765. *Integer vitæ scelerisque purus  
Non eget Mauri jaculis neque arcu.* HOR.—“ The man whose life  
is perfect, and unstained by wickedness, wants not the Moorish  
javelins nor bows.” No shield is so impenetrable, no security so  
effectual, as a mind conscious of innocence.—M.M.
1766. *In tenui labor at tenuis non gloria.* VIR.—“ The labour was be-  
stowed on a trifling subject, but the glory of having perfected it is  
great.” Spoken by Virgil in his introduction to his treatise on  
bees.

“ Slight is the subject, but the praise not small.” DRYDEN.

—M.M.

1767. *Inter amicos omnium rerum communitas.* CIC.—“ A community of

1659. *Inanis torrens verborum.* QUINT.—“An unmeaning torrent of words.” A long harangue, meaning nothing.—*M.*
1660. *In beato omnia beata.* HOR.—“With a man in prosperity every thing succeeds.”—*M.*
1661. *In bocca chiusa non entran mosche.* (*Ital.*)—“Flies cannot enter a mouth that is shut.”—*M.D.*
1662. *In causâ facili, cuius licet esse diserto.* OVID.—“Any man may be eloquent in any easy cause.”—*M.D.*
1663. —————*Incedimus per ignes  
Suppositos cineri doloso.* OVID.—“We walk over fires smothered up with deceitful ashes.” Our prospect of success appears encouraging, but we may experience unforeseen opposition.—*M.D.*
1664. *Incidit in Scyllam qui vult vitare Charybdim.* (*Lat.*)—“He falls into Scylla in endeavouring to escape Charybdis.” It too often happens, that in trying to avoid one danger, we fall into another.—*M.M.*
1665. *Incerta hæc si tu postules  
Ratione certâ facere, nihilo plus agas,  
Quam si des operam ut cum ratione insanias.* TER.—“If you pretend by rational argument to render those things certain, which are uncertain, you might as well attempt to be mad and in your senses at the same time.”—*M.*
1666. *In cælo nunquam spectatum impunè cometam.* CLAUD.—“A comet is never seen in the sky, but as an indication of impending calamity to mankind.” The appearance of a comet was supposed, by the superstitious Romans, to be the forerunner of some signal chastisement to be inflicted on man.—*M.*
1667. *In cælo quies.* (*Lat.*)—“In heaven there is rest.” A motto commonly used on funeral achievements, known by the title of Hatchments.—*M.D.*
1668. *In commendam.* (*Lat.*)—“A person recommended to the care of a living, while the Church is vacant.”—*M.D.*
1669. *In contingentibus et liberis tota ratio facti stat in voluntate facientis.* (*Lat.*)—“In contingencies and such things as are free (to our judgement) all the reason of the act depends on the will of the doer.”—*M.D.*
1670. *Incultis asperisque regionibus diutius nives hærent, ast domitâ tellure dilabuntur; similiter in pectoribus ira considit, feras quidem mentes obsidet, eruditæ prælabitur.* PETRON. ARBITER.—“In rough and uncultivated regions snow lies long upon the ground, but on soils

see that they invariably delight the most in those things which cost the highest price.”—*M.*

1776. *Intererit multum Davusne loquatur an heros.* HOR.—“ It is of much consequence whether Davus (a servant) speaks, or an hero.” This remark is addressed by the poet to dramatic writers, who should make their characters use language suited to their station.—*M.D.*

1777. *Interest reipublicæ ut quisque re suâ benè utatur.* (Lat.)—“ It is a matter of interest to the state, that every individual should convert to a good use the wealth he may be possessed of.”—*M.*

1778. *Inter finitimos vetus et antiqua similtas,  
Immortale odium et nunquam sanabile vulnus  
Ardet adhuc.  
Inde furor vulgo, quod numina vicinorum  
Odit uterque locus, cum solos credit habendos  
Esse deos, quos ipse colit.* JUV.—“ An ancient and deep-rooted enmity, between neighbours, an inveterate hatred, and unextinguishable rancour still burns, whence springs rage, because each party hates the forms of worship practised by the other, and they mutually consider that those rites which they themselves hold sacred, are the only ones that ought to be observed.”—*M.*

1779. *Inter nos.* (Lat.)—“ Between ourselves.” The French have the same expression, *entre nous*.—*M.D.*

1780. *Inter quadrupedes gloria prima lepus.* MAR.—“ Of quadrupeds, the chief glory is the hare.” See 1266.—*M.*

1781. *In terrorem.* (Lat.)—“ In terror.” As a warning. A notice of spring-guns, &c. is stuck up *in terrorem*, to warn people against entering the forbidden premises.—*M.D.*

1782. *Inter spem curamque, timores inter et iras,  
Omnem crede diem tibi diluxisse supremum ;  
Grata superveniet quæ non sperabitur hora.* HOR.—“ In the midst of hopes and cares, of apprehensions and of disquietude, regard every day that dawns upon you as if it was to be your last ; and super-added hours, to the enjoyment of which you had not looked forward, will prove an acceptable boon.”—*M.*

1783. *Inter sylvas Academi quærere verum.* HOR.—“ To seek after truth in the woods of Academus.” A place near Athens where the philosophers met.—*M.*

1784. *Inter utrumque tene.* (Lat. Prov.)—“ Hold your place between both.” Avoid extremes, and preserve a middle course.—*M.D.*

1785. *I testacei, e i pesci impietriti, sono le medaglie del diluvio. (Ital.)*—  
“ Testaceous fossils and petrified fishes may be regarded as medals  
of the deluge.”—*M.D.*
1786. *In toto et pars continetur. (Lat. Axioma.)*—“ In the whole the part  
is contained.”—*M.D.*
1787. *Intra fortunam quisque debet manere suam. OVID.*—“ Every man  
should limit himself within the extent of his own fortune.”—*M.D.*
1788. *In transitu. (Lat.)*—“ On the passage.” Goods *in transitu* are such  
as are on their passage from the vender to the consignee.—*M.D.*
1789. *In turbas et discordias pessimo cuique plurima vis; pax et quies bonis  
artibus indigent. TACIT.*—“ In periods of turbulence and discord,  
the worst men acquire the greatest power; peace and good order  
are cherished by repose.”—*M.D.*
1790. *Intus et in cute novi hominem. PER.*—“ I know him within and with-  
out.” I know his heart, his very thoughts. I know him tho-  
roughly.—*M.*
1791. *Intus et in jecore ægro  
Nascuntur domini. (Lat.)*—“ Masters spring up in our own breasts,  
and from a morbid liver.” Our passions, if not kept under con-  
troul, will assume the mastery over us.—*M.*
1792. *Intuta quæ indecora. TACIT.*—“ Those things which are unbecom-  
ing, are also unsafe.”—*M.D.*
1793. *Inventâ lateritiâ marmorea linguenda. (Lat.)*—“ Bricks being in-  
vented, marble fell into disuse.” The city found of bricks, was  
left of marble.—*M.*
1794. *Inventas aut qui vitam excoluere per artes,  
Quique sui memores alios fecere merendo. VIR.*—“ Men who have  
increased our comforts in life, by their scientific discoveries, and  
who have immortalized their names by deserving well of mankind.”  
—*M.*
1795. *Invidiâ Siculi non invenere tyranni  
Tormentum majus. JUV.*—“ Sicilian tyrants never invented a greater  
torment than envy.” The brazen bull of Perillus, or the cave of  
Dionysius at Syracuse, inflicted but slight punishment when com-  
pared with this.—*M.M.*
1796. *Invidiam placare paras, virtute relictâ? HOR.*—“ Can you appease  
envy, by sacrificing virtue?”

“ To shun detraction would'st thou virtue fly ?”

—*M.*



1797. *Invidus alterius macrescit rebus opimis.* HOR.—“The envious man grows lean by contemplating the success of another.” The envious man sees, in misery, the success of his neighbour.—*M.M.*
1798. *In vino veritas.* (*Lat.*)—“In wine there is truth.” Its influence gives to silence a tongue, and to reserve communicativeness.—*M.D.*
1799. *Invisa nunquam imperia retinentur diu.* SEN.—“Power that has incurred hatred never endures long.”—*M.*
1800. *Invisa potentia, atque miseranda vita eorum, qui se metui quam amari mahunt.* CORN. NEP.—“The power is detested, and miserable is the life of him, who wishes rather to be feared than to be loved.” A government which undervalues the affections of the people, and expects to find a firm basis in their terrors, will probably be but short-lived.—*M.D.*
1801. *Invitat culpam qui peccatum præterit.* PUB. SYR.—“He who passes over a crime, unpunished, or unreprieved, encourages a repetition of the offence.”—*M.D.*
1802. *Invitum sequitur honos.* (*Lat.*)—“Honour follows him unsolicited.” Motto of the marquis of Donegal.—*M.D.*
1803. *Invitum qui servat idem facit occidenti.* HOR.—“If you save a man who wishes to destroy himself, he will detest you equally as a murderer.”—*M.D.*
1804. *Invitâ Minervâ.* CIC. HOR.—“Minerva being uninvoked,” unpropitious. Minerva being the goddess of wisdom, it was not supposed that, without *her* influence being shed over the author, any work could display either genius or taste; if therefore a work appeared, destitute of both, it was said to have been composed *invitâ Minervâ*.—*M.D.*
1805. *In vitium ducit culpæ fuga.* HOR.—“In avoiding one fault, we sometimes run into another.” So writers frequently fearing to be too diffuse, render their works obscure.—*M.M.*
1806. *I nunc magnificos, victor, molire triumphos,  
Cinge comam lauro, vota que redde Jovi.* OVID.—“Go now, thou conqueror, achieve splendid triumphs, encircle your brows with laurel, and offer up your prayers to the Most High.”—*M.*
1807. *In utroque fidelis.* (*Lat.*)—“Faithful in both.” Motto of viscount Falkland.—*M.D.*
1808. *Ipsè dixit.* (*Lat.*)—“He himself said it.” The thing was credited merely on his *ipse dixit*, on his word.—*M.D.*

1809. *Ipsæ Jupiter, neque pluens omnibus placet, neque abstinens. (Lat.)*—  
“ Even Jupiter himself cannot please all, whether he sends rain  
or fair weather.”—*M.*
1810. *Ipsæ rursum concedite sylvæ. VIR.*—“ Once more, ye woods, fare-  
well ! ! ”—*M.*
1811. *Ipsi lætitiâ voces ad sidera jactant  
Intonsi montes ; ipsæ jam carmina rupes,  
Ipsa sonant arbusta. VIR.*—“ The unmown mountains send forth  
their voices to the stars, even the rocks become poetic, and the  
shrubs sing.”  
“ The mountain tops unshorn, the rocks rejoice,  
The lowly shrubs partake of human voice.” *DRYDEN.*  
—*M.*
1812. *Ipsa facto. (Lat.)*—“ In the fact itself.”—*M.D.*
1813. *Ipsa jure. (Lat.)*—“ By the law itself.”—*M.D.*
1814. *Ira furor brevis est. HOR.*—“ Anger is a short-lived madness.” The  
impulse of a momentary burst of passion may lead to the most de-  
plorable events.—*M.M.*
1815. *Iram qui vincit, hostem superat maximum. (Lat.)*—“ He who con-  
trouls his passion, subdues his greatest enemy.”—*M.D.*
1816. ———— *Ira quæ tegitur nocet ;  
Professa perdunt odia vindictæ locum. SEN.*—“ Resentment which  
is concealed is dangerous ; hatred avowed loses its opportunity of  
revenge.”—*M.D.*
1817. *Irarum tantos volvis sub pectore fluctus ? VIR.*—“ Can you admit such  
bursts of anger in your breast ? ”—*M.*
1818. *Iras et verba locant. MART.*—“ They regulate their passions and  
their words for the occasion.” This is spoken sarcastically of gen-  
tlemen of the long robe (against whom the satire is certainly se-  
vere) who hire out their words, and display in their client’s cause  
a feigned excitation of passion, bearing a just proportion to the li-  
berality with which they had been feed.—*M.M.*
1819. *Irrigat ros herbam virentem, et calor solaris tepefacit. (Lat.)*—“ The  
dew waters the growing grass, and the solar heat warms it.”—*M.*
1820. *Irritabis crabones. PLAUT.*—“ You will irritate the wasps.” You  
will bring a hornet’s nest about your ears.—*M.*
1821. *Is maxime divitiis utitur, qui minime divitiis indiget. SEN.*—“ He  
converts riches to the best purposes, who stands the least in need  
of them for his own wants.”—*M.D.*

1822. *Is mihi demum vivere et frui animá-videtur, qui, aliquo negotio intentus, præclari facinoris aut artis bonæ famam quærit.* SALL.—“ That man alone appears to me to live, and to enjoy life, who being engaged in any business, seeks for reputation by the performance of some illustrious deed, or the discovery of some useful art.”—*M.D.*
1823. *Is mihi videtur amplissimus qui suá virtute in altiorem locum pervenit.* CIC.—“ He is, in my estimation, the greatest man, who, by his own virtues and talents, has advanced himself to a higher station.”—*M.*
1824. *Is ordo vitio careto, cæteris specimen esto. (Lat.)*—“ Let that class be free from every taint of vice, and an example to all others.” This order was contained in the celebrated Roman laws of the twelve tables, addressed to the senatorial or patrician order. Good example should always emanate from the highest class in society.—*M.D.*
1825. *Is sapiens qui se ad casus accommodet omnes, Stultus pugnat in adversis ire natator aquis. (Lat.)*—“ He alone is wise who can accommodate himself to all the contingencies of life; but the fool contends, and is struggling, like a swimmer against the stream.”—*M.*
1826. ————— *Istam*  
*Oro, (si quis adhuc precibus locus) exue mentem.* VIRG.—“ I beseech you (if my supplications can still have any effect) change that intention.”—*M.*
1827. *Isthuc est sapere, non quod ante pedes modo est*  
*Videre, sed etiam illa quæ futura sunt*  
*Prospicere.* TER.—“ Wisdom consists, not in seeing what is directly before us, but in discerning those things which may come to pass.” The common class of politicians form their opinions merely from what they see, but the profound statesman dives into futurity.—*M.D.*
1828. *Ita comparatam esse naturam omnium, aliena ut melius videant, et di-judicent, quam sua.* TER.—“ Human nature is so constituted, that all see, and judge better, in the affairs of other men, than in their own.” Where our own immediate interests are involved, it is scarcely possible to divest ourselves of partiality and prejudice; but in the affairs of others, we have no such feelings to warp our judgment.—*M.D.*
1829. *Illa finitima sunt falsa veris, ut in præcipitem locum non debeat se sapiens committere.* CIC.—“ Falsehood is so nearly allied to truth, that a prudent man should be cautious how he approaches the precipice.” The difficult point of discrimination.—*M.D.*

1830. *Ita nobilissima Græciæ civitas, quondam vero etiam doctissima, sui civis unius acutissimi monumentum ignorasset, nisi ab homine Arpinate didicisset.* CIC.—“The most noble city of Greece, which was once also the most distinguished for learning, would have lost all knowledge of the monument of her most enlightened citizen, had it not been pointed out by a man named Arpinas.” Cicero has left this censure on the city of Syracuse, in consequence of his having discovered (through the means of Arpinas) the tomb of Archimedes, covered over by weeds and rubbish —*M.*
1831. *Ita lex scripta est.* (Lat.)—“Thus the law is written.” A phrase used in controversies, to direct your opponent to the letter of the text in dispute.—*M.D.*
1832. *Ita me Dii ament ! ubi sim nescio.* TER.—“May God so love me, as it is true, that I know not where I am.” I am confounded, know not what to do, am bewildered.—*M.D.*
1833. *Ita oportuit intrare in gloriam suam.* (Lat.)—“Thus ought he to enter on his career of glory.”—*M.D.*
1834. *Ita voluerunt, ita factum est.* (Lat.)—“So they wished it, and so it has been done.”—*M.D.*
1835. *Ita vertere seria ludo.* HOR.—“Thus to turn serious things into jest.”—*M.*
1836. *Iter factum corruptius imbre.* HOR.—“A road rendered more dirty (deeper) by the rain.”—*M.*
1837. *Iter pigrorum quasi sepes spinorum.* (Lat. Prov.)—“The ways of the lazy are as a hedge of thorns.” Full of prickles. To a lazy man, every exertion is painful, every movement is considered a labour. —*M.*

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J.

1838. *Jacta est alea.* (Lat.)—“The die is cast.” I have done the deed, or I have formed my resolution, and must abide the consequence. —*M.D.*
1839. *Jactitatio.* (Lat.)—“A boasting.” Jactitation of marriage, a false boasting of one person that he, or she, is married to another, no ceremony having been solemnized between them.—*M.D.*
1840. *J'ai bonne cause.* (Fr.)—“I have a good cause, or good reason.” Motto of marquis of Bath.—*M.D.*

1841. *J'ai eu toujours pour principe de ne faire jamais par autrui, ce que je pouvois faire par moi-même.* (Fr. MONTESQUIEU.)—"It has always been a rule with me, never to leave to be done by another, a thing that I could perform myself." (See *Chi vuol vada*, 553.)—M.D.
1842. *Jamais arrière.*—"Never behind." Motto of earl of Selkirk.—M.D.
1843. *Jamais l'innocence et le mystère n'habitèrent long tems ensemble.* (Fr.)—"Innocence and mysteriousness never dwell long together." Where innocence exists, mystery need never be had recourse to, and where mystery is practised, there must be something bad to conceal, or something incompatible with that candour and ingenuousness which form the chief characteristics of genuine innocence.—M.
1844. *Jamais on ne vaincra les Romains que dans Rome.* (Fr.)—"Never will the Romans be conquered but in Rome." A great nation can scarcely be overthrown as long as the seat of war is kept at a distance from the seat of government.—M.D.
1845. *Jam pauca aratro jugera regiae Moles relinquunt.* HOR.—"Princely palaces will soon leave but few acres to the plough." Applicable to great tracts of land withdrawn from the husbandman to form extensive demesnes around the habitations of wealthy individuals.—M.
1846. ————— *Jam protervâ Fronte petit Lalage maritum.* HOR.—"Lalage, with unblushing front, already seeks a husband."  
 " ————— Lalage will soon proclaim  
 Her love, nor blush to own her flame." CREECH.  
 —M.
1847. *Jamque opus exegi, quod nec Jovis ira, nec ignis, Nec poterit ferrum, nec edax abolere vetustas.* OVID.—"I have accomplished a work which neither the anger of Jupiter, nor fire, nor the sword, nor the destructive hand of time can annihilate." This is a bold and triumphant prediction of the poet, it has nevertheless been verified, and probably until barbarism again overspreads the face of the civilized world, or chaos resumes its sway, his works will endure. The passage here quoted, as likewise the "*exegi monumentum*" of Horace, are often applied, in derision, and ironically, to self-sufficient boasters, who would magnify the merits of any of their own works.—M.D.
1848. *Jam redit et Virgo, redeunt Saturnia regna.* VIR —"Now the virgin (Astræa the goddess of justice) returns, now the golden age."—M.D.

1849. *Janua lethi vasto respectat hiatu.* LUCRET.—“The gate of death gapes with a vast opening.”—*M.*
1850. *Januis clausis.* (*Lat.*)—“With closed doors.” The sitting was held “*Januis clausis*,” secretly.—*M.D.*
1851. *Je jouis des ouvrages qui surpassent les miens.* LA HARPE.—“I enjoy the use of works which surpass my own.”—*M.*
1852. *Jejunus raro stomachus vulgaria temnit.* HOR.—“A hungry stomach rarely despises common food.”—*M.D.*
1853. *Je le tiens.* (*Fr.*)—“I hold it.”—Motto of lord Audley.—*M.D.*
1854. *Je maintiendrai le droit.* (*Fr.*)—“I will maintain the right.” Motto of earl of Malmsbury.—*M.D.*
1855. *Je me fie en Dieu.* (*Fr.*)—“I put my trust in God.” Motto of earl of Plymouth.—*M.D.*
1856. *Je ne changerois pas mon repos pour tous les trésors du monde.* (*Fr.*) —“I would not exchange my leisure hours for all the treasures of the world.” I would not barter the hours I devote to contemplation and retirement, for any earthly consideration.—*M.*
1857. *Je ne cherche qu’un.* (*Fr.*)—“I seek but one.” Motto of earl of Northampton.—*M.D.*
1858. *Je ne puis pas me réfondre.* (*Fr.*)—“I cannot alter my opinion.” I cannot remodel my sentiments, they are fixed and unchangeable.—*M.*
1859. *Je n’oublierai jamais.* (*Fr.*)—“I will never forget.” Motto of earl of Bristol.—*M.D.*
1860. *Je pense.* (*Fr.*)—“I think.” Motto of earl of Wemyss.—*M.D.*
1861. *Je suis prêt.* (*Fr.*)—“I am ready.” Motto of earl of Farnham.—*M.D.*
1862. *Jetter le manche après la cognée.* (*Fr.*)—“To throw the handle after the axe,” i. e. to yield to despair, and, after one misfortune, to neglect the means of recovery which may be within one’s reach.—*M.D.*
1863. *Jeu de main, jeu de vilain.* (*Fr.*)—“Manual jokes are practised only by the vulgar.”—*M.D.*
1864. *Jeu de mots.* (*Fr.*)—“A play upon words.”—*M.D.*
1865. *Jeu d’esprit.* (*Fr.*)—“A play of wit, or a witticism.”—*M.D.*
1866. *Jeu de théâtre.* (*Fr.*)—“Stage trick,” stage effect, attitude.—*M.D.*

1867. *Je vis en espoir.* (Fr.)—"I live in hope." Motto of lord Rous.—M.D.
1868. *Jeune, et dans l'age heureux qui méconnaît la crainte.* (Fr.)—"Young, and at that happy age which despises fear."—M.D.
1869. *Jeune, on conserve pour la vieillesse ; vieux, on épargne pour la mort.* LA BRUYÈRE.—"In youth, men save for the period of old age ; in old age they hoard for death." Parsimony soon becomes a confirmed habit, increasing with our years.—M.M.
1870. *J'évite d'être long, et je deviens obscure.* BOILEAU.—"In avoiding diffuseness, I become obscure."—M.
1871. *Jour de ma vie.* (Fr.)—"The day of my life." Motto of the earl of Delaware. Used by the French as an oath, by my life.—M.D.
1872. *Jovis omnia plena.* VIRG.—"All is full of Jove." The whole universe attests the power of the Most High.—M.
1873. *Jucunda atque idonea dicere vitæ.* HOR.—"To relate whatever is most agreeable and most fitting in life." This passage well describes the duty of a didactic writer.—M.M.
1874. *Jucunda rerum vicissitudo.* (Lat.)—"A pleasing change of circumstances."—M.
1875. *Jucundi acti labores.* CIC.—"The remembrance of labours and difficulties which we have overcome, is always agreeable."—M.D.
1876. *Jucundum et carum sterilis facit uxor amicum.* JUVEN.—"A barren wife is considered an agreeable and dear friend : " (to those who hope to be her husband's heirs) pointed at Legacy-hunters, whom the poet here derides.—M.D.
1877. *Judicio acri perpendere.* LUCRET.—"To weigh with a keen and discriminating judgment."—M.
1878. *Judex damnatur cum nocens absolvitur.* (Lat.)—"The judge is censured when a delinquent is acquitted." That is, when the sentence is supposed to have been dictated by partiality, or from a corrupt motive.—M.M.
1879. *Judicandum est legibus, non exemplis.* (Lat. Law Max.)—"We must judge according to law, not by precedent."—M.D.
1880. *Judicata res pro veritate accipitur.* (Lat. Inst. Antiq.)—"A thing that has been adjudged, is received as true."—M.D.
1881. *Judicia Dei sunt ita recondita ut quis illa scrutari nullatenus possit.* CIC.—"The decrees of God are so impenetrable, that he who would scrutinize them, can by no means attain his end." The ways of Heaven are unsearchable, and impervious to the eye of man.—M.

1882. *Judicium Dei.* (Lat.)—"The judgment of God." The name by which the *ordeal* was distinguished by our ancestors, i. e. the walking blind-fold over red-hot ploughshares, abolished since the time of William the Conqueror.—*M.D.*
1883. *Judicium parium aut leges terræ.* (Lat.)—"The judgment of our peers, or the law of the land." By these alone, according to our laws, can an Englishman be condemned. A quotation from our great charter of *Magna Charta*, selected as his motto by the first and great lord Camden.—*M.D.*
1884. *Judicium subtile videndis artibus.* HOR.—"An acute conception in understanding the arts."—*M.*
1885. *Jugez d'un homme par ses questions, plutôt que par ses réponses.* (Fr.) "Form your opinion of a man by his questions, rather than by his answers."—*M.D.*
1886. *Jugulare mortuos.* (Lat.)—"To slay the dead." To exercise wanton and superfluous cruelty.—*M.D.*
1887. *Juncta juvant.* (Lat.)—"Trivial circumstances, when united, assist in the developement of any affair." These things, taken abstractedly, are of little importance; but conjoined, they corroborate each other, and form a body of satisfactory evidence.—*M.D.*
1888. *Jungere dextras.* VIRG.—"To unite your right hands." Or, in common terms, "to shake hands."—*M.*
1889. *Jungere equos Titan velocibus imperat horis.* OVID.—"Titan (the Sun) commands the swift-flying hours to harness his horses." The poet here allots to the *hours*, which were personified under the names of *Eunomia*, *Dice*, *Irene*, *Carmo*, and *Thalliope*, the office of harnessing the horses of the sun.—*M.*
1890. *Jura negat sibi nata, nihil non arrogat armis.* HOR.—"He denies that laws were made to bind him; he arrogates to himself supreme power, by force of arms." This applies to a tyrant or usurper.
- "Who scorns all judges, and all law but arms."
- M.M.*
1891. *Jure divino.* (Lat.)—"By divine law." By this title, and not by the will of the people, the violent, or *ultra* advocates for kingly rule, say that the monarchs of Great Britain hold their crown.—*M.D.*
1892. *Jure humano.* (Lat.)—"By human law." By laws formed and acknowledged by men. Generally used in contradistinction to the preceding.—*M.D.*





sion) rendered necessary, may, with justice, wage war; and an appeal to arms becomes a sacred duty when no other hope remains." In the eye of the moralist no war can be held to be justifiable unless undertaken from motives of self-defence.—*M.D.*

1903. *Justum et tenacem propositi virum,  
Non civium ardor prava jubentium,  
Non vultus instantis tyranni  
Mente quatit solidâ.* HORACE.—“The man who is just, and in his purpose firm, neither the ardour of his fellow-citizens, depraved in their counsel, nor the lowering eye of a threatening tyrant, can shake in his determined mind.” This quotation affords a fine picture of a man, bold in conscious rectitude, possessing firmness, disinterestedness, and intrepidity, equally to oppose the excesses of popular violence, the menaces of arbitrary power, or the seductions of aristocratic influence.—*M.M.*]
1904. *Justus propositi tenax.* (*Lat.*)—“A just man, steady and immovable in his purpose.” A “black swan” in the political world.—*M.D.*
1905. *Juvenile vitium, regere non posse impetum.* SENECA.—“It is a fault belonging to youth, not to be able to restrain its own violence.” It too often rushes impetuously in the pursuit of every gratification, heedless of the consequence.—*M.D.*

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K.

1906. *Καιρον γνῶθι.* *Kairon gnothi.* (*Gr.*)—“Know your opportunity.”—The advice of Pittachus, one of the seven sages of Greece. It is a strong proof of a want of proper attention to one’s own interests, and of a deficiency in energy and good sense, to let slip an opportunity without profiting by it.—*M.D.*
1907. *Κατ’ ἐξοχὴν.* *Kat exochen.* (*Gr.*)—“By way of excellence;” or, of peculiar distinction.

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L.

1908. *La beauté de l’esprit donne de l’admiration, celle de l’âme donne de l’estime, et celle du corps de l’amour.* (*Fr.*)—“The pleasantry of wit calls forth our admiration, the beauties of the mind our esteem, and symmetry of the body excites our love.”—*M.D.*

1909. *La beauté sans vertu est une fleur sans parfum.* (Fr. Prov.)—"Beauty, unaccompanied by virtue, is as a flower without perfume." Its brilliancy may remain, but its sweetness is gone; all that was precious in it is evaporated.—M.D.
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1920. *La confiance fournit plus à la conversation que l'esprit.* ROCHEFOUCAULT.—“ Confidence produces more conversation than either wit or talent.”—*M.D.*
1921. *La cour ne rend pas content, mais elle empêche qu'on ne le soit ailleurs.* LA BRUYERE.—“ The court does not render a man contented, but it prevents his being so elsewhere.” He who has been long engaged in the intrigues of a court, cannot relish the sameness and quiet of retirement.—*M.D.*
1922. *La crédulité est plutôt un erreur qu'une faute, et les plus gens de bien en sont susceptibles.* (Fr.)—“ Credulity is rather an error than a fault; and the most worthy men are liable to be misled by it.”—*M.*
1923. *La criaillerie ordinaire fait qu'on s'y accoutume et chacun la méprise* (Fr.)—“ By continually scolding inferiors for venial faults, they at length become accustomed to it, and despise your reproof.”—*M.D.*
1924. *La critique est aisée, et l'art est difficile.* (Fr.) BOILEAU.—“ It is easy to criticise the productions of art, though it is difficult to make them.” Or, as Johnson says, “ The hand that cannot build a hovel, may demolish a palace.”—*M.D.*
1925. ————— *Lactuca innatat acri*  
*Post vinum stomacho.* HOR.—“ Lettuce after wine floats on the acrid stomach.”—*M.*
1926. *La décence est le teint naturel de la vertu, et le fard du vice.* (Fr. Prov.)—“ Decency is the natural distinction of virtue, and the deceptive colouring of vice.”—*M.D.*
1927. *La défense est un charme; on dit qu'elle assaisonne les plaisirs, et surtout ceux que l'amour nous donne.* LA FONTAINE.—“ Prohibition is a charm; it is said to give a stimulus to pleasures, especially to those which love imparts.” Such is the perverse nature of man, that the gratifications which he prizes the most highly, are commonly those, the enjoyment of which is the most strictly forbidden. Or, according to an old adage, “ Stolen pleasure is sweet.”—*M.D.*
1928. *La diffidenza è la madre della sicurtà.* (Ital.)—“ Diffidence (caution) is the mother of safety,” while self-confidence often involves in serious difficulties.—*M.*
1929. *La dissimulation la plus innocente n'est jamais sans inconvénient; criminel ou non, l'artifice est toujours dangereux, et presque inévitablement nuisible; la meilleure et la plus sure politique est de ne jamais employer la ruse, les détours, ou les petites finesses, et d'être dans toutes les circonstances de la vie également droit et sincère. Ce système est naturellement celui de belles ames et la seule supériorité*

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—“ Greatness and discernment are two different things, and a love of virtue and of virtuous men, is a third thing.” There are many men of high birth and exalted rank, who are therefore termed *great*, but who are destitute of discernment to form accurate opinions as to the worth of others ; and, unhappily, there are but too many, who do not possess a real love of virtue, nor an exclusive attachment to virtuous men.—*M.*

1947. *L'aigle d'une maison, est un sot dans une autre.* GRESSET.—“ The eagle of one house is a fool in another.” With us it would sound better to say, the swan of one house is a goose in another.—*M.D.*
1948. *Laisser dire le monde, et toujours bien faire, c'est une maxime, qui étant bien observée assure notre repos, et établit enfin notre réputation.* (Fr.)—“ To suffer the world to talk, and always to act correctly, is a maxim which, if strictly adhered to, secures our quiet, and establishes our reputation.”—*M.D.*
1949. *Laissez dire les sots, le savoir a son prix.* LA FON.—“ Let ignorance talk, learning has it's value.”—*M.D.*
1950. *La jeunesse vit d'espérance, la vieillesse de souvenir.* (Fr.)—“ Youth indulges in hope, old age in remembrance.”—*M.D.*
1951. *La langue des femmes est leur épée, et elles ne la laissent pas rouiller.* (Fr. Prov.)—“ The tongue of a woman is her sword, and she seldom gives it time to rust.”—*M.D.*
1952. *L'antipode de bon sens.* (Fr.)—“ The antipode of good sense.” He is at variance with good sense, and irrational.—*M.*
1953. *La libéralité consiste moins à donner beaucoup, qu'à donner à-propos.* LA BRUYERE.—“ Liberality consists less in giving profusely, than in giving judiciously.”—*M.D.*
1954. *La liberté convive aimable*  
*Met les deux coudes sur la table.* VOLTAIRE.—“ Liberty, an amiable guest, places both her elbows upon the table.” Free and without restraint.—*M.D.*
1955. *La lingua batte dove la dente duole.* (Ital.)—“ The tongue strikes where the tooth aches.”—*M.D.*
1956. *L'Allégorie habite un palais diaphane.* LA MIERRE.—“ Allegory inhabits a transparent palace.” It should be easily seen through, the inference should be natural and obvious.—*M.D.*
1957. *La maladie sans maladie.* (Fr.)—“ The disease without disease.” Hypochondriacism, vapours.—*M.D.*
1958. *La marque d'un mérite extraordinaire est de voir que ceux qui l'envient le plus, sont contraints de le louer.* (Fr.)—“ The best test of supe-

rior merit is, that praise should be bestowed upon it, even by those who regard it with an envious eye.”—*M.D.*

1959. *L'âme n'a pas de secret que la conduite ne révèle. (Fr. Prov.)*—“ There is no secret in the heart which our actions do not disclose.” The most consummate hypocrite cannot at all times conceal the workings of the mind.—*M.D.*
1960. *La moitié du monde prend plaisir à médire, et l'autre moitié à croire les médisances. (Fr. Prov.)*—“ One half of the world take delight in uttering slander, and the other half in giving credit to their detractions.”—*M.D.*
1961. *La molteplicità delle leggi e dei medici in un paese, sono egualmente segni di malore di quello. (Ital.)*—“ A multiplicity of laws and of physicians in any country, are proofs alike of it's bad state.” The increase of laws evinces bad moral conduct in the people, as that of physicians may be considered as the diagnostic of an insalubrious climate.—*M.D.*
1962. *La moquerie est souvent une indigence d'esprit. LA BRUYERE.*—“ Jestng proves, on some occasions, a want of good sense.”—*M.D.*
1963. *La morale trop austère se fait moins aimer, qu'elle ne se fait craindre ; et qui veut qu'on profite de ses leçons, donne envie de les entendre. (Fr.)*—“ Morality, too rigidly enforced, makes itself less beloved than feared, and any man who is really anxious that his hearers should profit by his lessons, should impart to them a desire to hear them.” By the earnestness with which he gives instructions, and the ardour he evinces in communicating his knowledge.—*M.D.*
1964. *La mort est le dernier trait du tableau de la vie. (Fr.)*—“ Death is the finishing touch in the picture of life.”—*M.D.*
1965. *La mort est plus aisée à supporter sans y penser, que la pensée de la mort sans péril. PASCAL.*—“ Death itself is less painful when it comes upon us unawares, than the bare contemplation of it, even when danger is far distant.”—*M.D.*
1966. *L'amour de la justice n'est, en la plus part des hommes, que la crainte de souffrir l'injustice. ROCHEFOUCAULT.*—“ The love of justice in the majority of mankind, grows out of their apprehension of suffering injustice by the aggressions of others.” Hence, selfish feelings, which are, when abstractedly considered, little commendable, tend to a good purpose.—*M.D.*
1967. *L'amour est une passion qui vient souvent sans savoir comment, et s'en*



- va de même. (Fr.)*—"Love is a passion which often enters our breasts, we know not how, and flies off in like manner."—*M.D.*
1968. *L'amour et la fumée ne peuvent se cacher. (Fr. Prov.)*—"Love and smoke cannot be concealed." When Love takes possession of our minds, his influence will be manifest in a thousand ways, and smoke will escape through the most minute crevice.—*M.D.*
1969. *L'amour propre est le plus grand de tous les flatteurs. (Fr.)*—"Self-love is the greatest of all flatterers." Most men estimate more highly their own perfections and good qualities, than even the adulation of others disposes them to do.—*M.D.*
1970. *L'amour soumet la terre, assujettit les cieux, Les rois sont à ses pieds, il gouverne les dieux. CORN.*—"Love rules the world, he subjects the heavens to his sway, kings are at his feet, he controls the very gods." This extravagant sally, is, of course, meant in derision.—*M.D.*
1971. *La nature a donné deux garants de la chastité des femmes, la pudeur et les remords; la confession les prive de l'un, et l'absolution de l'autre. (Fr.)*—"Nature has given two safeguards for female chastity, modesty and remorse; confession deprives them of the one, as does absolution of the other."—*M.D.*
1972. *Langage des halles. (Fr.)*—"The language of the markets." Anglicè, Billingsgate.—*M.D.*
1973. *L'animal delle lunghe orecchie, dopo aver bevuto dà calci al secchio. (Ital.)*—"The animal with long ears, after having drank, gives a kick to the bucket." Ingratitude.—*M.D.*
1974. *La parfaite valeur est de faire, sans témoins, ce qu'on seroit capable de faire devant tout le monde. ROCHEFOUCAULT.*—"Sterling worth is manifested by doing, without any witness, the utmost one could be capable of performing in the face of the world." Ostentation cannot then lend any impulse to the performance of the deed.—*M.D.*
1975. *La passion fait souvent un fou du plus habile homme, et rend souvent habiles les plus sots. ROCHEFOUCAULT.*—"Love often makes the most clever man act as a fool, and the most foolish man act the part of a wise one."—*M.D.*
1976. *La patience est amère, mais le fruit en est douce. J. J. ROUSSEAU.*—"Patience is bitter, but it yields sweet fruit." Disappointment and suffering is the school of wisdom.—*M.D.*
1977. *La patience est le remède le plus sûr contre les calomnies: le temps, tôt ou tard, découvre la vérité. (Fr.)*—"Patience is the most sure

remedy against calumny; time, sooner or later, will disclose the truth."—*M.D.*

1978. *L'ape e la serpe spesso  
Succhian lo stesso umore ;  
Ma della serpe in seno  
Il fior si fa veleno,  
In sen dell' ape il fiore  
Dolce liquor si fa.* METAST.—“ The bee and the serpent often extract the same juices, but by the serpent they are converted into poison, while by the bee a mellifluous substance is produced.”—*M.D.*
1979. *La perfection marche lentement, il lui faut la main du tems.* VOLTATRE.—“ Perfection is attained by slow degrees, she requires the hand of time.”—*M.*
1980. *L'appétit vient en mangeant.* (*Fr. Prov.*)—“ The appetite increases from eating.” Men are never to be satisfied. The more one has, the more he wishes for.—*M.*
1981. *La philosophie qui nous promet de nous rendre heureux, trompe.* (*Fr.*) —“ Philosophy which promises to put us in possession of true happiness, greatly deceives us.”—*M.D.*
1982. *La philosophie non seulement dissipe nos inquiétudes, mais elle nous arme contre tous les coups de la fortune.* (*Fr.*)—“ Philosophy not only relieves the anxieties of the present moment, but it arms us with fortitude to bear up against future misfortunes.”—*M.*
1983. *La philosophie triomphe aisément des maux passés, et des maux à venir, mais les maux présents triomphent d'elle.* ROCHEFOUCAULT.—“ Philosophy surmounts with facility misfortunes which are past, as well as those which are to come, but present ills triumph over her.” Philosophy teaches us to overcome our regrets for the past, and to stifle our apprehensions as to future misfortunes, but she cannot so far deaden our sensibilities, as to make us indifferent to present sufferings.—*M.D.*
1984. *Lapis qui volvitur algam non generat.* (*Lat.*)—“ A rolling stone gathers no moss.” This may be applied metaphorically to many dissatisfied restless mortals, whose “ unstaïd tendencies” will not permit them to remain long in any one place; who waste their substance in their migrations, and whose circumstances consequently never improve.—*M.*
1985. *La plus part des hommes emploient la première partie de leur vie à rendre l'autre misérable.* LA BRUYERE.—“ The generality of men

1909. *La beauté sans vertu est une fleur sans parfum.* (Fr. Prov.)—"Beauty, unaccompanied by virtue, is as a flower without perfume." Its brilliancy may remain, but its sweetness is gone; all that was precious in it is evaporated.—M.D.
1910. *La biblioteca è'l nutrimento dell' anima.* (Ital.)—"Books are nourishment to the mind." They improve, they expand, they enlighten it.—M.D.
1911. *Labitur et labetur in omne volubilis ævum.* HORACE.—"It flows" (the stream), "and it will flow uninterruptedly through every age." This quotation is also used metaphorically in speaking of time.—M.M.
1912. *La bonne fortune et la mauvaise sont nécessaires à l'homme pour le rendre habile.* (Fr.)—"Good fortune and bad are equally necessary to man, to fit him to meet the contingencies of this life." Few men who have not experienced the vicissitudes of fortune, know how to bear them with firmness; are fit to meet them.—M.D.
1913. *Labore et honore.* (Lat.)—"By labour and honour." Motto of Lord Rendlesham.—M.D.
1914. *Labor ipse voluptas.* (Lat.)—"Even labour itself is a pleasure." Motto of Lord King.—M.D.
1915. *Labor omnia vincet improbus.* VIRGIL.—"Incessant labour conquers all things." With perseverance, there are few things which the power of man cannot achieve.—M.
1916. *Laboriosum animal formica est.* (Lat.)—"The ant is a most persevering animal."—M.
1917. *Laborum dulce lenimen.* HORACE.—"The sweet alleviator of my labours." This is addressed by the poet to his lyre, as his relief from intense study.—M.D.
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2006. *Laudator temporis acti.* HOR.—“A praiser of times past.” The description of an old man always praising the customs of his younger days.—MM.

2007. *Laudibus arguitur vini vinosus.* HOR.—“The lover of wine expatiates in praise of it.”

“The man who praises drinking, stands from thence,  
Convict a sot, on his own evidence.”

—M.

2008. *Laudis amore tumes? sunt certa piacula quæ te  
Ter purè lecto, poterunt recreare, libello.* HOR.—“Do you swell with the love of praise? There are (in philosophy) certain antidotes, which being thrice read over with pure intentions, can remove the evil.”

“Is fame your passion? wisdom’s pow’ful charm,  
If thrice read over, shall its force disarm.” FRANCIS.

—M.

2009. *Laudo Deum verum, plebem voco, congrego Clerum,  
Defunctos ploro, pestem fugo, festa decoro.* (Lat.)—“I praise the true God, I assemble the people, I call together the Clergy, I bewail the dead, I put to flight the plague, I celebrate festivals.” Inscription on a Church bell. See the article *Funera*.—M.

2010. *Laus Deo.* (Lat.)—“Praise be to God.” Motto of viscount Arbuthnot.—M.

2011. *Laus in proprio ore sordescit.* (Lat.)—“Self-praise is disgusting.”—M.M.

2012. *La vérité ne fait pas autant de bien dans le monde que ses apparences y font de mal.* (Fr.)—“The adherence to truth does not produce so much good in the world, as the appearances of it do mischief.” This position may, at first sight, appear exceptionable, but it is certain, that in every departure from truth, it is the deceit and hypocrisy we exert to compass our purpose, that does the evil, more than the bare falsehood, culpable and dishonourable though that is, of which we have been guilty.—M.D.

2013. *La vertu a des appas qui nous portent au véritable bonheur.* (Fr.)—“Virtue has allurements which lead us to true happiness. Without virtue happiness never can be solid, permanent, or real.”

2014. *La vertu dans l’indigence est comme un voyageur, que le vent et la pluie contraignent de s’envelopper de son manteau.* (Fr. Prov.)—“Virtue in want, is as a traveller, whom the wind and rain have com-

pelled to wrap himself up in his cloak." The virtuous man, so situated, is passed unheeded, disregarded, by the busy world, who pay no attention to his qualifications, and are not aware of his figure or of his worth.—*M.D.*

2015. *La vertu est la seule noblesse. (Fr.)*—"Virtue is the only true nobility." Motto of earl of Guilford.—*M.D.*

2016. *La vertu n'iroit pas si loin, si la vanité ne lui tenoit compagnie. ROCHEFOUCAULT.*—"Virtue would not go so far, if she was unaccompanied by vanity." We all feel a strong and inherent desire to gain the applause and the good opinion of others, which prompts us to good acts, and incites us to the practice of virtue which the world so much esteem and admire.—*M.D.*

2017. *La vicinanza de grandi sempre è pericolosa ai piccoli; sono grandi come il fuoco, che buccia eziando quei che vi gettano dell'incenso, se troppo vi si approssimino. (Ital.)*—"The neighbourhood of the great, is always dangerous to the little; the great are (to them) as the fire which scorches even those who throw incense into it, if they approach it too nearly."—*M.*

2018. *La vie des héros a enrichi l'histoire, et l'histoire a embelli les actions des héros. LA BRUYERE.*—"The lives of heroes have enriched the pages of history, and history has immortalized their fame."—*M.*

2019. *La ville est le séjour de profanes humains, les dieux habitent les campagnes. J. J. ROUSSEAU.*—"Town is the dwelling-place of profane mortals, the gods inhabit rural retreats."—*M.D.*

2020. *La virtù è simile ai profumi, che rendono più grato odore quando triturati. (Ital.)*—"Virtue resembles some perfumes, which yield a more agreeable odour from being rubbed."—*M.D.*

2021. *Le beau monde. (Fr.)*—"The fashionable world." Persons distinguished by rank and fortune, by the place they are admitted to in society, and sometimes by their absurdities.—*M.D.*

2022. *Le bien ne se fait jamais mieux que lorsqu'il opère lentement. DE MOY.*—"Good is never more effectually performed than when it is produced by slow degrees." Sudden and violent changes, whether in affairs of state, or in those of individuals, are not often productive of advantage to either.

2023. *Le bonheur de l'homme en cette vie ne consiste pas à être sans passions, il consiste à en être le maître. (Fr.)*—"The happiness of the human race in this world does not consist in our being devoid of passions, but in our learning to command them."—*M.D.*

2024. *Le bonheur des peuples dépend et de la félicité dont ils jouissent au dedans, et du respect qu'ils inspirent au dehors.* HELVETIUS.—“The happiness and well-being of nations depend both on the internal felicity enjoyed by the people, and on the respect with which they are regarded by other states.”—*M.D.*
2025. *Le bonheur ou le malheur des hommes ne dépend pas moins de leur humeur, que de la fortune.* ROCHEFOUCAULT.—“The good or the bad fortune of men, depend not less upon their own dispositions than upon fortune.” Or chance.—*M.D.*
2026. *Le bonheur ou le malheur vont ordinairement à ceux qui ont le plus de l'un ou de l'autre.* ROCHEFOUCAULT.—“Good or bad fortune generally pursue those who have the greatest share of either.” The prosperous man seems as a magnet to attract prosperity, while he who has once been visited by Misfortune, appears as if she had marked him for her own.—*M.D.*
2027. *Lé bon temps viendra.* (Fr.)—“The good time will come.” Motto of earl Harcourt.—*M.D.*
2028. *Le calamità del uomo crescono in ragione de suoi godimenti, e l'imperadore che li riunisce tutti, quanto è degno di compassione!!!* (Ital.) —“The calamities which are incident to man, increase in the same ratio with his enjoyments; and the emperor who can command all the pleasures of this life, what a claim he has on our compassion!!!”—*M.*
2029. *Le cœur d'une femme est un vrai miroir qui reçoit toutes sortes d'objets sans s'attacher à pas un.* (Fr.)—“The heart of woman is as a looking-glass, which receives every object, without attaching itself to any.” This is a severe, but certainly not generally a true imputation as to the capriciousness and mutability of the fair sex.—*M.D.*
2030. *Le conquérant est craint, le sage est estimé, Mais le bienfaiteur plait, et lui seul est aimé.* (Fr.)—“The conqueror is regarded with awe, the wise man commands our esteem; but it is the benevolent man who wins our affections, he alone is beloved.”—*M.D.*
2031. *Le contraire des bruits qui courent des affaires, et des personnes, est souvent la vérité.* LA BRUYERE.—“The converse of the reports which are set afloat, respecting men and things, is often near the truth.” Common fame has ever been considered as a liar.—*M.*
2032. *Le contrat du gouvernement est tellement dissous par le despotisme, que le despote n'est le maître qu'aussi long temps qu'il est le plus fort; et que si tôt qu'on peut l'expulser, il n'a point à réclamer contre la vio-*

*lence.* J. J. ROUSSEAU.—“ A contract made with its subjects by any government, is so far dissolved by the exercise of despotism, that the despot is only able to enforce it while he continues the strongest ; but as soon as it is practicable to expel him, he has no good grounds on which to found a protest against the proceeding.”—*M.D.*

2033. *Le coûte en ôte le goût.* (*Fr. Prov.*)—“ The cost of the thing diminishes its flavour.” I love the dainty, but I hate the expense.—*M.D.*

2034. *Le cri d'un peuple heureux est la seule éloquence qui doit parler des rois.* (*Fr.*)—“ The laudatory exclamations of a happy people form the most eloquent panegyric that can greet a monarch's ears,” and no incense adulation can pour out should be so grateful to the heart of their prince.—*M.D.*

2035. *Le désespoir redouble les forces.* (*Fr.*)—“ Despair doubles our powers.” Under the influence of despair, men will exert preternatural force.—*M.D.*

2036. *Le dessous des cartes.* (*Fr.*)—“ The lower side of the cards.” *Il est au-dessous des cartes.* He sees the cards, he is in the secret, or, he knows how to play with advantage.—*M.D.*

2037. *Le devoir des juges est de rendre justice, leur métier est de la différer ; quelques uns savent leur devoir, et font leur métier.* LA BRUYERE.—“ The duty of judges is to administer justice, their professional habits have taught them to be tardy in bestowing it ; some of them know their duty, but adhere to their former practice.” This satire on the purity of the Ermine, may be well calculated for the meridian in which it was written, but to the judges of the British empire it is wholly inapplicable.—*M.*

2038. *Le diable est aux vaches.* (*Fr.*)—“ The devil has got into the cows.” There is the devil to pay.—*M.D.*

2039. *Le front et les yeux sont comme le miroir de l'ame.* See *La Fronte*, &c.—*M.*

2040. *Lege totum si vis scire totum.* (*Lat.*)—“ Read all if you would know all.” Advice to those who skim superficially over the pages of a book, and generally leave the cream behind them.—*M.D.*

2041. *Le grand œuvre.* (*Fr.*)—“ The great work.” i. e. the philosopher's stone.—*M.D.*

2042. *Le jeu est le fils de l'avarice, et le père du désespoir.* (*Fr. Prov.*)—“ Play (gaming) is the offspring of avarice and the father of despair.”—*M.D.*



2043. *Le jeu n'en vaut pas la chandelle.* (Fr. Prov.)—"The game is not worth the candle." The expense and labour you are incurring, are more than the object, if attained, can ever repay.—*M.D.*
2044. *L'élévation est au mérite, ce que la parure est aux belles personnes.* (Fr.)—"Advancement is to merit, what the ornament of dress is to handsome persons." It adorns and rewards that excellence of which it is the result, and by no means a part.—*M.D.*
2045. *Lentus in dicendo, et pene frigidus orator.* CIC.—"An orator who is tedious in his delivery, and frigid in his manner." The same author has given us the contrast to this picture. See *Acer et vehemens*, No. 27.—*M.*
2046. *Le mérite est souvent un obstacle à la fortune; et la raison de cela, c'est qu'il produit toujours deux mauvais effets, l'envie et la crainte.* (Fr.)—"Merit often proves an impediment to prosperity, the reason is, that it always has two bad effects, producing feelings of envy and fear." Envy from those whom we excel, and fear from those whose pretensions we might set aside.—*M.D.*
2047. *Le mieux est l'ennemi du bien.* (Fr.)—"The better is the enemy of what is well." In the pursuit of objects unattainable, we often lose those which were real. Or, in looking for a better we lose what was well.—*M.D.*
2048. *Le moineau en la main, vaut mieux que l'oie qui vole.* (Fr.)—"A sparrow in the hand is preferable to a goose flying in the air."—*M.D.*
2049. *Le monde est le livre des femmes.* ROUSSEAU.—"The world is the book of women." Whatever knowledge they may possess is more commonly acquired by observation than by reading.—*M.D.*
2050. *Le mot de l'énigme.* (Fr.)—"The word of the riddle." The key to the mystery.—*M.D.*
2051. *Le moyen le plus sûr de se consoler de tout ce qui peut arriver, c'est de s'attendre toujours au pire.* (Fr.)—"The most certain method to find consolation against whatever may happen, is always to expect the worst."—*M.D.*
2052. *L'empire des lettres.* (Fr.)—"The republic of letters."—*M.D.*
2053. *Lenior et melior fis, accedente senectâ?* HOR.—"Do you become milder and better, as your age advances?"—*M.*
2054. *Leniter ex merito quidquid patiare ferendum est, Quæ venit indignè pœna dolenda venit.* OVID.—"Chastisements which we have deserved, we should submit to with resignation, but of punishment unmerited, we have a right to complain." The poet

here alludes to his having been banished without, as he states, having deserved that punishment, and justifies, in these lines, his resentment of that indignity.—*M.D.*

2055. *L'ennui du beau, amène le goût du singulier. (Fr. Prov.)*—"An aversion to things which are proper, promotes a wish for singularity." Men who disdain being confined to established usages, adopt such as suit their own fancies; and not being able otherwise to distinguish themselves, they endeavour to attract notice by their absurd peculiarities.—*M.D.*

2056. *L'ennui naquit un jour de l'uniformité. (Fr.)*—"Weariness is the consequence of uniformity," or sameness of habit. Nothing is more tiresome than monotony.—*M.D.*

2057. *Leonina societas. (Lat.)*—"A lion's society." An association where one powerful individual engrosses the whole power and authority.—*M.D.*

2058. *Le papier boit. (Fr.)*—"The paper drinks." The paper is bad, the ink sinks in it.—*M.*

2059. *Le parjure est une vertu, Lorsque le serment fut un crime. VOLTAIRE*—"Perjury is a virtue, when the oath was a crime." A man having been induced, by whatever motive, to bind himself by an oath for a criminal purpose, the violation of that oath is not a crime, but an act of virtue.—*M.*

2060. *Le pays du mariage a cela de particulier, que les étrangers ont envie de l'habiter, et les habitans naturels voudroient en être exilés. MONTAGNE.*—"The land of matrimony possesses this peculiarity, that strangers have the greatest desire to become inhabitants of it, and the former occupants wish to become exiles." This sarcasm upon matrimony has however in it more of severity than of justice—*M.D.*

2061. *Le plaisir le plus délicat, est de faire celui d'autrui. LA BRUYERE.*—"The most delicate, the most sensible of all pleasures, consists in promoting the pleasures of others." How happy would it be for the world if all men were to make this sentiment the rule of their actions!!!—*M.*

2062. *Le plus lent à promettre est toujours le plus fidèle à tenir. ROUSSEAU.*—"He who is most slow in making a promise is the most faithful in the performance of it." A promise given after due reflection is little likely to be repented of.—*M.D.*

2063. *Le plus sage est celui qui ne pense point l'être. BOILEAU.*—"The

wisest man is generally he, who thinks himself the least so." Self-sufficiency is a rock on which thousands perish, while diffidence, with a just sense of our own imperfections, generally insures success.—*M.D.*

2064. *Lepos et festivitas orationis.* CIC.—"The drollery and facetiousness of his conversation."—*M.*
2065. *Le présent est pour ceux qui jouissent, l'avenir pour ceux qui souffrent.* (*Fr.*)—"The present moment is for those who enjoy, the future for those who suffer."—*M.D.*
2066. *Le refus des louanges est souvent un désir d'être loué deux fois.* (*Fr.*)—"The refusal of praise often proceeds from a desire that it should be repeated." An honest mind will at once accept an eulogy which it is conscious of meriting, while a vain one, in affecting to shrink from it, seeks only to give it greater éclat.—*M.D.*
2067. *Le roi le veut.* (*Fr.*)—"The king wills it." This was the imperious term used by the kings of France, previous to the revolution, in sending his ordinances to the parliament to be enregistered. Motto of the lord De Clifford—*M.D.*
2068. *Le roi s'avisera.* (*Fr.*)—"The king will consider it." This phrase was used, as the former, by the French kings, to express their dissent from any act submitted for their approval, and was considered as an absolute *veto*. These phrases are derived from the ancient Norman laws.—*M.D.*
2069. *Le roi et l'état.* (*Fr.*)—"The king and the state."—Motto of earl Ashburnham.—*M.D.*
2070. *Les amertumes sont en morale ce que sont les amers en médecine.* (*Fr.*)—"Misfortunes are, in morals, what bitters are in medicine. Each is at first disagreeable; but as the bitters act as corroborants to the stomach, so adversity chastens and ameliorates the disposition."—*M.D.*
2071. *Les biens mal acquis s'en vont a-vau-l'eau.* (*Fr.*)—"Wealth ill acquired flies away." Goes as the current of the stream.—*M.*
2072. *Les cartes sont brouillées.* (*Fr.*) "The cards are mixed." There is a misunderstanding between them.—*M.*
2073. *L'esclave n'a qu'un maître, l'ambitieux en a autant qu'il y a des gens utile à sa fortune.* (*Fr.*) LA BRUYERE.—"A slave has but one master, the ambitious man has as many masters as there are persons whose aid may contribute to the advancement of his fortune."—*M.*
2074. *Les consolations indiscretes ne font qu'aigrir les violentes afflictions.*

- (Fr. ROUSSEAU.)—"Consolation indiscreetly pressed upon us, when we are suffering under affliction, only serves to increase our pain, and to render our grief more poignant."—*M.D.*
2075. *Les esprits médiocres condamnent d'ordinaire tout ce qui passe leur portée.* (Fr. ROCHEFOUCAULT.)—"Men of limited capacities generally condemn every thing that is above the level of their understandings."—*M.D.*
2076. *Les extrémités se touchent ; du sublime au ridicule il n'y a qu'un pas.* (Fr.)—"Extremes sometimes come in contact : from the eminently sublime to the truly ridiculous there is scarcely a step."—*M.D.*
2077. *Les girouettes qui sont placées le plus haut, tournent le mieux.* (Fr.)—"Weathercocks placed on the most elevated stations, turn the most freely." This has been sarcastically applied to political apostates in high stations.—*M.*
2078. *Les grands hommes ne se bornent jamais dans leurs desseins.* (Fr.) BOUHOURS—"Great men never confine themselves to a circumscribed sphere of action." They extend their projects beyond the reach of common capacities.—*M.D.*
2079. *Le sage entend à demi mot.* (Fr.)—"A sensible man understands if he catches but half a word."—*M.D.*
2080. *Le sage songe, avant que de parler, à ce qu'il doit dire ; le fou parle, et ensuite songe à ce qu'il a dit.* (Fr. Prov.) "A wise man reflects before he speaks ; a fool speaks, and then reflects on what he has uttered."—*M.D.*
2081. *Le savoir faire.* (Fr.)—"A knowledge how to act?" How to conduct any business.—*M.D.*
2082. *Le savoir vivre.* (Fr.)—"A knowledge how to live." A knowledge of life, of men and manners. It is also applied to those who are fond of good eating.—*Tel homme est un savoir vivre.* "He is an epicure."—*M.D.*
2083. *Le secret d'ennuyer est celui de tout dire.* (Fr. VOLTAIRE.)—"The secret of tiring is to say every thing that can be said on the subject." To draw every possible deduction and inference, leaving nothing to the imagination or judgment of your reader.—*M.D.*
2084. *Les eaux sont basses chez lui.* (Fr.)—"The waters are low with him." His finances are at a low ebb.—*M.D.*
2085. *L'esprit de parti abaisse les plus grands hommes jusques aux petiteses du peuple.* (Fr. LA BRUYERE.)—"The spirit of party leads even the greatest men to descend to the meanesses of the vulgar."—*M.*

2086. *L'esprit est le dieu des instans, le génie est le dieu des ages.* (Fr. LEBRUN.)—"Wit is the god of moments, but genius is the god of ages." Wit sparkles as a meteor, and, like it, is transient; but genius shines like a splendid luminary, marking its course in traces that are immortal.—M.D.
2087. *L'esprit s'use comme toutes choses; les sciences sont ses alimens; elles le nourrissent et le consomment.* (Fr. LA BRUYERE.)—"The mind, like all other things, will become impaired; the sciences are its food; they nourish, but at the same time they consume it." Wear it out.—M.
2088. *Les femmes peuvent tout, parcequ'elles gouvernent les personnes qui gouvernent tout.* (Fr. Prov.)—"Women can effect every thing, because they govern those who rule every thing." Thus illustrated by Mr. Macdonnel. Themistocles proved, by the following deduction, that his infant child governed the world. "My child," said he, "governs its mother, its mother governs me, I govern Athens, Athens governs Greece, and Greece governs the world. Therefore, this child rules the world."—M.M.
2089. *Les femmes sont extrêmes, elles sont meilleures ou pires que les hommes.* (Fr. LA BRUYERE.)—"Women, ever in extremes, are always either better or worse than men."—M.D.
2090. *Les foux font des festins, et les sages les mangent.* (Fr.)—"Fools make feasts, and wise men eat them." This is both a French and an English proverb.—M.D.
2091. *Les gens qui ont peu d'affaires, sont de très grands parleurs. Moins on pense plus on parle.* MONTESQUIEU.—"Those who have few affairs to attend to, are great speakers. The less men think, the more they talk." Women, therefore, whose minds are less engaged in business, have always the most flippant tongues.—M.D.
2092. *Les grands dédaignent les gens d'esprit, qui n'ont que de l'esprit; les gens d'esprit méprisent les grands qui n'ont que de la grandeur; les gens de bien plaignent les uns et les autres qui ont ou de la grandeur, ou de l'esprit, sans nulle vertu.* LA BRUYERE.—"Men of high rank regard with disdain men of talent, who have no other pretensions; while men of talent despise the great, who have nothing to boast of, save their aristocratic privileges. Men of real worth pity both the one and the other, when their sole possession is either rank, or talent, unaccompanied by virtue."—M.
2093. *Les grands noms abaissent, au lieu d'élever, ceux qui ne les savent pas soutenir.* ROCHEFOUCAULT.—"High titles debase, instead of elevating, those who know not how to support them." A title, disgraced by vicious habits, or dishonoured by the ignorance of its

bearer, only raises him up as a more conspicuous object of contempt.—*M.D.*

2094. *Les guerres civiles de France (dit Voltaire) ont été plus longues, plus cruelles, plus fécondes en crimes que celles d'Angleterre, mais de toutes ces guerres civiles aucune n'a eu une liberté sage pour objet.* VOLTAIRE.—“The civil wars of France,” says Voltaire, “have been longer, more cruel, more fruitful in crime, than those of England; but of all those wars, not one has had a rational system of liberty as its object.” Had that great man lived to witness the horrors of their revolution of 1799, (during which the wildest anarchy raged under the name of liberty), and the iron despotism under which they afterwards crouched, hugging their chains, and licking the feet of the upstart tyrant who enslaved them, he would not have had cause to change his opinion.—*M.*
2095. *Les hommes sont égaux, ce n'est pas la naissance, C'est la seule vertu qui fait la différence.* VOLTAIRE.—“Mankind are equal; it is not high birth which constitutes the difference, but virtue.”—*M.D.*
2096. *Les hommes sont la cause que les femmes ne s'aiment point.* LA BRUYERE.—“It is the men who are the cause that women do not love each other.”—*M.D.*
2097. *Les honneurs content à qui veut les posséder. (Fr.)*—“Honors are dearly bought by whoever wishes to possess them.”—*M.*
2098. *Le silence est le parti le plus sûr de celui qui se défie de soi-même.* ROCHEFOUCAULT.—“Silence is the best for him to adopt who is diffident of himself.”—*M.D.*
2099. *Le silence est la vertu de ceux qui ne sont pas sages.* BOUHOURS.—“Silence is a virtue in those who are deficient in understanding.” Though it may not correct their folly, it enables them to conceal it, and prevents their exposing their incapacity by foolish remarks.—*M.*
2100. *Les haines sont si longues et si opiniâtres que le plus grand signe de mort dans un homme malade, c'est la réconciliation.* LA BRUYERE.—“The passion of hatred is so durable, and so inveterate, that the surest prognostic of death in a sick man is a wish for reconciliation.”—*M.*
2101. *Les jeunes gens à cause des passions qui les amusent s'accoutument mieux à la solitude que les vieillards.* LA BRUYERE.—“Young persons, on account of their passion for various amusements, are less easily reconciled to solitude than persons in more advanced life.”—*M.*
2102. *Les jeunes gens disent ce qu'ils font, les vieillards ce qu'ils ont fait,*

*et les sots ce qu'ils ont envie de faire. (Fr.)*—"Young persons tell what they do, old ones what they have done, and fools what they have a desire to do."—*M.D.*

2103. *Les malheureux qui ont de l'esprit, trouvent des ressources en eux-mêmes. BOUHOURS.*—"Men of genius, when suffering from misfortune, find resources in their own minds."—*M.D.*

2104. *Les mœurs. (Fr.)*—"Manners or morals." The English words do not, however, convey the true idea of the meaning in the French. *Manners* having too extended a sense, and *morals* one too confined. The author of the *World*, with much ingenuity, defines it thus: "A general exterior decency, fitness, and propriety of conduct in the common intercourse of life."—*M.D.*

2105. *Les murailles ont des oreilles. (Fr.)*—"The very walls have ears." speak with caution.—*M.D.*

2106. *Les mœurs se corrompent de jour en jour, et on ne sauroit plus distinguer les vrais, d'avec les faux amis. (Fr.)*—"From day to day our morals become more corrupt, and we can no longer distinguish true friends from those who are false."—*M.*

2107. *Le soleil ni la mort ne peuvent se regarder fixement. ROCHEFOUCAULT.*—"Neither the sun nor death can we regard without emotion." The splendour of the former dazzles us, and the terrors of the latter distract us.—*M.D.*

2108. *Les passions sont les vents qui font aller notre vaisseau, et la raison est le pilote qui le conduit ; le vaisseau n'iroit point sans les vents, et se perdrait sans le pilote. (Fr.)*—"The passions act as winds to propel our vessel, our reason is the pilot that steers her; without the winds she would not move, without the pilot she would be lost."—*M.D.*

2109. *L'espérance est le songe d'un homme éveillé. (Fr. Prov.)*—"Hope is the dream of a waking man."—*M.D.*

2110. *Les plaisirs sont amers sitôt qu'on en abuse. DESHOULLIERES.*—"Pleasures are rendered bitter by being abused."—*M.D.*

2111. *Les plus courtes folies sont les meilleures. (Fr.)*—"The follies which are of the shortest duration are the least dangerous."—*M.*

2112. *Les plus grands crimes ne coutent rien aux ambitieux, quand il s'agit d'une couronne. (Fr.)*—"The greatest crimes cost little remorse to an ambitious man, when a crown is at stake." He perpetrates them without hesitation.—*M.*

2113. *Les plus malheureux osent pleurer le moins. RACINE.*—"Those who are the most wretched, venture the least to give vent to their grief by tears."—*M.D.*

2114. *L'esprit a son ordre, qui est par principes et démonstrations, le cœur en a un autre.* PASCAL.—“The mind has its system, which is founded on principles and demonstrations. The heart has a different system.” Men in love resolve first, and reason afterwards.—*M.D.*
2115. *L'esprit est toujours la dupe du cœur.* ROCHEFOUCAULT.—“Our understanding is always the dupe of the heart.” Our passions often prevail over our reason.—*M.D.*
2116. *L'esprit est une plante dont on ne sauroit arrêter la végétation sans la faire périr. (Fr.)*—“Genius is a plant of which you cannot stop the vegetation without destroying it.”—*M.*
2117. *L'esprit qu'on veut avoir, gâte celui qu'on a.* GRESSET.—“Wit at which we are too apt to aim, spoils that which we do really possess.” Exaggerated pretensions to wit deprive us of whatever credit we may before have obtained for the possession of it.—*M.D.*
2118. *L'esprit ressemble aux coquettes ; ceux qui courent après lui sont ceux qu'il favorise le moins. (Fr.)*—“Wit resembles a coquette ; those who the most eagerly run after it are the least favoured.” Aspirants to the reputation of witty men, who are always laboriously intent on uttering witty sayings, seldom succeed in their object. Wit must flow spontaneously, and unsolicited, and never can be produced by study.—*M.D.*
2119. *Les querelles ne dureroient pas longtemps, si le tort n'étoit que d'un côté.* ROCHEFOUCAULT.—“Quarrels would not last so long, if the fault lay all on one side.” But, both parties generally being in error, the dispute is supported by the exaggerated view which each takes of the transgression of his opponent.
2120. *Les sophistes ont ébranlé l'autel, mais ce sont les prêtres qui l'ont avili : me seront-elles vénérables, ces mains épiscopales qui portent mes prières à Dieu, quand à travers l'encens qu'elles font fumer, je vois de témoignages de leur rapacité.* REGNAULT DE WARIN.—“Sophists (false philosophers) have shaken the altar, but the priests are the persons who disgraced it. Shall I ever regard with veneration those episcopal hands which carry my prayers to the throne of God, when I perceive, through the incense which they cause to smoke, manifest traces of their rapacity !”—*M.*
2121. *Le temps présent est gros de l'avenir.* LEIBNITZ.—“The present hour is big with the events of the next.” Time is ever pregnant, great events are in her womb.—*M.D.*
2122. *Le travail du corps délivre des peines de l'esprit ; et c'est ce qui rend les pauvres heureux.* ROCHEFOUCAULT.—“Bodily labour alleviates



the pains of the mind ; and hence arises the happiness of the poor." Labour or exercise not only occupy the mind, and withdraw it from the contemplation of our misfortunes, but they fortify it, and brace the nerves to resist the calamity."—*M.D.*

2123. *Le travail éloigne de nous trois grand maux, l'ennui, le vice, et le besoin.* VOLTAIRE.—" Labour relieves us from three great evils, indolence, vice, and want."—*M.D.*

2124. *Les vertus se perdent dans l'intérêt comme les fleuves se perdent dans la mer.* ROCHEFOUCAULT.—" Our virtues disappear when put in competition with our interests, as rivers lose themselves in the ocean."—*M.D.*

2125. ——— *Levius fit patientiâ*  
*Quicquid corrigere est nefas.* HOR.—" Misfortunes which we can neither prevent nor remedy, are rendered less afflicting by patient submission." " What can't be cured, must be endured," says the old proverb.—*M.D.*

2126. *Le vent du bureau est bon.* (Fr.)—" The wind from the office is good." Matters wear a favourable appearance.—*M.D.*

2127. ——— *Levia perpassi sumus,*  
*Si flenda patimur.* SENECA.—" Our sufferings are light, if they are merely such as we should weep for." Tears will not remedy the evil, we must repair it by vigorous acts.—*M.D.*

2128. *Leve fit quod benè fertur onus.* OVID.—" The load appears light which is borne with cheerfulness." Buoyancy of spirit greatly diminishes the pressure of misfortune.—*M.M.*

2129. *Lever la creste.* (*Devenir fier et superbe.*) (Fr.) " To raise one's crest." To become arrogant and proud.—*M.*

2130. *Le vesciche galleggiano sopra aqua, mentre le cose di peso vanno al fondo.* (Ital.) " Bladders swim upon the surface of the water, while things of solidity and weight sink to the bottom." So, frequently, the remembrance of things nugatory and unimportant is retained, while weighty and important affairs are consigned to oblivion.—*M.D.*

2131. *Levis est dolor qui capere consilium potest.* SENECA.—" Grief is light which advice can moderate."—*M.D.*

2132. *Levius solet timere qui propius timet.* SENECA.—" His fears are less which arise from danger near at hand." As the object of our apprehension approaches nearer to our view, our fears diminish.—*M.D.*

2133. *Le vrai mérite ne dépend pas du tems ni de la mode.* (Fr. Prov.) —“ True merit is dependant neither on season, nor on fashion.” Modes it despises; confident in its own sterling solid worth, it wins opinion to its side, and overcomes all extrinsic opposition.—*M.D.*
2134. *Le vrai moyen d'être trompé, c'est de se croire plus fin que les autres.* ROCHEFOUCAULT —“ The most sure method of subjecting yourself to be deceived, is to consider yourself more cunning than others.” —*M.D.*
2135. *L'excellence et la grandeur d'une âme brille et éclate d'avantage dans le mépris de richesses.* (Fr.)—“ Excellence of disposition and greatness of soul, are displayed most conspicuously in a contempt of riches.”—*M.*
2136. *Lex est, quæ in Græcorum conviviiis obtinetur, aut bibat aut abeat. Et rectè. Aut enim fruatur aliquis, pariter cum aliis, voluptate potandi; aut ne sobrius in violentiam vinolentorum incidat ante discedat.* CICERO.—“ Among the Greeks a custom prevailed at their convivial parties, that every man should either drink or go away: and with reason: as every man should enjoy, equally with others, the pleasure of drinking, lest he, more sober than they, should witness any violence of conduct, before his departure, on the part of those who had drank freely.”—*M.*
2137. *Lex neminem cogit ad impossibilia.* (Lat. Law Max.)—“ The law imposes on no man the performance of an impossibility.” Therefore, the penalty in a bond conditioned that one of the parties should go to Bengal or Astracan in a day, could not be recovered, because the thing is impossible.—*M.D.*
2138. *Lex non scripta.* (Lat.)—“ The ancient common law of England, which existed in full force for centuries, without ever having been written.” It is paramount in brevity, perspicuity, and authority, to all the enactments of modern days.—*M.D.*
2139. *L'expérience est la maîtresse des arts.* (Fr. Prov.)—“ Experience (practice) is the mother of the arts.”—*M.*
2140. *Lex scripta.* (Lat.)—“ The statute law.”—*M.D.*
2141. *Lex talionis.* (Lat.)—“ The law of retaliation, or of requital.” An eye for an eye, &c.—*M.D.*
2142. *Lex terræ.* (Lat.)—“ The law of the land.” In contradistinction to the civil or Justinian code.—*M.D.*
2143. *L'homme est sourd à ses maux tant qu'à ses intérêts quand il s'agit de ses plaisirs.* (Fr.)—“ Men are regardless of their misfortunes, as

well as of their interests, when put in competition with their pleasures."—*M.*

2144. *L'homme est toujours l'enfant, et l'enfant toujours l'homme. (Fr. Prov.)*  
—"The man is always the child (in our remembrance), and the child is always the man:" i. e. We think we can foresee in the child, what he will be when a man; and we can trace in the man the fruits of his early promise.—*M.M.*
2145. *L'homme n'est jamais moins misérable, que quand il paroît dépourvu de tout. J. J. ROUSSEAU.*—"Man is never less miserable than when he appears to want every thing."—*M.D.*
2146. *L'homme qui dit qu'il n'est pas né heureux, pourroit du moins le devenir par le bonheur de ses amis, ou de ses proches; l'envie lui ôte cette dernière ressource. LA BRUYERE.*—"The man who complains that he was not born under a happy planet, might, nevertheless, have become happy, through the good fortune of his friends, or of his relations; but, alas! envy deprives him of that last resource!" —*M.*
2147. *L'homme qui jure pour se faire croire, ne sait pas même contrefaire l'homme du bien. LA BRUYERE.*—"He who swears to obtain credence, does not know how even to counterfeit the man of worth." —*M.*
2148. *L'honneur acquis est une caution de celui qu'on doit acquérir. ROCHEFOUCAULT.*—"Honours acquired, may be regarded as an earnest of those which are to come."—*M.D.*
2149. *L'hypocrisie est un hommage que le vice rend à la vertu. ROCHEFOUCAULT.*—"Hypocrisy is an homage rendered by vice to virtue." Vicious men endeavour to impose on the world, by assuming a semblance of virtue, to hide the deformity of their own bad habits and evil propensities.—*M.D.*
2150. *Libertas et natale solum. (Lat.)*—"Liberty and my native soil." This motto being assumed by a newly-made peer, Dean Swift, spying it on his carriage, wrote under it, "Fine words! I wonder where he stole 'em."—*M.D.*
2151. *Libertas est potestas faciendi id quod jure licet. (Lat.)*—"Liberty consists in the power of doing that which the law permits."—*M.D.*
2152. *Libertas quæ sera, tandem respexit inertem. VIRGIL.*—"Liberty which, although late, at last begins slowly to dawn."  
"Freedom, which came at length, though slow to come." DRYDEN.  
—*M.*
2153. *Libertas sub rege pio. (Lat.)*—"Liberty under a pious king." Motto of lord Sidmouth.—*M.D.*

2154. *Libertas ultima mundi*  
*Quo steterit ferienda loco.* LUCAN.—“The last ray of liberty in the world, is to be destroyed where it stopped.” Where it was first checked. This sentiment is attributed by the poet to Cæsar.—*M.D.*
2155. *Liberté toute entière.* (Fr.)—“Liberty complete,” perfect, and entire. Motto of the earl of Lanesborough.—*M.D.*
2156. *Libra justa justitiam servat.* (Lat.)—“A true weight serves the cause of justice.”—*M.*
2157. *Licèt superbus ambules pecuniâ,*  
*Fortuna non mutat genus.* HORACE.—“Although you may strut about, proud of your money, your good fortune has not changed your low birth.” Addressed to a wealthy upstart.  
 “Fortune cannot change your blood,  
 Although you strut as if it could.”  
 —*M.M.*
2158. *Liceat concedere veris.* HORACE.—“It is right to yield to truth.” We should never contend against what we know to be true.—*M.*
2159. ————*Licuit semperque licebit*  
*Parcere personis, dicere de vitiis.* (Lat.)—“It has ever been, and always will be, lawful to censure vice; but it should be done with delicacy towards the individual.”  
 “The best and surest method of advice  
 Should spare the person, tho’ it brands the vice.”  
 BURTON’S ANAT. OF MELANCHOLY.  
 —*M.D.*
2160. *Limæ labor ac mora.* (Lat.)—“The labour and tediousness of the file.” The tiresome operation of correcting a literary work; a labour to which modern authors devote but little time; and hence the “*maculæ quas incuria fudit*” throughout their works.—*M.D.*
2161. *L’imagination galope, le jugement ne va que le pas.* (Fr.)—“The imagination gallops, the judgment merely walks.” The former is impatient for the issue, which the latter patiently awaits.—*M.D.*
2162. *L’impossibilité où nous sommes de prouver que Dieu n’est pas, nous découvre son existence.* (Fr.)—“The utter impossibility which we feel of proving that there is not a God, reveals to us the fact that He does exist; that there is a God.”—*M.*
2163. *L’industrie des hommes s’épuise à briguer les charges, il ne leur en reste plus pour en remplir les devoirs.* D’ALEMBERT.—“The energies of men are so anxiously exerted in soliciting *places*, that they have none left to aid them in performing the duties of them.”—*M.D.*

2164. *Lingua est mali loquax mentis indicium malæ.* (Lat.)—"A garrulous tongue is the herald of an evil mind."—*M.*

2165. *Linguam mali pars pessima servi.* JUV.—"The tongue is the worst part of a bad servant." The calumnies they are capable of circulating exceed in atrocity, and mischievous effects, all their other vices.—*M.M.*

2166. *Linguam alicujus futilem ac ventosam retundere.* LIVY.—"To silence the babbling tongue of any one."—*M.*

2167. ————*Lingua melior, sed frigida bello  
Dextera.* VIR.—"Excelling in speech, but slow to war." The poet's description of Drances.

" ————Bold at the council-board  
But cautious in the field, he shunn'd the sword." DRYDEN.  
—*M.*

2168. *Linguae centum sunt, oraque centum,  
Ferreæ vox.* VIR.—"A hundred tongues, a hundred mouths, an iron voice."

" ————A hundred mouths, a hundred tongues,  
And throat of brass inspir'd with iron lungs." DRYDEN.  
—*M.*

2169. *Linquenda tellus, et domus, et placens  
Uxor, neque harum, quas colis, arborum,  
Te, præter invisas cupressos,  
Ulla brevem dominum sequetur.* HOR.—"Your estates, your houses, even your amiable wife you must leave, nor of all those things which you so much prized, will any follow their short-lived master, save the hated (the funereal) cypress."

2170. *Littera scripta manet.* (Lat.)—"The written letter remains." Words may escape from our memory, or matter of conversation may be misunderstood or be forgotten, but that which is reduced to writing remains as evidence of the intentions of the contracting parties.—*M.D.*

2171. *Litteræ Bellerophontis.* (Lat.)—"Letters of Bellerophon." Prætus king of Argos, having suspected that Bellerophon had attempted to corrupt the chastity of his queen, and not choosing to embroil his hands in his blood, sent him to Jebates king of Syria with letters requesting him to punish the supposed crime of the bearer with death. Hence all letters unfavourable to the bearer were called, "*Litteræ Bellerophontis.*"—*M.*

*Status ama, altum alii teneant.* VIR.—"Keep thou close to the shore,

- let others stand out into the deep." Act with a constant regard to thy own safety, nor imitate the hazardous enterprizes of others.—*M.D.*
2173. *Lividi limis oculis semper aspiciunt aliorum commoda.* CIC—"Envious men always view with an evil eye the prosperity of others."—*M.*
2174. *Livre rouge.* (*Fr.*)—"The red book." A book containing a list of persons employed by government in the various departments of the state, as well as of those who have sinecure places, pensions, &c. &c.—*M.D.*
2175. *Locum tenens.* (*Lat.*)—"A person acting for, or holding the situation of another." A substitute or deputy.—*M.D.*
2176. ————*Locus est et pluribus umbris.* HOR.—"There is room for many others."
- "There's room enough, and each may bring his friend." CREECH.  
—*M.*
2177. *Locus sigilli.* (*Lat.*)—"The place of the seal." Denoted on all diplomatic papers by the initials L. S.—*M.D.*
2178. *Loin de la cour loin de souci.* (*Fr.*)—"Far from the court far from care." He who resides at a distance from the court, may be said to enjoy *liberty*; but he who is under a monarch's eye, never can be his own master; hence, a courtier's life is full of care, it is a vexatious state of dependance and subserviency that is seldom recompensed by the precarious honour of a monarch's smiles.—*M.*
2179. *L'on espère de vieillir, et l'on craint la vieillesse ; c'est à dire, on aime la vie, et on fuit la mort.* LA BRUYERE.—"We hope to grow old, yet we dread age; that is, we are attached to this life, and we wish to avoid the thoughts of death."—*M.D.*
2180. ————*Longa est injuria, longæ Ambages.* VIR.—"To relate all the circumstances of this injury would be long, the detail tedious."—*M.D.*
2181. *Longè aberrat scopo.* (*Lat.*)—"He is gone quite out of his sphere." Beyond the proper bounds.—*M.*
2182. *Longè absit.* (*Lat.*)—"Far be it from me." I am incapable of it.—*M.*
2183. ————*Longè mea discrepat istis Et vox et ratio.* HOR.—"Both my language and my sentiments differ widely from those of these men." The poet here states how

much he differs from those who plume themselves on the nobility of their ancestors, and their illustrious descent; which he very wisely ridicules, preferring a virtuous life, probity of morals, and a good education, to the adventitious honours, on which others found their claims to distinction, their title to pre-eminence.—*M.*

2184. *Longum iter est per præcepta, breve et efficax per exempla.* SEN.—“Instruction inculcated by precept is tedious, by example it is quick and effectual.”—*M.M.*
2185. *L'on ne peut aller loin dans l'amitié, si l'on n'est pas disposé à se pardonner, les uns aux autres, les petits défauts.* LA BRUYERE.—“Friendship can neither be lasting nor sincere, if we are not disposed mutually to forgive the venial faults of each other.”—*M.*
2186. *L'on ne vaut dans ce monde, que ce que l'on veut valoir.* LA BRUYERE.—“We are valued in this world as our conduct indicates that we desire to be valued.” The station which every man occupies in society, the place he holds in the esteem of the world, depend solely on his own merits.—*M.D.*
2187. *L'on se repent rarement de parler peu, très souvent de trop parler. Maxime usée et triviale que tout le monde sait, et que tout le monde ne pratique pas.* LA BRUYERE.—“It is a subject of rare occurrence to have reason to repent our having spoken too little, but we very often have reason to repent having said too much. A maxim this, which is old and trivial, which every man knows, but by which no man governs his tongue.”—*M.*
2188. *L'orateur cherche par son discours un échéveché, l'Apotre fait des conversions ; il mérite de trouver ce que l'autre cherche.* LA BRUYERE.—“The preacher by his sermon aims at a bishopric, the Apostle makes converts, he it is who merits what the other looks for.”—*M.*
2189. *L'oreille est le chemin du cœur.* (Fr.)—“It is through the ear we must find access to the heart.”—*M.D.*
2190. *L'orgueil ne veut pas devoir, et l'amour-propre ne veut pas payer.* ROCHEFOUCAULT.—“Pride wishes not to owe, and self-love does not wish to pay.” To acknowledge itself indebted.—*M.D.*
2191. *Lorsqu'on désire on se rend à discrétion à celui de qui l'on espère ; est-on sur d'avoir, on temporise, on parlemente, on capitule.* LA BRUYERE.—“When a person conceives a strong desire to become possessed of any appointment, he must devote himself to the person from whom he expects to receive it; and if he feels sure of obtaining his wish, he temporises, he negotiates, he capitulates.”—*M.*

2192. *Louer les princes des vertus qu'ils n'ont pas, c'est leur dire impunément des injures.* ROCHEFOUCAULT.—“To lavish on princes praises for virtues which they do not possess, is to insult them with impunity.”—*M.D.*
2193. *Loyal devoir.* (Fr.)—“Loyal duty.” Motto of lord Carteret.—*M.D.*
2194. *Loyal en tout.* (Fr.)—“Loyal in all.” Motto of the earl of Kenmare.—*M.D.*
2195. *Loyal je serai durant ma vie.* (Fr.)—“I will be loyal during my life.” Motto of lord Stourton.—*M.D.*
2196. *Loyauté m'oblige.* (Fr.)—“Loyalty binds me.” Motto of the duke of Ancaster.—*M.D.*
2197. *Loyauté n'a honte.* (Fr.)—“Loyalty feels not shame.” Motto of the duke of Newcastle.—*M.D.*
2198. *Lubrica nascentes implent conchyliæ lunæ.* HOR.—“The increasing moon fattens the luscious oyster.”—*M.*
2199. *Lubrici sunt fortunæ gressus.* (Lat.)—“The footsteps of fortune are slippery.” And her favour so transient, that no man should build upon its continuance.—*M.*
2200. *Lucem redde tuæ, dux bone, patriæ;  
Instar veris enim vultus ubi tuus  
Affulsit populo, gratior et dies,  
Et soles melius nitent.* HOR.—“Restore light, O thou excellent prince, to thy country, for when the refulgence of thy countenance beams upon thy people, the day appears more cheerful, the sun shines more bright.” This high-flown eulogium, addressed by the poet to his patron, Augustus, during an occasional absence of that emperor from his metropolis, seems, from its beauty, to claim a place in this miscellany, though the adulatory strain in which it is conceived, may, by some, be censured.—*M.*
2201. *Lucidus ordo.* (Lat.)—“Method.” A clear perspicuous arrangement of a subject.—*M.*
2202. *Lucri bonus odor ex re quâlibet.* (Lat.)—“The smell of profit is good, let it arise from what it may.” The reply made by Vespasian to his son Titus, when he was reproached by the latter with having imposed a tax upon urine.—*M.M.*
2203. *Luctantes ventos tempestatesque sonoras  
Imperio premit.* VIR.—“He represses by his command the struggling winds, and the resounding tempests.” Alluding to *Æolus*.—*M.*



2204. *Ludere cum sacris*. (Lat.)—"To jest on sacred subjects." To ridicule consecrated things.—M.D.
2205. *Ludit in humanis divina potentia rebus,  
Et certam præsens vix habet hora fidem.* OVID.—"Divine power sports with human concerns so much, that we can scarcely be sure of the present hour."—M.D.
2206. *Lugete Veneres Cupidinesque.* CATULL.—"Weep all ye Venuses and Cupids." This is generally used ironically.—M.D.
2207. *L'ultima che si perde è la speranza.* (Ital.)—"Hope is the last thing we lose." We cling to it to the last moment. This has allusion to the box of Pandora, out of which, flew all the evils that torment mankind, hope only remaining at the bottom.—M.D.
2208. *Luna rubet, pallet, crescit, noctu ambulat, errat;  
Hæc quoque fæmineo propria sunt generi.  
Cornua luna facit, facit hæc quoque fæmina,  
Qualibet hæc mense, illa die.* (Lat.)—"The moon grows red, and becomes pale, it increases, it walks by night, it has its aberrations, woman also does these things. The moon makes horns, woman does the same; the former however only once in the month, the other every day."—M.
2209. *L'une des marques de la médiocrité de l'esprit, est de toujours conter.* LA BRUYERE.—"It is a proof of a mediocrity of intellect to be addicted to relating stories."—M.D.
2210. *Λυχνον ἀρθέντος, γυνή πασα ἡ αὐτῇ.* (Gr.)—*Luchnou arthentos, gune pasa e aute.*—"The candle removed, all women are alike." Hence the French proverb, "*La nuit tous les chats sont gris.*" And the English, "Joan is as good as my lady in the dark."—M.D.
2211. *Lupus pilum mutat, non mentem.* (Lat. Prov.)—"The wolf changes his hair, but not his nature." No change in external appearance can alter that which is radically bad.—M.D.
2212. *L'usage fréquent des finesses est toujours l'effet d'une grande incapacité, et la marque d'un petit esprit.* (Fr.)—"The frequent recourse to artifice and cunning is always a proof of a want of capacity, and of an illiberal mind."—M.D.
2213. *Lusisti satis, edisti satis, atque bibisti.  
Tempus abire tibi est.* HOR.—"Thou hast amused thyself, thou hast eaten and drank sufficiently, it is time for thee to take thy departure;" addressed to an old debauchee, tottering on the brink of the grave, but still unwilling to depart.

“ Already glutted with a farce of age,  
 ’Tis time for thee to quit the wanton stage.” FRANCIS.

—M.D.

2214. *Lusus animo debent aliquando dari,*  
*Ad cogitandum melior ut redeat sibi.* PHÆDRUS.—“ The mind ought  
 occasionally to be indulged with relaxation, that it may, with in-  
 creased vigour, return to study and reflection.”—M.M.

2215. *Luxum populi expiare solent bella.* PLINY.—“ Wars atone for the  
 luxury of the people.” When luxury becomes common among the  
 lower orders, disorders and wars ensue.—M.



M.

2216. *Macte virtute.* VIR.—“ Persevere in virtue.” In an ironical sense,  
 go on and prosper.—M.D.

2217. *Maculæ quas incuria fudit.* HOR.—“ The errors (in writing) which  
 carelessness has produced.”—M.D.

2218. *Magalia quondam.* VIR.—“ Formerly cottages.” These splendid  
 houses occupy ground formerly under mere cottages.—M.

2219. *Magister artis ingenique largitor*  
*Venter.* PERSIUS.—“ The belly is a master of arts and a bestower  
 of genius.” Necessity often draws forth talent which had before  
 lain dormant, and unknown even to its possessor.—M.M.

2220. *Magistratus indicat virum.* (Lat.)—“ Magistracy shows the man.”  
 Motto of the earl of Lonsdale.—M.D.

2221. *Magna charta.* (Lat.)—“ The great charter.” The Charter ob-  
 tained from king John, in the year 1215, and which has ever since  
 been regarded as the great bulwark of the liberties of Great Britain.  
 —M.D.

2222. *Magna civitas, magna solitudo.* (Lat.)—“ A great city is a great  
 desert.” A great metropolis, in which every inhabitant is intent  
 on his own business or pleasure, is, to an unintroduced stranger,  
 an absolute solitude.—M.D.

2223. *Magna est admiratio copiosè sapienterque dicentis.* CICERO.—“ An  
 orator who expresses himself with fluency and discretion, must  
 always be admired.”—M.

2224. *Magna est veritas et prævalebit.* (Lat.)—"Truth is powerful, and will prevail."—M.D.
2225. *Magnâ medius comitante catervâ.* (Lat.)—"He marched in the centre, a great crowd accompanying him."—M.
2226. *Magna movet stomachum fastidia, si puer unctis Tractavit calicem manibus.* HOR.—"It produces absolute nausea to see an attendant touch your goblet with his greasy hands." The present custom of every servant having his thumb enveloped in a fair napkin, lest he should defile a plate or glass by his unctuous contact, may have been derived from this passage, by some refined and learned epicure of modern days.—M.
2227. *Magnanimiter crucem sustine.* (Lat.)—"Support the cross magnanimously." Bear afflictions with resignation. Motto of lord Kenyon.—M.D.
2228. *Magna servitus est magna fortuna.* SENECA.—"A great fortune is a great burden." So many important duties are imposed on the possessor of great wealth, that his may truly be accounted a state of slavery.—M.D.
2229. *Magnas inter opes inops.* HOR.—"Poor in the midst of great wealth." A very just description of a miser.—M.D.
2230. *Magna vis est, magnum nomen, unum et idem sentientis senatûs.* CICERO.—"The power, the name of a senate which is unanimous in its opinions, is great and extensive."—M.
2231. *Magnæ felicitates multum caliginis mentibus humanis objiciunt.* SENECA.—"Superabundant prosperity involves the human mind in darkness." It takes away the greatest stimulus to exertion, it represses activity, and renders us idle and indolent.—M.
2232. *Magnæ fortunæ comes adest adulatio.* (Lat.)—"Adulation, the attendant on great wealth, is present."—M.
2233. *Magne pater divum, sævos punire tyrannos Haud aliâ ratione velis* ———  
*Virtutem videant, intabescantque videndo.* PERSIUS.—"Great father of the gods, assign to tyrants this punishment, that they may be obliged to contemplate the charms of virtue, and pine away in despair for having forsaken her."—M.D.
2234. *Magni est ingenii revocare mentem à sensibus, et cogitationem à consuetudine abducere.* CICERO.—"It is a work requiring great talent to detach the mind from the senses, and to turn our thoughts from old habits." It is difficult to divert our thoughts from contemplations on which they have been long accustomed to dwell.—M.D.

2235. *Magni nominis umbra.* LUCAN.—“ The shadow of a great name.” Applied to a degenerate descendant of some illustrious and distinguished character.—*M.M.*
2236. *Magni refert quibuscum vixeris.* (*Lat. Prov.*)—“ It is of much consequence to know with whom you live.” Agreeing with a proverb taken from the Spanish; “ Tell me what company you keep, and I will tell you who you are.”—*M.D.*
2237. *Magnis tamen excidit ausis.* OVID.—“ He fell, however, in a noble attempt.” He died in a bold, an honourable enterprize.—*M.*
2238. *Magno conatu magnas nugas.* TERENCE.—“ To obtain mere trifles by extraordinary efforts.” To waste labour on unworthy objects.—*M.D.*
2239. ————*Magno de flumine mallem*  
*Quam ex hoc fonticulo tantundem sumere.* HOR.—“ I prefer taking so much water from this great river, to drawing up from this scanty spring.”—*M.*
2240. *Magnorum haud unquam indignus avorum.* VIRGIL.—“ Never unworthy of his illustrious ancestors.”—*M.*
2241. *Magnos homines virtute metimur, non fortunâ.* CORN. NEP.—“ We estimate the characters of great men by their (virtue or) valour, not by their success.” This is a philosophic, but certainly not the common mode of admeasurement; as it is, now-a-days, the *result* that stamps the wisdom of any enterprize; the *success*, that decides the credit and character of the man.—*M.M.*
2242. *Magnum est argumentum in utroque fuisse moderatum.* (*Lat.*)—“ It is much in a man’s favour, having been placed in two different situations, to have shown himself, in each, to be possessed of moderation.”—*M.D.*
2243. *Magnum est vectigal parsimonia.* CIC.—“ Economy is in itself a great support, or revenue.”—*M.D.*
2244. *Magnum pauperies opprobrium jubet*  
*Quidvis aut facere aut pati.* HOR.—“ Poverty compels many men to perpetrate crimes, and to subject themselves to great disgrace.”  
“ He whom the dread of want ensnares,  
With baseness acts, with meanness bears.”  
—*M.D.*
2245. ————*Magnum hoc ego duco*  
*Quod placui tibi, qui turpi secernis honestum*  
*Non patre præclaro, sed vitâ et pectore puro.* HOR.—“ It is to me a most gratifying circumstance, that my conduct has been pleasing

to you, who are so competent to discriminate between probity and baseness, and that you have not bestowed your approbation as a tribute due to illustrious descent, but to an irreproachable life, and a pure, spotless mind.”—*M.*

2246. *Magnus Alexander corpore parvus erat.* (*Lat.*)—“The great Alexander was in stature small.”—*M.D.*

2247. *Maintien le droit.* (*Fr.*) “Maintain the right.” Motto of lord Chandos.—*M.D.*

2248. *Maison de Ville.* (*Fr.*)—“The Town Hall.” Place where municipal justice is distributed.—*M.D.*

2249. *Maître des hautes œuvres.* (*Fr.*)—“The master of the high works.” The hangman.—*M.D.*

2250. *Maître des basses œuvres.* (*Fr.*)—“The master of the low works.” The nightman.—*M.D.*

2251. *Major e longinquo reverentia.* (*Lat.*)—“Our respect is greater towards distant persons.” Persons with whom we are intimate, and whom we have daily access to, seldom inspire that degree of respect which we feel towards a person less known to us. It is common to see the greatest heroes no more respected than ordinary men by their own immediate domestics.—*M.D.*

2252. *Majoresque cadunt altis de montibus umbræ.* *VIRG.*—“And the lengthening shadows extend from the lofty mountains.”

“Yon sunny hill the shade extends.” *DRYDEN.*

Description of the approach of evening.—*M.*

2253. ———— *Major famæ sitis est quam Virtutis; quis enim virtutem amplectitur ipsam Præmia si tollas?* *JUV.*—“Men prefer fame before real virtue; for who would adhere to the path of virtue, if there was no reward?” Who would be found to devote himself to a life of rigid virtue and self-denial, unless he looked forward to future reward, either in the applause of the world, the approbation of his own conscience, or the favour of Him, whose rewards are eternal?—*M.M.*

2254. *Major hæreditas venit unicuique nostrum à jure et legibus, quam à parentibus.* *CIC.*—“We each of us derive a more valuable inheritance in our civil rights, protected by our laws, than we receive from our fathers.”—*M.D.*

2255. *Major privato visus, dum privatus fuit, et omnium consensu capax imperii, nisi imperasset.* *TACIT.*—“He appeared greater than a private individual, while he continued to lead a life of retirement,

and would, by common consent, have been pronounced qualified to govern, had he never ruled."—*M.D.*

2256. *Major rerum mihi nascitur ordo.* VIRG.—“ A more extended order of things presents itself to me.” My views become enlarged.—*M.*
2257. *Mala grammatica non vitiat chartam.* (*Lat. Law Max.*)—“ False grammar does not vitiate a deed.”—*M.D.*
2258. *Mala mali malo mala contulit omnia mundo ;  
Causa mali tanti fœmina sola fuit.* (*Lat.*)—“ The jaw of man, and an apple, brought all evil into the world ; and woman was the cause of all this mischief.”—*M.D.*
2259. ——— *Malè cuncta ministrat  
Impetus.* (*Lat.*)—“ Violence conducts every thing badly.” When we give way to passion, we do every thing amiss.—*M.M.*
2260. *Maledicus à malefico non distat nisi occasione.* QUINT.—“ An evil-speaker differs only from an evil-doer in opportunity.” The calumniator, or assassin of my fame, is little less guilty than the assassin of my person.—*M.M.*
2261. *Malefacere qui vult, nunquam non causam inveniet.* (*Lat.*)—“ He who wishes to do evil, will easily find an opportunity.”—*M.*
2262. *Malè imperando summum imperium amittitur.* PUB. SYR.—“ By misrule the greatest empire may be lost.” A political maxim, of which every country has had experience, and of which every age furnishes examples. Conspicuously illustrated in the fall of Charles the Tenth from the throne of France.—*M.M.*
2263. *Malè narrando fabula depravatur.* (*Lat.*)—“ A good story is often spoiled by being badly told.”—*M.*
2264. *Malè parta malè dilabuntur.* PLAUTUS.—“ Property ill acquired is in general ill expended.”—*M.M.*
2265. *Male secum agit æger, medicum qui hæredem facit.* PUB. SYR.—“ The sick man acts a foolish part, who makes his physician his heir.” A severe sarcasm on *the faculty*.—*M.*
2266. ——— *Malè si mandata loquaris,  
Aut dormitabo aut ridebo.* HOR.—“ If you badly pronounce the parts assigned to you, I shall either fall asleep, or laugh.” This is addressed to an actor in tragedy.
- “ But if unmov'd you act not what you say,  
I'll sleep or laugh the listless theme away.” FRANCIS.  
—*M.M.*
2267. *Malesuada fames.* VIR.—“ Hunger impelling to evil acts.”—*M.*

2268. *Malè verum examinat omnis*  
*Corruptus iudex.* HOR.—“A corrupt judge imperfectly investigates the truth.”—*M.M.*
2269. *Malim inquietam libertatem quàm quietum servitium.* (Lat.)—“I would prefer a liberty somewhat turbulent to a quiet state of slavery.” The agitations inseparable from a free form of government are by far preferable to the chilling influence of a state of despotism.—*M.D.*
2270. *Mali principii malus finis.* TER.—“Bad beginnings generally have a bad ending.”—*M.*
2271. *Malitia est versuta et fallax ratio nocendi.* CICERO.—“Malice is a mean and deceitful engine of mischief.”—*M.*
2272. *Malo indisertam prudentiam, quàm loquacem stultitiam.* CICERO.—“I prefer ineloquent, or reserved prudence, to loquacious folly.”—*M.D.*
2273. *Malo mihi malè quàm molliter esse.* SENECA.—“I should prefer being indisposed to being idle.” The evil of a slight fit of sickness is transient, while the bad effects of idleness are permanent, and lead to vicious habits.—*M.D.*
2274. *Malo mori quàm fœdari.* (Lat.)—“I had rather die than be disgraced.” The motto of the earl of Athlone.—*M.D.*
2275. *Malorum facinorum ministri quasi exprobrantes aspiciuntur.* TACIT.—“The accomplices in evil actions are generally considered as reproaching the deed.” There commonly exists, on these occasions, a degree of jealousy, distrust, and mutual contempt between the parties.—*M.D.*
2276. *Malorum immensa vorago et gurges.* CICERO.—“An unfathomable abyss of evils.”—*M.*
2277. *Malum consilium consultori pessimum.* VER. FLACCUS.—“Bad advice is often fatal to the adviser,” (to him who gives it.) On this Mr. Macdonnel has the following illustration: “Thus Haman became the victim of his treacherous advice to Ahasuerus; thus Hannibal lost Tarentum by the very arts which put it into his possession, besides other numberless instances. Ovid has said, in the same sense, *Necis artificem arte perire suâ*, ‘it is fit that he who is the instrument of another’s death should be the victim of his treachery.’ The artificer who constructed the brazen bull, in which the tyrant Phalaris burned criminals, suffered first by his invention.”—Macdonnel’s Dictionary.
2278. *Malum in se.* (Lat.)—“A thing in itself evil,” radically and in all its stages and degrees bad; as murder, theft, &c. &c.—*M.D.*

2279. *Malum prohibitum.* (Lat.)—"A thing is a crime because it is prohibited by the law, as smuggling, &c. &c."—*M.D.*
2280. *Malum nascens facile opprimitur; inveteratum fit robustius.* CICERO. "An evil habit in the beginning is easily subdued, but, by being repeated, it acquires strength, and becomes inveterate."—*M.D.*
2281. *Malum vas non frangitur.* (Lat. Prov.)—"A cracked vessel is seldom broken." Things which are held to be of little value often escape from dangers when more precious articles are broken.—*M.D.*
2282. *Malus est enim custos diuturnitatis metus, contràque benevolentia fidelis vel ad perpetuitatem.* CICERO.—"Fear is a bad preserver of any thing that is intended long to endure; on the contrary, kind treatment will insure fidelity even to the end." The system adopted by some of our modern governments, of keeping their subjects in subjection by terror, is, in itself, hollow and fallacious, and all the examples furnished by history prove it to be both precarious and full of danger. The only sure basis of every government should be founded in the affections of a population rendered contented and happy by the justness and mildness with which they are ruled.—*M.D.*
2283. *Malus usus abolendus est.* (Lat. Law Max.)—"An evil custom should be abolished;" notwithstanding that long usage gives the force of law, yet, when it is proved to be prejudicial, it should be abolished.—*M.D.*
2284. *Mandamus.* (Lat.)—"We command." A writ from the King's Bench, commanding any corporate body to admit a person to any privilege or office.—*M.D.*
2285. *Manebant vestigia morientis libertatis.* TACIT.—"Traces are still visible of expiring liberty." Though tyranny oppressed the people, the spirit of freedom still existed in their hearts.—*M.D.*
2286. ——— *Manet altà mente repóstum.* VIRG.—"It remains laid up deeply in the mind." This phrase, which the poet applies to the deep resentment of Juno, on account of Paris having awarded the prize to the superior beauty of her rival, is now used to denote a strong sense of injury long entertained.—*M.D.*
2287. *Manibus pedibusque.* (Lat.)—"With hands and feet." Or, as we say, with tooth and nail.—*M.D.*
2288. *Mansuetior columbà videtur.* (Lat.)—"He seems more mild than a dove."—*M.*
2289. *Manu forti.* (Lat.)—"With a strong hand." Motto of the baron Reay.—*M.D.*





2303. *Maxima debetur pueris reverentia.* JUV.—“ The utmost attention and regard should be shown to the education of youth.”

“ To youth the tenderest regard is due.”

—M.

2304. *Maxima illecebra est peccandi impunitatis spes.* CIC.—“ The greatest incitement to guilt, is the hope of escaping with impunity.” The *certainty* of punishment has more effect in deterring from the commission of crimes, than the severity.—M.D.

2305. *Maximas virtutes jacere omnes necesse est, voluptate dominante.* CIC.—“ Where a love of pleasure is suffered to be paramount to duty, the greatest virtues will lie obscured and inactive.”—M.D.

2306. *Maximus in minimis.* (Lat.)—“ Very great in little things.” To evince great attention to trifling objects, is a certain sign of a confined and a little mind.—M.D.

2307. *Medice, cura te ipsum.* (Lat.)—“ Doctor, cure thyself.” Applied to those who prescribe for others antidotes against the very diseases which they themselves labour under, without being able to cure them. The mote and the beam.—M.D.

2308. *Medio de fonte leporum surgit amari aliquid quod ipsis in floribus angat.* (Lat.)—“ Even in the bosom of delight something bitter arises to vex and sting us, in the very midst of flowers.”

“ Days all serene, and pleasures ever pure,  
Are not for man ; dark clouds at times obscure  
The sky most favour'd with the sun's blest rays ;  
The blythest heart will have its sorrowing days.”

—M.D.

2309. *Medio tutissimus ibis.* OVID.—“ You will go most safely in the middle.” By avoiding extremes through life you will always enjoy the greater security.—M.M.

2310. *Mediocria firma.* (Lat.)—“ The middle station is the most secure.” Motto of Viscount Grimston.—M.D.

2311. ——— *Mediocribus esse poetis*  
*Non Dii, non homines, non concessere columnæ.* HOR.—“ Mediocrity in poets neither the gods, nor men, nor the booksellers' shops, will approve.”—In poetry mediocrity is insufferable, though in other pursuits it may be borne.—M.D.

2312. *Mediocritas est inter nimium et parum.* (Lat.)—“ Mediocrity is the mean between two extremes :” e. g. between vast wealth and indigence ; the mean is found in a comfortable competence.—M.

2313. *Μεγα βιβλιον μεγα κακον.* (Gr.) *Mega biblion mega kakon.*—“ A great book is a great evil.”—M.M.

2314. *Meglio amici da lontano che nemici d'appresso. (Ital.)*—"It is better to be friends at a distance, than enemies near to each other."—*M.D.*
2315. *Meglio è un magro accordo che una grassa sentenza. (Ital. Prov.)*—"A lean assent is preferable to a fat (civil) speech." A plain grant of the favour solicited, is better than the most eloquent refusal.—*M.D.*
2316. *Meglio solo che mal accompagnato. (Ital.)*—"It is better to be alone than in bad company."—*M.D.*
2317. *Meglio tardi che mai. (Ital.)*—"Better late than never."—*M.D.*
2318. *Μελετη το παν. (Gr.) Melete to pan.*—"Pains and industry effect every thing." Spoken by Periander, one of the seven wise men of Greece. Persevering industry can achieve all things that are not utterly impossible.—*M.D.*
2319. *Me liceat casus misereri insontis amici? VIRG.*—"May it be permitted to me to pity and deplore the misfortunes of my unhappy friend?"—*M.*
2320. *Mel in ore, verba lactis,  
Fel in corde, fraus in factis. (Lat.)*  
     "A honied mouth, words of milk,  
     Gall in his heart, and fraud in his acts."  
 A monkish rhyme, which well describes a malevolent and inveterate hypocrite.—*M.D.*
2321. *Melior est conditio possidentis. (Lat. Jus. Antiqu.)*—"The condition of him who is in possession is the best." Possession is nine points of the law, says the old proverb.—*M.D.*
2322. *Meliora pii docuere parentes. (Lat.)*—"His pious parents have better instructed him." Taught him better things."—*M.*
2323. *Melioribus auspiciis. (Lat.)*—"Under more favourable auspices."—*M.*
2324. *Melius est cavere semper, quam pati semel. (Lat. Prov.)*—"It is better to be ever on one's guard, than once to suffer." 'This saying Julius Cæsar used to reverse, holding, that it was better to suffer once, than to live in continual apprehension. *Melius est pati semel, quàm cavere semper.*—*M.D.*
2325. *Melius non tangere, clamo. HOR.*—"It is better, I cry, not to touch me." These are the words of a satirist, who is always prepared to repel every attack.—*M.D.*

2326. *Melius, pejus, prosit, obsit, nil vident nisi quod liberit.* TER.—  
“Better or worse, profitable or the reverse, they see nothing but what they please.”—*M.*
2327. *Mellitum venenum, blanda oratio.* (Lat.)—“A flattering or seductive speech is honied poison.” Eloquent blandishments mingled up in a discourse should always excite suspicions as to the intentions of the speaker. Truth needs no disguise, neither does she want embellishment.—*M.D.*
2328. *Memento mori.* (Lat.)—“Remember you must die.” Such a person is a mere *memento mori*: his appearance is so dismal, that he continually reminds us of our latter end. The Egyptians in the midst of their festivities introduced a sarcophagus, a *memento mori*, to check the exuberance of mirth, and to chasten pleasure by reflection.—*M.D.*
2329. *Meminerunt omnia amantes.* OVID.—“Lovers remember all things.” The most trivial circumstances make an impression on their minds.—*M.D.*
2330. *Memorabilia.* (Lat.)—“Things to be remembered.” Things worthy to be recorded.—*M.D.*
2331. *Memor et fidelis.* (Lat.)—“Mindful and faithful.” Motto of lord Selsey.—*M.D.*
2332. *Memoriâ in æternâ.* (Lat.)—“In eternal remembrance.” Motto of Lord Tracey.—*M.D.*
2333. *Memoria sublabitur.* SEN.—“His memory begins to fail.” It becomes gradually impaired.—*M.*
2334. *Mendici, mimi, balatrones.* HOR.—“Beggars, buffoons, vagrants.” A group of vagabonds.—*M.D.*
2335. *Mene fugis? per ego has lachrymas dextramque tuam, te  
Per connubia nostra, per inceptos Hymenæos,  
Si bene quid de te merui, fuit aut tibi quicquam  
Dulce meum, miserere domûs labentis, et istam  
Oro, siquis adhuc precibus locus, exue mentem.* VIRG.—“Dost thou fly from me? I conjure thee, by these tears, by thy plighted hand, by our holy marriage rites, by the sweets of the connubial life we had entered on; if I have ever deserved well of thee, or if any of my charms were sweet in thy estimation, pity my falling race, and if my prayers can yet find access to thy heart, change that intention:” viz. that of quitting Carthage.—Dido’s pathetic appeal to Æneas, to dissuade him from abandoning her.

“ See whom you fly, am I the foe you shun ?  
 Now, by those holy vows so late begun,  
 By this right hand (since I have nothing more  
 To challenge, but the faith you gave before);  
 I beg you by these tears so truly shed,  
 By the new pleasures of our nuptial bed;  
 If ever Dido, when you most were kind,  
 Were pleasing in your eyes, or touch'd your mind,  
 By these my pray'rs, if pray'rs may yet have place,  
 Pity the fortunes of a fallen race.” DRYDEN.

—M.

2336. *Mene salis placidi vultum fluctusque quietos  
 Ignorare jubes ? Mene huic confidere monstro ?* VIRG.—“ Do you command me not to entertain apprehensions respecting the uncertainty of the present placid appearance of the sea, and of the waves ? Would you have me confide in such a monster ?”—M.D.
2337. ——— *Me non oracula certum  
 Sed mors certa facit.* LUCAN.—“ Oracles do not afford me any certainty, but death makes all things sure.”—M.
2338. *Mens conscia recti.* (Lat.)—“ A mind conscious of rectitude.” Motto of viscount Ashbrook, and lord Macartney.—M.M.
2339. *Mens interrita lethi.* OVID.—“ A mind unawed by death.” A good and virtuous man contemplates death without terror or dismay.—M.
2340. *Mens invicta manet.* (Lat.)—“ The mind remains unsubdued.” The body may be worn down by sufferings, but the brave man's mind will support with firmness every affliction, or bear, in a good cause, even the agonies of torture.—M.D.
2341. *Mensque pati durum sustinet ægra nihil.* OVID.—“ A mind diseased cannot bear any thing harsh.” The mind labouring under affliction is susceptible of offence from the slightest cause.—M.D.,
2342. *Mens sana in corpore sano.* JUV.—“ A sound and vigorous mind in a healthy body.” One of the most precious gifts that Providence can bestow.—M.D.
2343. *Mens sine pondere ludit.* (Lat.)—“ The mind plays unembarrassed.” Undisturbed.—M.
2344. ——— *Mensuraque juris  
 Vis erat.* LUCAN.—“ And power was the measure of right.” When anarchy reigns in place of law, *might* constitutes right.—M.D.

2345. *Mentis gratissimus error.* HOR.—“ An agreeable abstraction of mind.” A pleasing reverie, from which, although it can tend to no good purpose, one is unwilling to be roused.—*M.*
2346. *Mentis penetralia.* CLAUD.—“ The inmost recess of the mind.” The secrets of the heart.—*M.*
2347. *Meo quidem judicio neuter culpandus, alter dum expectat dubios titulos, dum alter mavult videri contempsisse.* PLIN. EPIST.—“ In my opinion neither is to be blamed, the one for being in expectation of titles, his right to which is dubious ; or the other for seeming to have despised them.”—*M.*
2348. *Meo sum pauper in ære.* HOR.—“ I am poor, but with my own money.” My enjoyments are abridged, but it is a great consolation not to owe money to others.—“ Out of debt, out of danger,” says the old English proverb.—*M.D.*
2349. *Merces virtutis laus est.* (Lat.)—“ Applause is the reward of virtue.” The praise, and general expressions of approbation, which are bestowed by all good men on virtuous conduct, are strong incentives to a perseverance in the practice of it.—*M.*
2350. *Me supremum habuisti comitem Consiliis tuis.* PLAUTUS.—“ You admitted me to the highest place in your counsels.” I enjoyed your unreserved confidence.—*M.*
2351. *Metiri se quemque suo modulo ac pede verum est.* HOR.—“ It is true that every man should estimate himself by his own rule and standard.” No man should undertake duties beyond the reach of his powers.
- “ ——— All should be confined  
Within the bounds which nature has assigned.” FRANCIS.  
—*M.M.*
2352. *Micat inter omnes.* HOR.—“ It excels in beauty all others.” A *jeu-de-mot*, affixed as an inscription under the picture of a favorite cat.—*M.*
2353. *Mieux vaut un “ tiens,” que deux “ tu l’auras.”* (Fr. Prov.)—“ Once saying ‘take this,’ is better than twice saying ‘thou shalt have it.’ ” A promise *performed* is preferable to one only *made* ; or, according to our own proverb, “ a bird in the hand is worth two in the bush.”—*M.D.*
2354. ——— *Migravit ab aure voluptas Omnis.* HOR.—“ All pleasure has fled from the ear.” This was written in allusion to certain persons who preferred pantomimic exhibitions, or dumb-show, on the stage, to the more rational entertainment of the legitimate drama. What would our poet have

to the still more depraved taste of *our times*, had he seen our theatres disgraced by the exhibition of beasts, horse-races, and boxing matches, in place of the scenes drawn by the pen of the immortal Shakspeare?

“Taste, that eternal wanders, taste, that flies  
From heads to ears, and now from ears to eyes.” POPE.

—M.M.

2355. *Mihi forsân, tibi quod negavit,  
Porriget hora.* HOR.—“Time may, perhaps, extend to me favors which may have been withheld from you.”—M.
2356. *Mihi res, non me rebus, subjungere conor.* HOR.—“I endeavour to bring events under my own control, not to submit to them.”—M.
2357. *Militat omnis amans.* OVID.—“Every lover carries on war.” The fickleness of his mistress may perhaps be to be guarded against; the advances of rivals to be counteracted: hence his vigilance, his cunning, his resolution and fortitude, may be called into action as in actual war.—M.
2358. *Militiæ species amor est.* OVID.—“Love is a kind of warfare.”—M.
2359. *Mille hominum species et rerum discolor usus;  
Velle suum cuique est, nec voto vivitur uno.* PERSIUS.—“There are a thousand different descriptions of men; and they differ in their views of things, each follows his own opinion, nor can they, in their wishes, all agree.” Providence has wisely ordained this difference among men; as, had we all desired to possess the same object, we must have lived in perpetual discord; but the *tot homines quot sententiæ* has obviated this source of evil to man.—M.D.
2360. *Minor est quàm servus, dominus qui servos timet.*—“A master who lives in fear of his servants, is lower (more degraded) than they.”—M.M.
2361. ————— *Minuentur atræ  
Carmine curæ.* HOR.—“Our most afflicting sorrows are soothed by poetry.”—M.
2362. *Minùs afficit sensus fatigatio quam cogitatio.* QUINT.—“Bodily fatigue affects the mind in a less degree than intense thought.” Mental exertion, strained beyond our powers, will soon derange the whole machine.—M.
2363. *Minus in parvos fortuna furit,  
Leviusque ferit leviora Deus.* SEN.—“Fortune directs her ‘stings

*and arrows' less against the humble in station, and Providence strikes with less severity the low."* Those in humble condition are exempt from many of those dreadful reverses, which they daily witness overwhelming their superiors.—*M.D.*

2364. ————— *Minuti*

*Semper et infirmi est animi exiguique voluptas*

*Ultio. Juv.*—"A narrow and little mind can alone feel delight in revenge." Every man possessing an enlarged or liberal one, would be on his guard against the impulses or suggestions of this malignant passion.

—————"Revenge, we ever find  
The weakest frailty of a feeble mind."

—*M.M.*

2365. *Minutiæ. (Lat.)*—This word, implying literally "trifles," may now be said to be naturalized in the English language, it is of such common use and so generally understood. To enter into *minutiæ*, means to discuss or investigate the most minute and trifling circumstances of an affair.—*M.D.*

2366. *Minuunt præsentia famam. (Lat.)*—"Reports are less exaggerated which relate to things of which we ourselves have cognizance."—*M.*

2367. *Mirabile dictu! (Lat.)*—"Wonderful to be told!"—*M.D.*

2368. *Mirabile visu! (Lat.)*—"Wonderful to be seen!" A rare, uncommon sight; stupendous and astonishing.—*M.*

2369. *Miramur ex intervallo fallentia. (Lat.)*—"We admire at a distance objects which deceive us." Our sight often deceives us by misrepresenting things which are a little remote, though on a nearer approximation the deception vanishes."—*M.D.*

2370. *Mirantur taciti, et dubio pro fulmine pendent. STATIUS.*—"They stare in silent amazement, expecting the fall of the yet dubious thunderbolt." In allusion to a general state of apprehension or consternation.—*M.D.*

2371. *Mira quædam in cognoscendo suavitas et delectatio. (Lat.)* "From a knowledge of some things we derive wonderful gratification and delight." The attainment of knowledge is always a source of enjoyment; it expands the mind, and enlarges the understanding.—*M.*

2372. *Mirum. (Lat.)*—"Wonderful."—*M.*

2373. ————— *Misce*

*Ergo aliquid nostris de moribus. Juv.*—"Assume something of our manners."—*M.*



2374. *Misce stultitiam consiliis brevem.* HOR.—“ Mingle little of folly with grave counsels.” Let not a love of gaiety or dissipation encroach too much upon the time which it is prudent to devote to serious reflection.—*M.D.*
2375. *Misera est magni custodia censûs.* JUV.—“ The charge of a great estate is a serious trouble.” The regulation of the expenditure of an overgrown revenue is an important and a laborious duty: and if we are hereafter to render an account of our stewardship, and of our management of “ the talent committed to our charge,” it must be admitted that the possessor of a great estate has a weighty responsibility on his head.—*M.D.*
2376. *Misera est servitus ubi jus est aut vagum aut incognitum.* (Lat. Law Max.)—“ Servitude is a wretched state where the law is either vague and undefined, or unknown.”—*M.D.*
2377. *Miseram pacem vel bello benè mutari.* TACIT.—“ A peace that is found injudicious and impolitic, may well be exchanged for war.” *M.D.*
2378. *Miserrima fortuna est quæ inimico caret.* (Lat.)—“ The fortune of that man must be wretched indeed who has not an enemy.” How poor must that man be, who has no one possession that can be considered as worthy to excite envy!!—*M.D.*
2379. ————— *Miseri, quibus Intentata nites.* HOR.—“ How unfortunate are they to whom you, untried, seem fair!” He is unfortunate who has fallen in love with you on account of your beauty, without being aware of the bad qualities of which you may be possessed.—*M.*
2380. *Miserum est aliend vivere quadrâ.* JUV.—“ How wretched is his state, who is dependent for his daily support on the hospitality of others!”—*M.*
2381. *Miserum est alienæ incumbere famæ, Ne collapsa ruant subductis tecta columnis.* JUVEN.—“ It is miserable to be dependent on another’s fame, lest that the repute by which it is supported being shaken, you may be involved in a common ruin.”—*M.M.*
2382. *Miserrimum est timere cum speres nihil.* SEN.—“ A state of apprehension, or fear, not mitigated by hope, is dreadful.”—*M.*
2383. *Mitte hanc de pectore curam.* VIRG.—“ Dismiss these anxieties from your mind.”—*M.*
2384. *Mittimus.* (Law Lat.)—“ We send.” The instrument under which a person accused of a crime is committed to prison by a magistrate.—*M.D.*

2385. *Mobilis et varia est fermè natura malorum.* JUV.—“ Misfortunes are generally in their nature varied and changeable.”—*M.*
2386. *Mobilitate viget, viresque acquirit eundo.* VIR.—“ It flourishes by the rapidity of motion, and acquires strength as it goes on.” Common fame is the object of this remark : it always acquires strength as it travels onwards, receiving in its circulation some addition from every mouth it passes through.—*M.M.*
2387. *Mobilium turba Quiritium.* HOR.—“ A crowd of inconstant Romans.” A fickle and turbulent mob.—*M.*
2388. *Moderata durant.* SEN.—“ Moderate things last long.” All the blessings of Providence, all the possessions of this world, may be exhausted by excess, or turned into evils by misapplication or abuse.—*M.D.*
2389. *Modestè tamen et circumspecto judicio de tantis viris pronunciandum est, ne, quod plerisque accidit, damnent quæ non intelligunt.* QUINT.—“ We should, however, offer our opinions with reserve and cautious judgment, in speaking of such eminent men, lest that, as occurs to many, we should condemn what we do not understand.” Censure that which we are not capable of appreciating. This is often applied to shallow, and would-be politicians, who censure the measures of profound statesmen, though they are unacquainted with the extent of means they wield, and incapable of fathoming the ends they have in view.—*M.D.*
2390. *Modestia famæ neque summis mortalibus spernenda est.* TAC.—“ Fame is not to be held in contempt even by the most eminent men, provided she is sought after with modesty.” Great men will never descend to low or ignoble acts to exalt their own characters, yet it must be acknowledged that a high reputation, in whatever station of life, is, when honourably earned, a most desirable attainment.—*M.D.*
2391. *Modo me Thebis, modo ponit Athenis.* HOR.—“ He now fixes me at Thebes, now at Athens.” This is spoken of a dramatic writer, who can change his scene whithersoever he may please, carrying his audience in idea along with him, without ever interrupting or diminishing the interest the representation had excited.—*M.M.*
2392. *Molesta et importuna salutantium frequentia.* (Lat.)—“ A troublesome and annoying crowd of visitors.”—*M.*
2393. *Molle meum levibus cor est violabile telis.* OVID.—“ My tender heart is vulnerable by his light arrows.”

“ Cupid’s light darts my tender bosom move.” POPE.

—*M.*

2394. *Mollia tempora fandi.* HOR.—“The favourable moment for speaking.” The fortunate opportunity for urging an application. This is to be assiduously watched for and studied with great men, as at one moment a solicitation may be favourably received, which, at another, would be considered as an intrusion or importunity.—*M.D.*
2395. *Mollis est in obsequium.* OVID.—“He is insinuatingly obsequious.”—*M.*
2396. ————— *Mollissima corda*  
*Humano generi dare se natura fatetur,*  
*Quæ lachrymas dedit.* JUV.—“Nature, in granting tears, confesses that she bestowed on man a susceptible heart.”  
 “Compassion proper to mankind appears,  
 Which nature witness’d when she gave us tears.”
2397. *Molliter austero studio fallente laborem.* HOR.—“Your eagerness (in the pursuit of fame) preventing your being sensible of the fatigue of the agreeable sport.”—*M.*
2398. ————— *Momento mare vertitur ;*  
*Eodem die ubi luserunt, navigia sorbentur.* (Lat.)—“In a moment the sea becomes agitated, and ships are swallowed up on the same day where they had just before gaily sailed upon the deep.” This may be applied to the quotidian vicissitudes of human affairs, as well as to maritime misfortunes.—*M.D.*
2399. *Moniti meliora sequamur.* VIRG.—“Being admonished, let us pursue more laudable objects.” Let the prudence which we have derived from lessons of experience be manifest in our conduct.—*M.D.*
2400. *Monstrum horrendum, informe, ingens, cui lumen ademptum.* VIRG.—“A horrible, deformed, huge monster, deprived of an eye.” This is the description given by Virgil of Polyphemus, after his one eye had been put out by Ulysses. It is sometimes applied to crude, undigested projects, which are hastily brought forward without being duly weighed, and found to be impracticable.—*M.M.*
2401. ————— *Monstrum nullâ virtute redemptum*  
*A vitiis.* JUV.—“A monster of sin, devoid of any one good quality to counterbalance a multitude of vices.”—*M.*
2402. *Mores deteriores increbrescunt, nec qui amici, qui infideles sint per-  
 noscas.* PLAUT.—“Depraved manners become more frequent, nor can you now distinguish your real from your false friends.”—*M.*
2403. *Mores perduxerunt leges in potestatem suam, nec magis sunt multi  
 obnoxii quam liberi parentibus.* (Lat.)—“The influence of fashion

has brought down the laws to its own level, nor are there now many persons to be met with, who inflict more pain than children now occasion to their parents.”—*M.*

2404. *Moribus antiquis stat Roma. (Lat.)*—“Rome stands on her ancient morals.” The stability of the commonwealth was protracted by a strict adherence to their institutions, a resistance to all attempts at innovation.—*M.D.*

2405. *Moribus et formâ conciliandus amor. OVID.*—“Pleasing manners and a good person conciliate love.”—*M.*

2406. *Mors et fugacem persequitur virum  
Nec parcat imbellis juventæ  
Poplitibus, timidoque tergo. HOR.*—“Death pursues the man who flies from him, nor does he spare the trembling knees of the feeble youth, or his timid back.”—*M.*

2407. *Mors sola fatetur  
Quantula sint hominum corpuscula. JUV.*—“Death alone manifests of how little value are the bodies of men.” It exposes the inanity of pride, the folly of ambition, the futility of all human projects.—*M.M.*

2408. *Mors ultima linea rerum est. HOR.*—“Death is the ultimate boundary of human speculations.” The *ne plus ultra* of all our projects and views, as they affect our terrestrial existence.—*M.D.*

2409. *Mortalia acta nunquam Deos fallunt. (Lat.)*—“God is not to be deceived by man.” Nothing can be hidden from his all-seeing eye.—*M.*

2410. ——— *Mortalia facta peribunt  
Nedum sermonum stat honos et gratia vivax,  
Multa renascentur quæ jam cecidére, cadentque  
Quæ nunc sunt in honore vocabula, si volet usus,  
Quam penes arbitrium est, et jus, et norma loquendi. HOR.*—“All human works must perish, nor can our language retain its power, our words their import; many shall again come into vogue, which have now fallen into disuse, and many which are now esteemed shall become obsolete; *fashion* wills it, the arbitress and judge of correct speaking.”—*M.M.*

2411. *Mortalitate relictâ vivit immortalitate indutus. (Lat.)*—“Having thrown off mortality, he lives clothed in immortality.” Having “shuffled off his mortal coil,” he lives a partaker in celestial bliss.—*M.D.*

2412. *Mortem parca affert, opes rursus ac facultates aufert. (Lat.)*—“Pro-

vidence ordains our dissolution, and deprives us, at her pleasure, of our wealth and of our faculties."—*M.*

2413. *Mortuo leoni et lepores insultant.* (*Lat.*)—"Even hares may insult a dead lion." He who struck terror into all, while living, the most humble individual may insult with impunity when dead.—*M.M.*

2414. *Morum comitas.* (*Lat.*)—"Cheerfulness and playfulness of manners."—*M.*

2415. *Mos pro lege.* (*Lat. Law Max.*)—"Usage for law." Usage long established stands in the place of law.—*M.D.*

2416. *Mot à mot.* (*Fr.*)—"Word for word." I repeat his expressions *mot à mot*, in his own words.—*M.*

2417. *Mot du guet.* (*Fr.*)—"A watch-word." Literally, the word of the sentinel. A pass word to be given to every sentinel by all who approach him.—*M.D.*

2418. *Mots d'usage.* (*Fr.*)—"Words of usage." Or, in common use.—*M.D.*

2419. *Motus in fine velocior.* (*Lat.*)—"Motion near its conclusion is more swift."—*M.D.*

2420. *Moveo et propitior.* (*Lat.*)—"I rise and am propitiated." Motto of baron Welles.—*M.D.*

2421. ————— *Movet cornicula risum*  
*Furtivis nudata coloribus.* HOR.—"The crow, deprived of its borrowed plumes, excites our laughter."—*M.M.*

2422. *Mugitus labyrinthi.* (*Lat.*)—"The roaring of the labyrinth." This phrase was in use among the poetasters of Rome, and implies any common-place topic of ordinary writers.—*M.D.*

2423. ————— *Mulier cupido quod dicit amanti,*  
*In vento et rapidâ scribere oportet aquâ.* CATULL.—"What a woman says to an ardent lover, ought to be written on the winds, or in a rapid water." It is here insinuated that the fickleness of the fair sex is such, that their promises or professions are not worth remembrance.—*M.D.*

2424. *Mulier quæ sola cogitat malè cogitat.* (*Lat. Prov.*)—"The thoughts of woman, when she is alone, tend to evil."—*M.D.*

2425. *Multa cadunt inter calicem supremaque labra.* D. LABER.—"Many things fall between the cup and the lip." English proverb. Our

fairest hopes, and fondest expectations, are too often blasted by disappointment. See *χιλῖαι ποτε*, &c.—*M.M.*

2426. *Multa dies, variusque labor mutabilis ævi,  
Retulit in melius ; multos alterna revisens  
Lusit, et in solido rursus fortuna locavit.* VIRG.—“The lapse of time, and the varying progression of successive years, have improved many things, and capricious fortune has again established them on a solid basis.” This alludes to those sudden and unforeseen changes to which empires and states are subject, and to the hope to which we cling in revolutionary times, that Providence will put a period to anarchy, and re-establish good order and peace.—*M.D.*

2427. *Multa docet fames.* (Lat. Prov.)—“Hunger teaches many things.”—*M.D.*

2428. *Multa et præclara minantis.* HOR.—“Threatening many and great things.”

“Seeming to promise something wond’rous great.”

—*M.*

2429. *Multa ferunt anni venientes commoda secum ;  
Multa recedentes adimunt.* HOR.—“Our advancing years bring with them many advantages, and in their retreat, they take away as many.” Our early years afford us much in actual enjoyment, as well as in the pleasures of hope ; all of which our declining years ravish from us.

“The blessings flowing in from life’s full tide,  
Down, with our ebb of life, decreasing glide.”

—*M.M.*

2430. *Multa gemens.* (Lat.)—“Deeply bewailing.” He told his sad tale, *multa gemens*, throughout his dismal narrative.—*M.D.*

2431. *Multa petentibus desunt multa.* HOR.—“Those who are ambitious of possessing many things, always want many.” In proportion to the extent or moderation of our desires the number of our wants becomes enlarged or diminished.—*M.*

2432. *Multarum palmarum causidicus.* (Lat.)—“A gainer of many causes.” A successful pleader.—*M.*

2433. *Multa senem circumveniunt incommoda.* (Lat.)—“Many inconveniences embarrass an old man.” See *multa ferunt*, &c. 2429.—*M.*

2434. ————— *Multi*

*Committunt eadem diverso crimina fato,*

*Ille crucem sceleris pretium tulit, hic diadema.* JUV.—“Many

have committed the same crimes, with very different consequences, and one man has expiated on a gibbet, an act which has raised another to a throne."

" Thus sins alike, unlike rewards have found,  
And whilst this villain's hang'd, the other's crown'd."

—M.M.

2435. *Multi adorantur in ard qui cremantur in igne. (Lat.)* ST. AUSTIN.—  
" Many are worshipped at altars, who are enduring hell's fire."  
—M.D.
2436. *Multis commoditatibus et elegantiss, suas ædes commodiores aptiores-  
que fecit. CIC.*—" By the addition of many conveniences and ele-  
gancies, he has rendered his house more commodious and suitable."  
—M.
2437. *Multi te oderint, si teipsum ames. (Lat.)*—" Many persons will detest  
you, if you manifest too great a partiality to yourself." Nothing is  
more likely to excite disgust than self-love.—M.D.
2438. ————*Multis ille bonis flebilis occidit,  
Nulli flebilior quam mihi. HOR.*—" He died lamented by many  
good men, but by none more than by me."—M.M.
2439. *Multis parâsse divitias non finis miseriarum fuit, sed mutatio ; non est  
in rebus vitium sed in animo. SEN.*—" To have become possessed of  
riches, is, to many, not the end of their miseries, but merely a  
change in them; the fault is not, however, in the riches, but in the  
mind."—M.D.
2440. *Multis terribilis caveto multos. AUSON.*—" If you are terrible to  
many people, you have then many to beware of."—M.D.
2441. *Multò plures satietas quam fames perdidit viros. (Lat.)*—" Many  
more men die of surfeit than of hunger."—M.
2442. *Multorum manibus grande levatur opus. (Lat.)*—" By many hands a  
great work is made easy." Many hands make light work. English  
proverb.—M.
2443. *Multos ingratos invenimus, plures facimus. (Lat.)*—" We find many  
men who are ungrateful; we make more." Ingratitude, though  
one of the worst of vices, is nevertheless one of the most common,  
and it is sometimes provoked by the overbearing conduct of the  
benefactor.—M.D.
2444. ————*Multos in summa pericula misit  
Venturi timor ipse mali. LUCAN.*—" The fear of approaching evil

has driven some men into situations of great peril." Our unfounded apprehensions often lead us into dangers more formidable than those we would avoid.

" Thus oft the fear of ill to ill betrays."

—M.M.

2445. *Multos qui conflictari adversis videantur, beatos ; ac plerosque, quamquam magnas per opes, miserrimos ; si illi gravem fortunam constanter tolerant, hi prosperâ inconsultè utantur.* TACITUS.—" There are many men who appear to be struggling against adversity, and yet are happy ; but yet more, who, although abounding in wealth, are miserable." These different results depend on the firmness with which the former support their adverse fortune, and the imprudence with which the latter abuse their prosperity.—M.D.
2446. *Multum abludit imago.* HOR.—" The picture is not a likeness." It was, I dare say, intended to be like, but *multum abludit imago*, it is a caricature.—M.D.
2447. *Multum est demissus homo.* HOR.—" He is a reserved, diffident, humble man."—M.
2448. *Multum ille periclitatur, qui in negotiationem maritimam pecuniam impendit suam.* (Lat.)—" He subjects himself to many risks who embarks his property in maritime commercial speculations."—M.
2449. *Multum in parvo.* (Lat.)—" Much in little ;" in a small space, much said in little compass.—M.D.
2450. *Multum sapit qui non diù desipit.* (Lat.)—" He is wise who avoids the extremes of folly," or who, seeing his errors, ceases to persevere in them.—M.
2451. *Multum te opinio fallit.* CIC.—" Your opinion is fallacious." It much deceives you ; you are misled by it.—M.
2452. *Mundus scena, vita transitus, venisti, vidisti, abiisti.* (Lat.)—" This world is a stage, you have come, you have seen, you are gone." You have made your *debut*, you have performed your part, and made your exit.—M.
2453. *Mundus universus exercet histrioniam.* PETRON. HEB.—" All men practise the art of acting."—M.D.
2454. *Munera accipit frequens, remittit nunquam.* PLAUT.—" He often receives, but never gives presents."—M.
2455. *Munus Apolline dignum.* HOR.—" A present worthy of Apollo." Spoken of a fine poem.—M.D.
2456. *Munus ornare verbis.* TER.—" To enhance the value of a present



by kind expressions." By the flattering terms by which it is accompanied.—*M.*

2457. *Murus æneus conscientia sana. (Lat.)*—"An undisturbed conscience is a wall of brass." Motto of the earl of Scarborough.—*M.D.*

2458. *Mus in pice. (Lat.)*—"A mouse in pitch." Applied to a man who is continually teasing himself in useless researches.—*M.D.*

2459. ——— *Musæo contingere cuncta lepore. LUCRET.*—"To impart to every thing a witty enlivening tinge."

"To grace each subject with enliv'ning wit."

—*M.*

2460. *Mutare vel timere sperno. (Lat.)*—"I scorn either to change or to fear." Motto of the duke of Beaufort.—*M.D.*

2461. *Mutatis mutandis. (Law Lat.)*—"The necessary changes being made." Thus, the order which affected A, will serve for B, the names being changed.—*M.D.*

2462. ——— *Mutato nomine, de te Fabula narratur. HOR.*—"The name being changed, the story may be told of you."

"Change but the name, the tale is told of you."

—*M.D.*

2463. *Mutum est pictura poema. (Lat.)*

"A picture is a poem without words."

—*M.*



## N.

2464. *Nam de mille fabæ modiis dum surripis unum, Damnum est, non facinus mihi pacto lenius isto. (Lat.)*—"When, from a heap of a thousand bushels of beans you steal a single one, the loss is to me trifling; the crime, however, on your part is not the less."—*M.*

2465. *Nam dives fieri qui vult, Et cito vult fieri. JUV.*—"He who is ambitious to be rich, wishes his desire to be accomplished as soon as possible." Avarice produces rapacity.—*M.M.*

2466. *Nam ego illum periisse duco, cui quidem periit pudor. PLAUT.*—"I consider that man to be undone who is insensible to shame."—*M.D.*

2467. *Nam et majorum instituta tueri, sacris ceremoniisque retinendis, sapientis est. (Lat.)*—"It is the part of a wise man to protect and retain the institutions and sacred ceremonies of his forefathers."  
—*M.*
2468. *Nam genus, et proavos, et quæ non fecimus ipsi, Vix ea nostra voco.* OVID.—"For lineage, ancestry, and all other things which we have not ourselves acquired, can scarcely be called our own." Every man should feel more pride in acquisitions obtained by his *own* merit, than in honorary distinctions, earned by his ancestors.—*M.D.*
2469. *Nam pro jucundis aptissima quæque dabunt Dii; Charior est illis homo quam sibi.* JUV.—"For Providence will bestow on us such things as are beneficial, rather than such as are merely agreeable, for man is more dear to her than he is to himself."—*M.M.*
2470. ——— *Namque inscitia est Adversum stimulum calces.* TER.—"It is the height of ignorance to resist the spur." Unavailing resistance to superior power is extreme folly, it is "to kick against the pricks."—*M.D.*
2471. *Nam scelus intra se tacitum qui cogitat ullum Facti crimen habet.* JUV.—"For he who secretly meditates the perpetration of a crime, has all the guilt of the act."—*M.M.*
2472. *Nam vitiis nemo sine nascitur, optimus ille est, Qui minimis urgetur.* HOR.—"For no man is born exempt from faults; he is the best who has the fewest." "Where is the man who liveth and sinneth not?" Perfection is unattainable by man, but he who aims at it with the greatest success deserves every praise.—*M.M.*
2473. *Narratur et prisca Catonis Sæpe mero caluisse virtus.* HOR.—"It is said that even Cato himself was sometimes warmed by wine."—*M.*
2474. *Nascentes morimur, finisque ab origine pendet.* MANILIUS.—"We are born but to die, and our end is decreed from the hour of our birth."—*M.*
2475. *Nascimur poetæ, fimus oratores.* CIC.—"We are born poets, by education we may become orators." Education and habit may teach us oratory, but the talent of a good poet must be a gift from nature.—*M.*
2476. *Natio comæda est.* JUV.—"The nation is a company of comedians." All mankind are players, destined to perform their respective parts on the stage of the universe.—*M.*

2477. *Natis in usum lætitiæ scyphis**Pugnare Thracum est ; tollite barbarum**Morem.* HOR.—“ It is Thracian-like (barbarous) to quarrel in your cups, which should tend to promote pleasantry ; correct the savage habit.”—*M.*2478. ————— *Natura beatiss**Omnibus esse dedit, si quis cognoverit uti.* CLAUD.—“ Nature has placed the means of happiness within every man’s reach, if we did but make a proper use of her gifts.” It is from our abuse of those things which Providence has bestowed as blessings, that most of the calamities arise which afflict mankind.—*M.M.*2479. *Naturâ ipsâ valere, et mentis viribus excitari, et quasi quodam divino spiritu afflari.* CIC.—“ To be endowed with strength by nature, to be actuated by the powers of the mind, and to have a certain spirit almost divine infused into you.” Such was the definition of genius given by the great orator.—*M.D.*2480. *Natura lo fece, e poi ruppe la stampa.* ARIOSTO.—“ Nature formed him, and then broke the mould.” There is much of the Italian *stravaganza* in this eulogium, which imports that the person who is the subject of it never will have an equal. A *nonpareil* among men.—*M.D.*2481. *Natura ! quam te colimus inviti quoque.* SEN.—“ O Nature ! even though unwilling, we worship thee !” We cannot view thy works and withhold our adoration of the *great Architect* of the universe.—*M.D.*2482. *Naturam expellas furcâ, tamen usque recurret.* HOR.—“ You may, by violence, check the impulses of Nature, but she will still resume her sway.”

“ Strive to expel strong Nature, ’tis in vain,  
With double force she will return again.”

—*M.M.*2483. *Naturâ tristi et reconditâ fuit.* CIC.—“ He was in his nature gloomy and reserved.”—*M.*2484. *Nauseanti stomacho effluunt omnia.* (Lat.)—“ Nothing will lie on a diseased stomach.”—*M.*2485. ————— *Navibus atque**Quadrigis petimus bene vivere.* HOR.—“ With pleasure-boats, and *four-in-hand*, we endeavour to amuse our leisure hours.”

“ We ride and sail in quest of happiness.” CREECH.

—*M.*

2486. ————— *Ne cede malis*  
*Sed contra audentior ito.* VIR.—“Do not yield to misfortunes, but, on the contrary, resist them with increasing firmness.” The first part of this sentence is the motto of the earl of Albemarle.—*M.M.*
2487. *Nec cupias, nec metuas.* (Lat.)—“You shall neither desire nor fear.” Motto of lord Dover and the earl of Hardwicke.—*M.D.*
2488. *Nec deus intersit, nisi dignus vindice nodus.* HOR.—“Nor let a god appear, unless divine aid is required.” This is given as advice to dramatic writers, not to introduce supernatural characters unnecessarily, or personages too exalted for the parts assigned to them.  
 “Never presume to make a god appear,  
 But for a business worthy of a god.” ROSCOMMON.  
 —*M.M.*
2489. *Necesse est cum insanientibus furere, nisi solus relinqueris.* PETRON. ARB.—“It is necessary to appear mad, when with the insane, unless you wish to be left alone.” Every wise man will accommodate himself, in a certain degree, to the prejudices, or even to the follies of those around him.—*M.D.*
2490. *Necesse est facere sumptum, qui quærit lucrum.* PLAUT.—“It is necessary, if you look for gain, to incur some expense.”—*M.M.*
2491. *Necesse est in immensum exeat cupiditas quæ naturalem modum transiit.* SEN.—“Avarice (as also ambition and other evil passions), when it has once passed the proper limits, knows no bounds.” New gratifications only excite new desires.—*M.D.*
2492. *Necesse est ut multos timeat, quem multi timent.* PUB. SYR.—“He whom many fear, must necessarily fear many.” He who rules by terror, must have much danger to guard against. See *multis terribilis*, &c.—*M.M.*
2493. *Necessitas non habet legem.* (Lat.)—“Necessity has no law.” Any trespass on the property of another may be justified by necessity.—*M.M.*
2494. *Necessitudinis et libertatis infinita est æstimatio.* (Lat. *Jus. Antiq.*)  
 “Necessity and liberty should receive the greatest consideration (from a judge).” Every allowance is to be made for proceedings required by imperious necessity, or dictated by a love of liberty.—*M.D.*
2495. ————— *Nec lex est æquior ulla,*  
*Quam necis artifices arte perire sud.* OVID.—“Nor is any law more just than that planners of murder should perish by their own art.” In the language of Scripture, “he who sheds man’s blood, by man

shall his blood be shed." How often does God ordain that the wicked man should perish in his own toils!—*M.M.*

2496. *Nec luisse pudet, sed non incidere ludum.* HOR.—“ The shame does not lie in having joined in such sports, but in not having quitted them in a proper season.” The levities of youth are unsuited to the gravity of more mature age.

“ Once to be wild is not a foul disgrace ;  
The blame is to pursue the frantic race.”

—*M.M.*

2497. *Nec malè notus eques.* (Lat.)—“ A horseman, or Patrician well known.” Of good repute. Motto of viscount Southwell.—*M.D.*

2498. *Nec me pudet, ut istos, fateri nescire quod nesciam.* CIC.—“ I am not, like those men, ashamed to acknowledge myself ignorant of things which I do not know.”—*M.D.*

2499. ———— *Nec meus audet*

*Rem tentare pudor, quam vires ferre recusent.* VIRG.—“ Nor will my modesty permit me to attempt a thing which my powers are not equal to accomplish.”—*M.*

2500. *Nec mora, nec requies.* VIRG.—“ Neither delay nor rest.” No intermission was allowed, the matter was urged on with all possible dispatch.—*M.M.*

2501. *Nec morti esse locum.* VIRG.—“ Nor is there room for death.” The poet here expresses his belief, that after their dissolution in this world, all things revert to God, *nec morti esse locum*; nor has death any farther power.

“ No room is left for death.” DRYDEN.

—*M.*

2502. ———— *Nec non et apes examina condunt*

*Corticibusque cavis vitiosæque illicis alveo.* VIRG.—“ Bees conceal their swarms in the hollow bark or trunk of a decayed oak.”

“ And bees in hollow oaks their honey hide.” DRYDEN.

—*M.*

2503. *Nec nos obniti contra, nec tendere tantum*

*Sufficimus; superat quoniam fortuna sequamur,*

*Quoque vocat vertamus iter.* VIRG.—“ We neither struggle, nor are we equal to contend, against the storm; and since the decrees of Fortune must prevail, let us follow and direct our course by her dictates.”

“ Nor can our shaken vessels live at sea,  
Much less against the tempest force their way;  
'Tis Fate directs our course, and Fate we must obey.”

}

ÆNEAS TO HIS COMPANIONS.

—*M.*

2504. *Nec placidâ contentus quiete est.* (Lat.)—"Nor is he contented in soft repose." Motto of the earl of Peterborough.—*M.D.*
2505. *Nec pluribus impar.* (Lat.)—"Not an unequal match for many." This was assumed as his motto by Louis XIV. when he formed his ambitious project of universal empire.—*M.D.*
2506. *Nec prece nec pretio.* (Lat.)—"Neither by entreaty nor by bribe." Motto of viscount Bateman.—*M.D.*
2507. *Nec quærere nec spernere honorem.* (Lat.)—"Neither to hunt after, nor to despise honours." Motto of viscount Bolingbroke.—*M.M.*
2508. *Nec rege nec populo sed utroque.* (Lat.)—"Neither for the king nor for the people, but for both." Motto of lord Rolle.—*M.D.*
2509. *Nec satis est pulchra esse poëmata, dulcia sunt.* HOR.—"Nor does it suffice that poetry should merely satisfy the taste of the reader, it should rouse his feelings, and charm his imagination." The following lines, though in rhyme, do not display much of poetic genius.
- " 'Tis not enough that poems barely please  
The judgment, they the soul should also seize."  
—*M.D.*
2510. *Nec scire fas est omnia.* HOR.—"It is not permitted to mortals to know all things." This accords with a maxim given by an English poet.
- "One science only can one genius fit,  
So vast is art, so narrow human wit."  
—*M.D.*
2511. *Nec semper feriet quodcunque minabitur arcus.* (Lat.)—"Nor will the bow always direct the arrow to hit the object aimed at." Our best directed aims frequently fail in this life.—*M.D.*
2512. *Nec sibi cœnarum quivis temerè arroget artem  
Non prius exactâ tenui ratione saporum.* HOR.—"Let no man presume to arrogate to himself a knowledge of the science of *feasting*, unless he has previously acquired an intimate knowledge of the tastes of his guests."—*M.*
2513. *Nec sibi, sed toto genitum se credere mundo.* LUCAN.—"Nor to believe that he was born for himself alone, but for the whole world." To serve and do good to all mankind. This sentiment is worthy of an enlarged, liberal, enlightened, and philosophic mind.—*M.M.*
2514. *Nec si non obstat propterea etiam permittitur.* CIC.—"Nor though an act is neither resisted, nor specially prohibited, does it therefore follow that it is permitted."—*M.*

2515. *Nec citò credideris ; quantum citò credere lædat,  
Exemplum vobis, non leve, Procris erit.*

“ Believe not rashly ; harm from thence that flows  
Dear Procris’ fate in sad example shows.”

—M.

2516. *Nec temerè, nec timidè. (Lat.)*—“ Neither rashly nor timidly.”  
Motto of the earl of Darlington, and viscount Bulkeley.—M.D.

2517. *Nec tibi quid liceat, sed quid fecisse decebit  
Occurrat ; mentemque domet respectus honesti.* CLAUD.—“ Do not  
confine your views to such things as the law may allow to be done,  
but aim at such deeds as may become your station and circum-  
stances, and let the principles of true honesty ever govern your  
mind.” This Mr. Macdonnel most properly notices as “ an admi-  
rable epitome of ethics ;” and he remarks with much truth, that  
“ if men were to look, not to the extent of their power, but to that  
mode of conduct which will bear reflection, the great would be more  
respected, and the powerless more happy.”—M.M.

2518. *Nec timeo, nec sperno. (Lat.)*—“ I neither fear nor despise.” Motto  
of viscount Boyne.—M.D.

2519. *Nec cui de te plusquam tibi credas. (Lat.)*—“ Give no man equal  
credit with yourself in speaking of you.” If any man should pro-  
nounce before you praise which you are conscious you do not de-  
serve, that consciousness enables you to correct his misstatement,  
and reject the flattery.—M.D.

2520. *Nec meus hic sermo est.* HOR.—“ Nor is this opinion mine only.”  
Others agree with me ; other men entertain similar sentiments ; I  
am not singular in my way of thinking.—M.

2521. *Nec verbum verbo curabis reddere fidus  
Interpres.* HOR.—“ Nor should even the most faithful translator  
think it necessary to render the original word for word.” So great  
is the difference in the meaning of the same terms in different lan-  
guages, that it is scarcely possible that any translation, strictly  
literal, can convey the spirit of the original.—M.M.

2522. *Nec vidisse semel satis est, juvat usque morari  
Et conferre gradum, et veniendi discere causas.* VIRG.—“ Nor are  
they satisfied to have merely seen him (Æneas), they were delighted  
to prolong the interview, and to approach nearer, and to learn the  
cause of his coming.” This is spoken of the ghosts of departed  
Trojans, who crowded round Æneas, when he visited the infernal  
regions, as beautifully as it is fancifully described by the poet.—M.

2523. *Nec vixit malè qui natus moriensque fefellit.* HOR.—“ Nor has he

misapplied his time, who, from his birth to his death, has lived in retirement." He is fortunate who, completely abstracted from the cares and troubles, the jealousies and vexations of the world, can pass his days in the bosom of his family in privacy and peace.—*M.M.*

2524. *Ne forcons point notre nature, Nous ne ferions rien avec grâce.* LA FONTAINE.—“ Let us avoid forcing our nature, or we shall do nothing perfectly.” If we overstrain our powers, and attempt things above our force, they must be imperfectly performed.—*M.D.*
2525. *Nefas nocere vel malo fratri puta.* SEN.—“ Every man should consider it criminal to do an injury even to a bad brother.” By this maxim we should regulate our conduct, not only towards a brother, but towards all mankind, and return good for evil.—*M.D.*
2526. *Negatas artifex sequi voces.* PERSIUS.—“ He attempts to use words which nature does not allow him to express.”—*M.D.*
2527. *Neglecta solent incendia sumere vires.* HOR.—“ Fire, for a short time neglected, acquires irresistible force.” This is often applied to evil habits, which, instead of being early extirpated, are suffered to strike their roots so deep as to become unconquerable. And also to diseases.—*M.*
2528. *Ne Hercules contra duos.* AUL. GEL.—“ Even Hercules himself could not contend against two.”—*M.*
2529. *Nem. con.* Abbreviation for *nemine contradicente.* (Lat.)—“ Nobody saying against” any question proposed.—*M.D.*
2530. *Nem. diss.* Abbreviation for *nemine dissente.* (Lat.)—“ No person opposing or disagreeing.” These two last phrases are synonymous: the latter is used exclusively in the House of Peers.—*M.D.*
2531. *Ne mihi contingant quæ volo, sed quæ sunt utilia.* (Lat.)—“ Let not those things happen to me which I most wish, but those which are really useful.” Most beneficial for me.—*M.*
2532. *Neminem id agere, ut ex alterius prædetur nescitiâ.* CIC.—“ No man should commit an act, to take an advantage of another man’s ignorance.” This maxim, even those who violate it in practice, must admire in theory.—*M.D.*
2533. *Neminem tibi adjungas amicum priusquam exploraveris quomodo prioribus amicis sit usus.* (Lat.)—“ You should not form an intimate friendship with any man, without having previously ascertained how he had acquitted himself towards his former friends.” For as he had acted by them, so you may expect him to do by you.—*M.*



2534. *Nemo allegans suam turpitudinem audiendus est.* (Lat. Law Max.)  
 “No one bearing testimony of his own turpitude ought to be heard.”—M.D.
2535. *Nemo benè imperat nisi qui paruerit imperio.* ARISTOPH.—“No man can be qualified to command, who has not learned to obey.”—M.
2536. *Nemo bis puniatur pro eodem delicto.* (Lat. Law Max.)—“No man should be twice punished for the same crime.”—M.D.
2537. *Nemo dat quod non habet.* (Lat.)—“No one gives what he does not possess.” The French say, “*La plus belle fille ne peut donner que ce qu’elle a.*”—“The fairest girl can only give that which she has.”—M.M.
2538. *Nemo dexterius fortunâ sit usus.* (Lat.)—“No man has more judiciously availed himself of fortune’s favours.”—M.
2539. *Nemo doctus mutationem consilii inconstantiam dixit esse.* CIC.—“No liberal man would impute a charge of unsteadiness to another for having changed his opinion.” When experience convinces us that our former opinions were erroneous, it is laudable to acknowledge our error, and to correct it.—M.
2540. *Nemo in sese tentat descendere. Nemo!* PERSIUS.—“Does no one attempt to examine to the bottom his own faults? what, nobody!!” though we are all so fond of looking into those of others.—M.M.
2541. *Nemo læditur nisi à seipso.* DIOGEN.—“No man is hurt but by himself.” The injuries inflicted by others are light, but those which we inflict on ourselves, by acts incurring self-reproach, and meriting censure or contempt, are never to be forgotten.—M.
2542. *Nemo malus felix, minimè corruptor.* (Lat.)—“No wicked man can be happy, especially one who corrupts others.”—M.
2543. *Nemo me impunè lacessit.* (Lat.)—“No one provokes me with impunity.” The motto of the Order of the Thistle, to the rough nature of which it has allusion.—M.D.
2544. *Nemo mortalium omnibus horis sapit.* PLINY.—“No man is at all times wise.” This position, in which all men in all times have been agreed, is calculated to impress on our minds the humiliating truth that no man is perfect, and that the wisest are subject to lapses of imprudence and indiscretion.—M.M.
2545. *Nemo plus juris in alium transferre potest quam ipse habet.* (Lat. Jus. Antiq.)—“No man can transfer to another a right or title more extended than that under which he himself occupies.”—M.D.
2546. *Nemo potest nudo vestimenta detrahere.* (Lat.)—“No man can strip

off a garment from a naked man." Where nothing is, nothing can be gotten. Sue a beggar, &c.—*M.*

2547. *Nemo puniatur pro alieno delicto.* (*Lat. Law Max.*)—"No one must be punished for another's fault."—*M.D.*

2548. *Nemo repente fit turpissimus.* *JUV.*—"No man ever arrived suddenly at the summit of vice." We are insensibly led astray from virtuous habits, and it is only step by step that we advance in the practice of vice. Our scruples are gradually overcome, and at length we sink into the abyss of depravity or guilt.—*M.D.*

2549. *Nemo sic impar sibi.* *HOR.*—"No man was ever so unlike himself." Applied to one of those very inconsistent, but not uncommon characters, who can display at one hour greatness of mind, at another extreme weakness; who unite in themselves magnificence with meanness, penury with prodigality."—*M.M.*

2550. *Nemo solus sapit,*  
*Feliciter is sapit, qui periculo alieno sapit.* *PLAUTUS.*—"No man is wise alone; he has happily acquired wisdom, who has gained it practically, by avoiding the dangers incurred by the follies of others."—*M.M.*

2551. *Nemo suâ sorte contentus.* (*Lat.*)—"No one is perfectly satisfied with his lot."—*M.D.*

2552. *Nemo tam divos habuit faventes,*  
*Crastinum ut possit sibi polliceri.* *SEN.*—"No man ever was so far favoured by Providence, as to be able to promise himself, with certainty, the continuance of his life even for another day."—*M.*

2553. *Nemo vir magnus, sine aliquo afflatu divino, unquam fuit.* *CIC.*—"There never was a great man, unless through divine inspiration." Men who are born to be great, who are distinguished by mental powers almost exclusively their own, seem to have been formed by Providence with peculiar care, and to have had a spirit almost divine breathed into them.—*M.D.*

2554. —————*Ne non procumbat honestè,*  
*Extrema hæc etiam cura cadentis erat.* *OVID.*—"That she should not fall in an indecent posture, was her last care." This extreme attention to graceful attitude, even at the moment of death, is related of Lucretia, when she was about to stab herself.

" 'Twas her last thought, how decently to fall."

—*M.*

2555. *Ne plus ultra.*—"No farther." This is my *ne plus ultra*, there is your's, and his lies there, no efforts could carry either of us farther.—*M.D.*

2556. *Ne præsentem aquam effundas, priusquam aliam sis adeptus.*—"Do not pour out the water you have, until you know where you will be able to procure more." Or, as the English proverb says, "Do not throw out your dirty water, until you get clean."—*M.*
2557. *Ne, pueri, ne tanta animis assuescite bella ;  
Neu patriæ validas in viscera vertite vires.* VIRG.—"Do not, my sons, accustom your minds to cruel wars, nor direct your mighty powers to the destruction of your country."—*M.*
2558. *Ne puero gladium.* (*Lat. Prov.*)—"Do not give a child a sword." Do not commit to ignorant or indiscreet persons, the execution of plans which require information and judgment.—*M.D.*
2559. *Ne qua meis esto dictis mora.* VIR.—"Let there be no delay in the execution of my commands."—*M.*
2560. *Nequaquam satis in re unâ consumere curam.* HOR.—"It is by no means right to devote our entire care, exclusively, to one object." It is every man's duty to divide his attention between the various objects which his circumstances or situation may render important to him.—*M.*
2561. *Neque cæcum ducem, neque amentem consultorem.* ARISTOPH.—"Do not select either a blind guide or a silly adviser." They are equally dangerous.—*M.D.*
2562. *Neque culpa neque lauda teipsum.* (*Lat.*)—"Attribute to thyself neither blame nor applause." Egotism is always disgusting in society, and should be carefully avoided.—*M.D.*
2563. *Neque enim quies gentium sine armis, neque arma sine stipendiis, neque stipendia sine tributis.* TACIT.—"The repose of nations cannot be secure without arms, armies cannot be maintained without pay, nor can the pay be produced except by taxes."—*M.D.*
2564. *Neque extra necessitates belli, præcipuum odium gero.* (*Lat.*)—"I entertain no hatred, beyond what war renders unavoidable." I harbour no resentment beyond that which the occasion justifies.—*M.D.*
2565. *Neque fœmina, amissâ pudicitia, alia abnuerit.* TACIT.—"When once a woman has sacrificed her chastity, she will deny nothing." When the barriers of virtue are once broken down in the female mind, there is no point of dissipation or vice to which they will not abandon themselves, no temptation which they can resist, no degradation to which they will not submit.—*M.D.*
2566. *Neque mala vel bona quæ vulgus putet.* TACIT.—"Things are neither

to be pronounced good nor bad, on the ground of public opinion." The multitude are very rarely competent to form a deliberate or judicious estimate of the merits of any circumstance or case submitted to them.—*M.M.*

2567. ————— *Nequeo monstrare, et sentio tantum.* JUV.—“ I cannot define, though I feel it.” Used in speaking of a sensation, which the person who feels it cannot describe.—*M.D.*

2568. *Neque cuiquam tam statim clarum ingenium est, ut possit emergere, nisi illi materia, occasio, fautor etiam commendatorque contingat.* PLINY EPIST.—“ No man possesses a genius so commanding that he can attain eminence, unless a subject suited to his talents should present itself, and an opportunity occur for their developement; and even then, he will require the encouragement of commendation, the cherishing hand of friendship.”—*M.*

2569. *Neque semper arcum tendit Apollo.* (Lat.)—“ Nor does Apollo always bend his bow.” Men of repute, on the score of talent, were supposed to be under the special protection of Apollo; hence it was said, when such men in any work of genius, fell short of their wonted perfection, “ *Neque semper arcum tendit Apollo,*” or, “ *Arcum non tetendit Apollo.*”—*M.M.*

2570. *Nequicquam populo bibulas donaveris aures Respue quod non es.* PER.—“ You can by no means give the people ears that will imbibe and credit every report aim; not at character, or condition, which does not belong to you.” In assuming state or consequence which you are not entitled to, you cannot long impose even on the common people; it is therefore more wise and prudent to aim at nothing above the station in which Providence has placed you, or beyond what the means she has bestowed can supply.—*M.*

2571. *Nequicquam sapit qui sibi non sapit.* (Lat.)—“ He is by no means wise, who is not wise for himself.” The first and great use of wisdom is, to better, by honest means, our own condition, to correct our own faults, and to conciliate by our merits the esteem and good opinion of our neighbours.—*M.D.*

2572. *Ne quid abjectè, ne quid timidè facias.* CIC.—“ Do not any thing meanly, nor, by any act, betray timidity.”—*M.*

2573. *Ne quid detrimenti respublica capiat.* (Lat.)—“ That the commonwealth shall not receive any detriment.” The injunction given at Rome to a dictator, on his being invested with sovereign authority.—*M.D.*

2574. *Ne quid falsi dicere audeat, ne quid veri non audeat.* CIC.—“ L

him not dare to utter any thing false, nor let him hesitate to speak what is true." Advice to an historian.—*M.D.*

2575. *Ne quid nimis.* TER.—“ Do not attach yourself too deeply to any thing.” Do not follow any pursuit too far. See *Id arbitror.*—*M.D.*
2576. *Nequissimi hominis est prodere amicum.* (Lat.)—“ It is the part of a most base villain to betray his friend.”—*M.*
2577. *Nequitiam vinosa tuam convivia narrant.* OVID.—“ Your drunken entertainments proclaim your debauchery.”—*M.*
2578. *Ne remettez pas à demain ce que vous pouvez faire aujourd'hui.* (Fr. Prov.)—“ Do not defer until to-morrow, what you may do to-day.” This is a maxim founded in wisdom and discretion, for procrastination is the thief of time, and the *to-morrow* for which the fool waits, may never dawn for him.—*M.M.*
2579. *Ne risquez jamais la plaisanterie, même la plus douce, et la plus permise, qu'avec de gens polis, et qui ont de l'esprit.* LA BRUYERE.—“ Never risk a joke, even the least offensive in its nature, and the most common, with a person who is not well bred, and possessed of sense to comprehend it.”—*M.*
2580. *Nervi belli argentum est.* (Lat.)—“ Money forms the sinews of war.”—*M.*
2581. *Nervis alienis mobile lignum.* (Lat.)—“ A piece of wood (a puppet) moved by wires in the hands of others.” This is applicable to a great majority of the politicians of every country.—*M.D.*
2582. *Nescia mens hominum fati sortisque futuræ, Et servare modum, rebus sublata secundis.* VIRG.—“ Human penetration cannot foresee the will of fate, or pre-conceive the issues of futurity, nor do mankind bear with becoming moderation the elevation consequent on prosperity.” The rich should contemplate with profound humility the vicissitudes to which they may be exposed; and guard against the dangers of a reverse of fortune.—*M.M.*
2583. *Nescio quâ natale solum dulcedine cunctos Ducit, et immemores non sinit esse sui.* OVID.—“ I know not by what attractions our native soil attaches all men to it, nor does it ever permit them to be unmindful of it.” The scenes of gaiety and unclouded cheerfulness, in which our juvenile days glide away, leave on our minds impressions never to be effaced; and how natural it is, that, in more advanced years, we should revert to them with delight, and that the retrospect should excite a kind of

reverential attachment to the spot, to which memory so continually recurs, and which is consecrated by the most delightful associations, by the remembrance of all those beloved relatives, who were endeared to us by the strongest links in the chain of human affections.

“ A nameless fondness for our native clime  
Triumphs o’er change, and all-devouring time ;  
Our next regards our friends and kindred claim,  
And every bosom feels the sympathetic flame.”

—M.M.

2584. *Nescio quâ præter solitum dulcedine læti.* VIR.—“ I know not by what unusually agreeable occurrence their spirits have been so much elated.”—M.

2585. *Nescio quid curtæ semper abest rei.* HOR.—“ Something is ever wanting to render our fortunes complete.” Few men are perfectly satisfied with their situations, and *enough* always implies *something more* than we have.—M.M.

2586. *Nescio quis teneros oculus mihi fascinat agnos.* VIR.—“ I know not what evil eye can have fallen upon my tender lambs.” This agrees with what the common people term “ the blink of an evil eye,” when any misfortune happens to their cattle ; and they also call it being “ elf-shot.”—M.

2587. *Nescio quomodo inhæret in mentibus quasi seculorum augurium futurorum ; idque in maximis ingeniis, altissimisque animis, et existit maximè, et apparet facillimè.* CIC.—“ There is, I know not how, inherent in the minds of men, a certain presage of a future state ; and this chiefly exists, and appears the most manifest, in persons of the greatest genius, and in the most exalted minds.”—M.

2588. *Nescire quid antea quam natus sis acciderit, id est semper esse puerum, quid enim est ætas hominis, nisi memoria rerum nostrarum cum superiorum ætate contexerit ?* CIC. IN ORAT.—“ To be unacquainted with the events which have taken place before you were born, is to continue to live in childish ignorance, for where is the value of human life, unless memory enables us to compare the events of our own times with those of ages long gone by ?”—M.

2589. *Nescit vox missa reverti.* HOR.—“ The word which has once gone forth, never can be recalled.” We cannot, therefore, be too considerate before we speak, as one unguarded expression may make us an enemy for life, or disclose things which never should have passed our lips.—M.D.

2590. *Ne scuticâ dignum horribili sectere flagello.* HOR.—“ Do not punish with an unmerciful scourge a fault which merited only a slight

- switch." This advice is directed to the satirist, whose censures should ever bear a just proportion to the errors he would correct.—*M.M.*
2591. *Ne sibi deesset in his angustis.* CIC.—“Lest that, in circumstances so difficult, he should be found wanting to himself.”—*M.*
2592. *Ne sutor ultra crepidam.* (*Lat.*)—“Let not the shoemaker go beyond his last.” This censure was very properly addressed by Apelles to a certain shoemaker, who found fault with an ill-painted slipper in one of his pictures, but when he presumed to extend his criticism to other parts of the painting, he betrayed so much ignorance as to elicit from the painter this rebuke. We should all be slow in offering our opinions in any art or profession, with the principles of which we are unacquainted.—*M.D.*
2593. ————— *Ne te longis ambagibus ultra Quàm satis est morer.* HOR.—“That I may not, by a tedious circumlocution, delay you longer than is necessary.”—*M.*
2594. *Ne tentes, aut perfice.* (*Lat.*)—“Attempt not, or perfect.” Do not attempt an undertaking unless you possess the means of accomplishing it.—*M M.*
2595. ————— *Ne fluctem dubiæ spe pendulus horæ.* HOR.—“That I may not fluctuate in suspense as to the issue of each uncertain hour.” Here the poet wishes for the enjoyment of books, and a moderate competence, that his mind may be relieved from all anxiety as to the future.—*M.*
2596. *Ne vile fano.* (*Lat.*)—“Incline to nothing base.” Motto of the earl of Westmoreland.—*M.D.*
2597. *Ne vile velis.* (*Lat.*)—“Bring nothing base to the temple.” Motto of the earl of Abergavenny.—*M.D.*
2598. *Neutiquam officium liberi esse hominis puto, Cum is nihil promereat, postulare id gratiæ apponi sibi.* TER.—“A man of a liberal mind will not ask that a thing should be granted to him as a favour, when he is conscious that he has not deserved it;” that he has not a right to claim it as a reward.—*M.D.*
2599. *Nihil agendo malè agere discimus.* (*Lat.*)—“In doing nothing we learn to do ill.” Idleness is the mother of vice.—*M.*
2600. *Nihil cupientium nudus castra peto.* HOR.—“I commit myself, naked, to the camp of those who desire nothing.” Who are satisfied with what they possess.—*M.D.*
2601. *Nihil dictum quod non dictum prius.* (*Lat.*)—“Nothing can be said which has not been before said.”—*M.D.*

2602. *Nihil ego prætulerim jucundo sanus amico.* HOR.—“There is nothing which, in my senses, I should prefer to a pleasant friend.”  
 “The greatest blessing is a pleasant friend.”  
 —M.
2603. *Nihil est ab omni parte beatum.* HOR.—“There is nothing that is in every respect blessed,” or happy, or perfect. There is not any state to which some disadvantages do not attach. Nothing human is perfect.—M.D.
2604. *Nihil est aliud magnum quam multa minuta.* (Lat. Prov.)—“Every thing great is composed of an assemblage of minute particles.” This saying is well illustrated (says Mr. Macdonnel) by Young, when he says,  
 “Sands form the mountain, moments make the year.”  
 —M.M.
2605. *Nihil est aptius ad delectationem lectoris, quam temporum varietates, fortunæque vicissitudines.* CIC.—“Nothing can more contribute to the entertainment of a reader, than the varieties of times, and the vicissitudes of fortune.” In the study of history, or the more light perusal of romance, variety and contrast form the chief pleasure of the reader.—M.D.
2606. *Nihil est in vitâ magnopere expetendum nisi laus et honestas.* CIC.—“There is nothing in this life so earnestly to be sought after as praise and honesty.”—M.
2607. *Nihil est quod credere de se non potest.* JUV.—“There is nothing that he cannot believe of himself” There are men so led astray by self-love, that there is not any virtue which the most gross flattery can attribute to them, of which they will not believe themselves to be possessed.—M.
2608. *Nihil est quod non expugnet pertinax opera, et intenta ac diligens cura.* SEN.—“There is nothing which may not be overcome by persevering labour, and continued and diligent application.”—M.
2609. *Nihil est sanitati multo vino nocentius.* (Lat.)—“Nothing is more prejudicial to health than the immoderate use of wine.”—M.
2610. *Nihil est tam utile quod in transitu prosit.* SEN.—“Nothing is so useful that it can possibly be profitable from a hasty perusal.” No literary work can convey improvement from being hastily run over.—M.
2611. *Nihil est tam volucre quam maledictum, nihil facilius emittitur, nihil citius excipitur, nihil latius dissipatur.* CIC.—“Nothing flies so



swiftly as calumny, nothing is so easily propagated, nothing is more readily received, nothing is more widely disseminated."

" On eagles' wings immortal scandals fly."

—M.D.

2612. *Nihil eum commendat præter simulatam versutamque tristitiam.* CIC.  
—" He has nothing to recommend him, except an assumed and deceitful solemnity."—M.
2613. *Nihil largiundo gloriam adeptus est.* SALL.—" He acquired glory without bribery." His glory has been earned by his own merits, not by corruption or undue influence.—M.
2614. *Nihil Lysiae subtilitate cedit, nihil argutiis et acumine Hyperidi.* CIC.  
—" He is in no respect inferior to Lysias in subtilty, nor to Hyperides in acumen or shrewdness of repartee." The former the celebrated orator of Syracuse, the latter of Athens.—M.
2615. *Nihil magis consentaneum est quam ut iisdem modis res dissolvatur, quibus constituitur.* (Lat. Law Max.)—" Nothing is more just than that every thing should be dissolved by the same agency by which it was constituted." This is thus professionally illustrated by Mr. Macdonnel: " A deed under hand and seal can only be released by a similar deed ; an obligation in writing cannot be discharged by a verbal agreement."—M.D.
2616. *Nihil potest rex nisi quod de jure potest.* (Lat. Law Max.)—" The king can do nothing beyond what is sanctioned by law." This is one of the glorious attributes of the British Constitution. The king himself cannot deprive the meanest subject of his liberty, without previously complying with all the forms required by law.—M.D.
2617. *Nihil pretio parco, amico dum opitutor.* (Lat.)—" I spare no expense when I can serve my friend."—M.
2618. *Nihil prodest improbam mercem emere.* (Lat.)—" There is no advantage in purchasing bad merchandise."—M.
2619. *Nihil scriptum miraculi causâ.* TAC.—" Nothing is written to excite wonder." Alluding to a history in which simple facts are stated in plain language.—M.D.
2620. *Nihil sub sole novi.* (Lat.)—" There is nothing new under the sun."—M.D.
2621. *Nihil tam absurdum dici potest ut non dicatur à philosopho.* CIC.—" Nothing can be uttered too absurd to have been spoken by a philosopher."—M.M.

2622. *Nihil doli subesse credens.* CORN. NEP.—“Never suspecting him of deceit.” Having thought him incapable of deceit.—*M.*
2623. *Nihil tam firmum est, cui periculum non sit etiam ab invalido.* QUINT. CURT.—“The best established systems are not so firm as to be beyond apprehension of danger even from the weakest.”—*M.M.*
2624. *Nihil turpius est quam gravis ætate senex, qui nullum aliud habet argumentum, quo se probet diu vixisse, præter ætatem.* (Lat.)—“Nothing can be more despicable than an old man, who has no other proof of his having lived long in the world than his age.” It should be the object of our ambition that we should all signalize the period of life allotted to us, by some exertion, either mental or bodily, which may be useful to mankind, and give us a claim to their remembrance, to their respect, and to their gratitude.—*M.D.*
2625. *Nihil volitum quin præcognitum.* (Lat.)—“Nothing can be desired but something of which we have before had some knowledge.”—*M.D.*
2626. *Nil actum reputans, si quid superesset agendum.* LUCAN.—“Considering nothing to have been done, while any thing remained undone.” A man of talent or enterprize never rests satisfied unless his object has been fully accomplished; while the indolent and slothful man makes an ineffectual effort, and relinquishes his project when half accomplished.
- “He reckon’d not the past, while aught remain’d  
Great to be done, or mighty to be gain’d.” ROWE.
- M.M.*
2627. *Nil admirari.* (Lat.)—“To be astonished at nothing.” Motto of the earl of Clare.—*M.D.*
2628. *Nil admirari prope est res una, Numici,  
Solaque, quæ possit facere et servare beatum.* HOR.—“Not to suffer our minds to be engrossed by idle admiration, is the only sure mode of acquiring and preserving happiness.”
- “Not to admire is of all means the best,  
The only means to make and keep us blest.” FRANCIS.
- M.D.*
2629. *Nil agit exemplum litem quod lite resolvit.* HOR.—“That example does no good, which, in extricating us from one dispute, involves us in another.”—*M.D.*
2630. *Nil conscire sibi.* (Lat.)—“To be conscious of no guilt.” Motto of the earl of Winchilsea and Nottingham.—*M.M.*

2631. *Nil conscire sibi, nullâ pallescere culpâ.* HOR.—“To be conscious of no guilt, to turn pale at no accusation of crime.”—*M.D.*
2632. *Nil debet.* (*Lat. Law term.*)—“He owes nothing.” The common plea in resisting an action for debt.—*M.D.*
2633. *Nil desperandum.* (*Lat.*)—“Nothing is to be despaired of.” Mottoes of the viscounts Anson and Mountjoy.—*M.D.*
2634. *Nil desperandum Teucro duce, et auspice Teucro.* HOR.—“We should not despair of any thing, Teucer being our leader, and we being under his command.” A compliment often paid to a fortunate and popular commander.—*M.M.*
2635. *Nil dictu fædum visuque hæc limina tangat,  
Intra quæ puer est.* JUV.—“Let nothing foul or indecent, either to the eye or ear, enter within those doors where youth inhabits.” Nothing base or immodest should ever be suffered to have access to the early and susceptible ears of children.—*M.D.*
2636. *Nil ego contulerim jucundo sanus amico.* HOR.—“Whilst sound in mind, there is nothing that I should esteem preferable to an agreeable friend.”  

“The greatest blessing is a pleasant friend.”  
*—M.M.*
2637. *Nil enim prodest, quod lædere non possit idem.* OVID.—“There is nothing advantageous, which may not be converted to injurious purposes.” This maxim applies to every kind of agency, whether moral or physical. Thus, fire, which is a most necessary servant, is the worst of masters. In fact, every blessing which Providence has bestowed upon us, may be abused.—*M.D.*
2638. *Nil erit ulterius quod nostris moribus addat  
Posteritas; eadem cupient facientque minores,  
Omne in præcipiti vitium stetit.* JUV.—“Posterity can add nothing to our manners; those who come after us may act as we do, and desire the things which we like: every vice has been strained to excess.” This complaint has been common in every century, yet each succeeding age has surpassed the preceding one, and introduced refinements in luxury, dissipation, and vice, which had been before unknown.—*M.D.*
2639. ———— *Nil fuit unquam  
Sic impar sibi.* HOR.—“Nothing was ever so unlike himself.” There never was such an instance of inconsistency.—*M.M.*
2640. *Nil habet infelix paupertas durius in se,  
Quam quod ridiculos homines facit.* JUV.—“Pinching poverty has

nothing in it more galling, than that it exposes us in many instances to ridicule."—*M.M.*

2641. *Nil intra est oleam, nil extra est in nuce duri.* HOR.—“If this is not true, the olive has no kernel, the nut no shell.” We can place no faith even in physical evidence; we must not even believe the evidence of our own senses.—*M.D.*

2642. ————— *Nil me officit unquam,  
Ditior hic, aut est quia doctior; est locus uni  
Cuique suus.* HOR.—“It in no way affects me that this man may be more wealthy or more learned than I am, every individual has his proper station assigned to him.”—*M.*

2643. *Nil mihi das vivus, dicis post fata daturum,  
Si non insanis, scis, Maro, quid cupiam.* MART.—“You give me nothing during your life, but you promise to provide for me *at your death*; if you are not a fool, you know what I wish for.”—*M.*

2644. *Nil moliri inepté.* HOR.—“To undertake nothing unadvisedly.” Inconsiderately, foolishly.—*M.*

2645. *Nil mortalibus arduum est.* HOR.—“Nothing is arduous to man.” With patience and perseverance few things are beyond human power.—*M.*

2646. *Nil nisi cruce.* (*Lat.*)—“There is no hope but in the cross.” Motto of the marquis of Waterford, and lord Decies.—*M.D.*

2647. *Nil oriturum aliàs, nil ortum tale fatentes.* HOR.—“Confessing that no person had arisen, or would arise, equal to thee.” A compliment to Augustus.

“ ————— Like whom to mortal eyes  
None e'er has risen, and none e'er shall rise.” POPE.  
—*M.D.*

2648. *Ni l'or ni la grandeur ne nous rendent pas heureux.* (*Fr.*)—“Neither wealth nor honours can confer happiness.”—*M.D.*

2649. *Nil proprium ducas quod mutari potest.* PUB. SYR.—“Do not reckon any thing your own, that can be given away.” All worldly possessions are of doubtful tenure, but virtue, philosophy, an enlightened mind, we may call our own.—*M.D.*

2650. *Nil similius insano quam ebrius.* (*Lat. Prov.*)—“Nothing bears a stronger resemblance to a man who is mad, than one who is drunk.”—*M.D.*

2651. ————— *Nil sine magno  
Vita labore dedit mortalibus.* HOR.—“Nothing is bestowed on r

in this life without great labour." Wealth, fame, influence, and power, can none of them be attained without much pain and application.—*M.M.*

2652. ————— *Nil sine te mei*

*Prosunt honores*. HOR.—“The honours I may obtain (by my poetry) will be worthless without thy aid.” Invocation to his muse.—*M.*

2653. *Nil tam difficile est quod non solertia vincat.* (Lat. Prov.)—“There is not any thing so difficult as not to be overcome by application and diligence.”—*M.D.*

2654. *Nil temerè uxori de servis crede querenti ;*

*Sæpe etenim mulier quem conjux diligit, odit.* CATO.—“Do not rashly give credit to a wife complaining of servants, for very often the wife hates those whom her husband the most regards.”—*M.D.*

2655. *Ni l'un ni l'autre.* (Fr.)—“Neither the one nor the other.”—*M.D.*

2656. ————— *Nimia illæc licentia*

*Profecto evadet in aliquod magnum malum.* TER.—“This too great licentiousness will surely end in some great misfortune.” That licentiousness is an evil which it is necessary to control, all must admit ; yet, in a free state, where contending parties exist, some of which, on one side, wish to extend too far the liberty of circulating those opinions, while, on the other, their opponents would, perhaps, be too rigid in restricting such circulation, it is not easy to define the limits which are at once favourable to order and good government, without infringing on the liberty of the press ; those limits, “*quos ultra citraque nequit consistere rectum.*”—*M.D.*

2657. *Nimio præstat impendiosum te quàm ingratum dicier ;*

*Illum laudabunt boni, hunc etiam ipsi culpabunt mali.* PLAUT.—“It is better to be considered as being rather too liberal, than to be thought ungrateful ; the first, good men may applaud, the latter, even bad men must condemn.”—*M.*

2658. *Nimirum hic ego sum.* HOR.—“Here I am.” In this opinion, in this way of thinking, I take my stand.—*M.*

2659. *Nimirum insanus paucis videatur, eo quod*

*Maxima pars hominum morbo jactatur eodem.* HOR.—“He, for instance, appears to be mad but to a few, because that the greater part of those who see him are infected with the same disease.” Thus imitated.

“When all are mad, all are alike oppress,  
Who can discern one madman from the rest?”

—*M.M.*

2660. *Nimis arcta premunt olidæ convivia capræ.* HOR.—“Entertainments too much crowded annoy by disagreeable odours.” This remark is addressed to the poet by his friend Torquatus, to whom he gives permission to invite guests to his house, but not in too great numbers.—*M.*

2661. ————— *Nimis uncis*  
*Naribus indulges.* PER.—“You indulge too much your crooked nostrils.” Your sneering sarcastic propensity.—*M.*

2662. *Nimum altercando veritas amittitur.* (Lat. Prov.)—“In too eager disputation the truth is lost sight of.”—*M.D.*

2663. *Nimum nec laudare nec lædere.* (Lat.)—“Neither to praise too much, nor yet to censure.”—*M.*

2664. *Nimum ne crede colori.* (Lat.)—“Do not trust too much to the colour.” Do not suffer yourself to be deceived by outward appearances.—*M.*

2665. *Nimum risus pretium est, si probitatis impendio constat.* QUINT.—“A laugh costs too much, if it is purchased at the expense of propriety.”—*M.D.*

2666. *Nimius in veritate, et similitudinis quàm pulchritudinis amantior.* QUINT.—“Too pertinacious as to the truth, and studying similitude rather than beauty.” In the fine arts, Nature herself may be too closely copied.—*M.D.*

2667. ————— *Ni*  
*Posces ante diem librum cum lumine, si non*  
*Intendes animum studiis et rebus honestis,*  
*Invidiâ vel amore vigil torquebere.* HOR.—“Unless before day, you call for your book with a light, unless you occupy your mind with study, and engage it in honest pursuits, you will, when waking, be tortured by envy and by love.” Idleness is the parent of future remorse ; and

“In a mind unoccupied, evil passions rise.”

“Rise, light thy candle, see thy task begun,  
E'er redd'ning streaks proclaim the distant sun,  
Or lust's fierce whirlwind will thy calm molest,  
Or envy cloud the sunshine of thy breast.”

—*M.*

2668. *Nisi castè saltem cautè.*—“If not chastely, at least cautiously.”—*M.D.*

2669. ————— *Nisi dextro tempore Flacci*  
*Verba per attentam non ibunt Cæsaris aurem.* HOR.—“Unless spoken in season, the words of Flaccus will not attain the attentive ear of Cæsar.”—*M.*

2670. *Nisi Dominus, frustra.* (Lat.)—"Unless the Lord is with you all your efforts are vain." This is the motto of the earl of Moira, as also that of the city of Edinburgh, where it has been thus ludicrously translated. "You can do nothing here unless you are a lord!"—*M.D.*
2671. *Nisi utile est quod facias, stulta est gloria.* PHÆD.—"Unless the business you are engaged in is useful, the credit you assume from it is foolish." This will apply to the tribe of entomologists, conchologists, &c. &c.
- "All useless science is an empty boast."
- M.M.*
2672. *Nitida poma.* OVID.—"Splendid apples." Beauteous and brilliant.—*M.*
2673. *Nitimur in vetitum semper, cupimusque negata.* OVID.—"We always endeavour to obtain things which are forbidden, and we covet those which are prohibited."—*M.D.*
2674. *Nitor in adversum, nec me, qui cætera vincit  
Impetus.* OVID.—"I struggle against adversity, nor do circumstances which overwhelm others, subdue me."—*M.*
2675. —————*Ni vis boni  
In ipsâ inesset formâ, hæc formam extinguerent.* TER.—"Unless virtuous dispositions were firmly implanted in him, these things would efface every semblance of them."—*M.*
2676. *Nobilitas sola est atque unica virtus.* JUV.—"Virtue is the only true nobility." The insolence of pedigree, and the pomp of titles, are reduced to nothing, when contrasted with the dignity of genuine virtue.—*M.D.*
2677. *Nobilitatis virtus, non stemma, character.* (Lat.)—"Virtue, not pedigree, should characterize nobility." Motto of the earl of Grosvenor.—*M.D.*
2678. *Nobis non licet esse tam disertis,  
Qui musas colimus severiores.* MART.—"We who cultivate the more grave muse, are not permitted to be so diffuse." The gravity of our study excludes us from such licence.—*M.D.*
2679. *Nocet empta dolore voluptas.* HOR.—"Pleasure purchased by pain is always injurious." Eating or drinking to excess, as well as many other gratifications, in which we are but too apt to indulge, are in their consequences so prejudicial, that we should enjoy those indulgences under a salutary restraint.—*M.M.*

2680. *Noctemque diemque fatigat.* VIR.—“ And he labours day and night.”  
—M.
2681. *Nocturnâ versate manu, versate diurnâ.* HOR.—“ Study these subjects by day and also by night.” Study assiduously these things, never let them be out of your contemplation.—M.D.
2682. *Noli me tangere.* (Lat.)—“ Be cautious how you touch me.” When any person bears outward signs of any infectious disease that may be communicated by contact, it is said to be a “*noli me tangere.*”  
—M.D.
2683. *Nolle prosequi.* (Law Lat.)—“ To be unwilling to proceed” in any cause.—M.D.
2684. *Nolo episcopari.* (Lat.)—“ I do not wish to be made a bishop.” This is a phrase put in accordance with an ancient but extraordinary usage, into the mouth of a person appointed to fill this elevated station; but it is now likewise applied to those who affect indifference about a thing which it is the great object of their ambition to obtain.—M.D.
2685. *Nom de guerre.* (Fr.)—“ A war name.” An assumed travelling title, as *colonel* or *captain*.—M.D.
2686. *Non absque sonitu fiunt opera Vulcani.* (Lat.)—“ A smith cannot work without making a noise.”—M.
2687. *Non amo te, Sabidi, nec possum dicere quare ;  
Hoc tantum possum dicere, non amo te.* MART.—“ I do not love you, I cannot say why, but this I know, that I do not love you.” Such unaccountable aversion most men have at times felt. The epigram has been thus pleasantly translated.
- “ I do not love you, doctor Fell,  
The reason why I cannot tell ;  
But this alone I know full well,  
I do not love you, doctor Fell.”
- M.M.
2688. *Non ampliter sed munditer convivium ; plus salis quam sumptûs.* CORN. NEP.—“ An entertainment served not profusely but neatly, and with more of good savour than expense.”—M.D.
2689. *Non animi curas demunt montes auri et superba atria.* (Lat.)—“ Neither heaps of gold, nor superb halls, can assuage cares which press upon the mind.”—M.



2690. *Non auriga piger.* (Lat.)—"Not an indolent or lazy charioteer." This may be applied to any person to whom the conduct of an affair is committed, and who will urge it on to its consummation with diligence and expedition.—*M.*
2691. *Non bene conveniunt, nec in unâ sede morantur Majestas et amor.* OVID.—"Majesty and love do not well agree, nor do they long dwell together." Where much difference exists between the parties in point of rank, previous to their union, the same reciprocal warmth of affection is seldom found, which is likely to grow out of mutual equality; but it is not, it must be confessed, among the very highest order of the human race, that connubial felicity can be successfully sought for.—*M M.*
2692. *Non bene junctarum discordia semina rerum.* OVID.—"Discord arising from an unhappy union of things."  
 "The jarring ills of ill-assorted things."  
 —*M.*
2693. *Non compos mentis.* (Lat.)—"Not in a sound state of mind." In a state of lunacy. Delirium or idiotism.—*M.D.*
2694. *Non conscire sibi.* (Lat.)—"To be conscious of no fault." Motto of the earl of Winchilsea.—*M.D.*
2695. *Non constat.* (Law Lat.)—"It does not appear." It is not confirmed in evidence before the court.—*M.D.*
2696. *Non cuicunque datum est habere nasum.* MART.—"Every man is not endowed with a keen nose." All men are not equally sensitive.—*M.*
2697. *Non cuivis homini contingit adire Corinthum.* HOR.—"It is not the lot of every man to have seen *Corinth*." All men cannot have access to the same sources of knowledge, or enjoy the same opportunities of improvement.—*M.D.*
2698. *Non deficit alter.* VIR.—"Another is not wanting." We do not depend on the one only.—*M.*
2699. *Non domus et fundus, non æris acervus et auri Ægroto domini deduxit corpore febres, Non animo curas.* HOR.—"Neither a splendid dwelling nor an extensive demesne, superfluity of wealth nor bags of gold, can remove a fever from the body of their possessor, nor diminish the agonies of a care-worn mind."—*M.*
2700. *Non eadem est ætas, non mens.* HOR.—"My age, my inclinations

differ now, from what they were formerly." For many pursuits, which I formerly considered as objects of pleasure, I now feel myself altogether disqualified.—*M.M.*

2701. *Non ebur neque aureum  
Meâ renidet in domo lacunar.* HOR.—“ No beam decorated with ivory or gold, embellishes my dwelling.”—*M.*
2702. *Non egestas animi, non infirmitas ingenii.* (Lat.)—“ Not poverty of mind, not weakness of genius.”—*M.*
2703. ————— *Non ego avarum  
Cum te veto fieri, vappam jubeo ac nebulonem.* HOR.—“ When I caution you against becoming a miser, I do not therefore advise you to become a prodigal or a spendthrift.”—*M.*
2704. *Non ego illam mihi dotem esse puto, quæ dos dicitur, sed pudicitiam, et pudorem, et sedatam cupidinem.* PLAUT.—“ It is not that which is commonly considered as a woman’s dowry, that I estimate as such, but her chastity, modesty, and controulable passions.”—*M.D.*
2705. *Non ego mendosos ausim defendere mores.* OVID.—“ I would not presume to defend an habitual liar.”—*M.*
2706. *Non ego mordaci distrinxi carmine quenquam,  
Nulla venenato est litera mista joco.* OVID.—“ I have not wounded any one with satirical verses, nor do any malicious jests lie concealed in my writings.” It was my intention to be cheerful, but not severe. Crebillon says, “ *Aucun fiel n’a jamais empoisonné ma plume.* ” “ My pen was never dipped in gall.”—*M.D.*
2707. ————— *Non ego paucis  
Offendar maculis, quas aut incuria fudit,  
Aut humana parum cavit natura.* HOR.—“ I will not take offence at a few blemishes, which have either originated in carelessness, or which are to be attributed to human frailty.”—*M.D.*
2708. *Non ego ventosæ venor suffragia plebis.* HOR.—“ I do not court the voice of the unsteady multitude.” Or solicit the votes of the uncertain rabble.—*M.M.*
2709. *Non enim gazæ neque consularis  
Summovet lictor miseros tumultus  
Mentis et curas laqueata circum  
Tecta volantes.* HOR.—“ Neither excessive wealth, nor the consul’s lictor (i. e. the pompous emblems of official power), can tranquillize the tumults of an unhappy mind, nor lull the cares w<sup>h</sup>

hover around the carved dome." The conclusion of this was beautifully translated by Mr. Hastings, as follows :

" Where care, like smoke, in turbid wreaths  
Round the gay cieling flies."

—M.D.

2710. *Non enim tam auctoritatis in disputando, quam rationis momenta quærenda sunt.* CIC.—" In disputations we should rest our hopes of success more on the influence of reason than on the weight of authorities."—M.D.

2711. *Non equidem invideo, miror magis.* VIR.—" I feel, indeed, no envy, but I confess I am surprised at the event."—M.D.

2712. *Non equidem studeo, bullatis ut mihi nugis  
Pagina turgescat, dare pondus idonea fumo.* PERS.—" I do not study to swell my book with pompous trifles, or to publish what will pass away like smoke."

" 'Tis not indeed my talent to engage  
In lofty trifles, or to swell my page  
With wind and noise."

—M.

2713. *Non est ad astra mollis à terris via.* SEN.—" The way from the earth to the stars is not easy." It is only by great efforts and real merit, that man can attain to immortality.—M.M.

2714. *Non est de sacco tanta farina tuo.* (Lat.)—" So much meal cannot have come from your own sack." In allusion to a work, or production, which a man passes as his own, though it is, in fact, the work of another.—M.D.

2715. *Non est inventus.* (Law Lat.)—" He is not to be found." The return made by a sheriff when a person whom he has been ordered to produce cannot be found in his bailiwick. It is also used to imply the sudden disappearance of any person.—M.D.

2716. *Non est jocus esse malignum.* HOR.—" It is no joke to be malignant." Humour and malice are so little compatible with each other, that they seldom form component parts of the same character.—M.M.

2717. *Non est usus ullius rei consociandus cum improbo.* PHÆD.—" We should avoid being connected in any way with a dishonest man." With any man whose reputation is not free from stain or blemish.—M.

2718. *Non est vivere, sed valere vita.* MAR.—" Existence can scarcely be called life, if it is not accompanied by health."

" Life is only life when blest with health."

—M.M.

2719. *Non e tutto oro quello che luce. (Ital.)*—"Every thing that shines is not gold." "All is not gold that glitters," says the English proverb.—*M.D.*

2720. *Non exercitus, neque thesauri, præsidia regni sunt, verum amici.* SALL—"Neither armies, nor treasures, are the true safeguards of a state, but friends." It is therefore an axiom in politics, as well as among individuals, that we should by all proper means cultivate the friendship of our neighbours.—*M.D.*

2721. *Non è ver che sia la morte  
Il peggior di tutti i mali;  
E un sollievo pei mortali  
Che son stanchi di soffrir. (Ital.)* METAST.—"It is by no means a fact, that death is the worst of all evils; when it comes, it is an alleviation to mortals who are worn out with sufferings."—*M.D.*

2722. *Non fidatevi all' alchimista povero, o al medico ammalato. (Ital. Prov.)*—"Do not trust yourself in the hands of a poor alchymist, nor yet in those of a sick physician." As the former could not enrich, nor the latter cure himself, neither would he be likely to promote your views.—*M.D.*

2723. *Non fumum ex fulgore, sed ex fumo dare lucem* HOR.—"Not to give smoke from light, but out of smoke to produce light." Here, says the satirist, consists the difference between a bad and a good poet. The former commences with a fine, flowery, inflated exordium, and ends in smoke; the latter, beginning with modesty and reserve, gradually raises his subject into the full radiance of poetic splendour.

"He strikes out light from smoke, not smoke from light,  
New scenes of wonder opening to the sight."

—*M.D.*

2724. *Non generant aquilæ columbas. (Lat.)*—"Eagles do not produce pigeons." Motto of the earl Rodney.—*M.M.*

2725. *Non habet commercium cum virtute voluptas.* CIC.—"Between virtue and dissipation no fellowship can exist."—*M.*

2726. *Non hoc de nihilo est. (Lat.)*—"This is not without some grounds." There is some foundation for the report, some motive for the proceeding.—*M.*

2727. *Non hæc in fœdera.* VIR.—"Not into such leagues as these."—*M.D.*

2728. *Non hoc ista sibi tempus spectacula poscit.* VIR.—"The present period does not require such exhibitions."—*M.*

2729. *Non id quod magnum est pulchrum est, sed id quod pulchrum magnum.* (Lat.)—"That which is great or splendid is not always laudable, but whatever is laudable must be great."—*M.*
2730. *Non horam tecum esse potes, non otia rectè  
Ponere, teque ipsum vitas fugitivus, et erro ;  
Jam vino quærens, jam somno fallere curam  
Frustrà, nam comes atra premit sequiturque fugacem.* HOR.—"Not even for an hour can you bear to be alone, nor can you advantageously apply your leisure time, but you endeavour, a fugitive and wanderer, to escape from yourself, (your own reflections) now vainly seeking to banish remorse by wine, and now by sleep ; but the gloomy companion presses on you, and pursues you as you fly." A fine description of the tortured feelings of a wicked man, writhing under the stings of self-reproach, and the tortures of a guilty conscience.—*M.*
2731. *Non id videndum, conjugum ut bonis bona,  
At ut ingenium congruat et mores moribus ;  
Probitas, pudorque virgini dos optima est.* TER.—"It does not appear essential that, in forming matrimonial alliances, there should be on each side a parity of wealth ; but that, in disposition and manners, they should be alike. Chastity and modesty form the best dowry a parent can bestow."—*M.D.*
2732. *Non ignara mali miseris succurrere disco.* VIR.—"Not being untutored in suffering, I learn to pity those in affliction." Misfortune may be said to be the mother of sympathy.—*M.M.*
2733. *Non ille pro charis amicis  
Aut patriâ timidus perire.* HOR.—"He fears not to die for his country or for his friends." A tribute, this, frequently offered at a hero's tomb.—*M.M.*
2734. ——— *Non in caro nidore voluptas  
Summa, sed in teipso est, tu pulmentaria quære  
Sudando.* HOR.—"The chief pleasure (in eating) does not consist in costly seasoning, or exquisite flavour, but in yourself. Do you seek for sauce by sweating." A good appetite needs no stimulants, and it is only to be acquired by exercise.—*M.*
2735. *Non inferiora secutus.* (Lat.)—"Never having been addicted to mean pursuits." Motto of lord Montfort.—*M.D.*
2736. *Non intelligitur quando obrepit senectus.* C'IC.—"We are little aware of, and slow to acknowledge, the advances of old age."—*M.*
2737. *Non intelligunt homines quam magnum vectigal sit parsimonia.* TULL.—"Few men are aware of the importance of rigid economy." By

their savings, rather than by their gains, many men accumulate large fortunes.—*M.*

2738. *Non invisā feres pueris munuscula parvis.* HOR.—“ You will be the bearer of welcome presents to the little ones.”—*M.*

2739. *Non ita est, neque cuique mortalium injuriæ suæ parvæ videntur.* SALL.—“ It is not so, nor do injuries inflicted upon any man appear light in his eyes.”—*M.*

2740. *Non la philosophie, mais le philosophisme causera des maux à la France.* VOLT.—“ It is not true philosophy, but sophistry, that will entail miseries on France.” This prediction, made in a letter to Monsieur de Cideville, of the 16th April, 1735, has been so fully verified by subsequent events, that it seems but just to record the prophetic view which that great man took of the affairs of his country, fifty-four years previous to the commencement of the revolution.—*M.*

2741. *Non licet in bello bis peccare.* (Lat.)—“ It is not, in war, permitted twice to err.” In that hazardous game one error generally proves fatal; in other games mistakes may be retrieved.—*M.M.*

2742. *Non magni pendis quia contigit.* HOR.—“ You do not value it greatly, because it came by accident.” The windfalls of fortune are less valued, and dissipated more profusely, than property which is the fruit of our own industrious exertions.—*M.D.*

2743. *Non missura cutem, nisi plena cruoris hirudo.* HOR.—“ A leech that does not quit the skin until it is satiated with blood.”—*M.M.*

2744. *Non nobis solum.* (Lat.)—“ Not for ourselves only.” Motto of lord Eardley.—*M.D.*

2745. *Non nobis solum, sed toto mundo nati.* (Lat.)—“ Not born for ourselves alone, but for the whole world.” Motto of lord Rokeby.—*M.D.*

2746. *Non nostrum tantas componere lites.* VIR.—“ It is not our business to settle such serious disputes.” Often quoted ironically, and when the object in dispute is of the most trivial description.—*M.M.*

2747. *Non numero hæc judicantur sed pondere.* CIC.—“ These things are not to be estimated by their number, but by their importance.” Our author is here speaking of actions important to the state, one of which may so far outstrip, in consequence, all the others, as to outweigh a thousand of them.—*M.D.*

2748. *Non nunc agitur de vectigalibus, non de sociorum injuriis ; libertas et anima nostra in dubio est.* CIC.—“ The question does not now relate to our revenues, nor to the injuries sustained by our allies ; our liberties, our lives, are in danger.”—*M.D.*

2749. *Non obstante.* (*Lat.*)—“ Notwithstanding.”

2750. *Non omne quod nitet aurum est.* (*Lat.*)—“ All is not gold that glitters.”—*M.*

2751. *Non omnes eadem mirantur amantque.* (*Lat.*)—“ All men do not admire or love the same objects.” Providence has wisely endowed men with different tastes and passions, without which eternal discord must reign in the world.—*M.*

2752. *Non omnes arbusta juvant humilesque myricæ.* VIRG.—“ All do not admire shrubs and the low-growing myrtle.”

“ Lowly shrubs and trees that shade the plain,  
Delight not all.” DRYDEN.

—*M.*

2753. *Non omnem molitor quæ fluit unda videt.* (*Lat.*)—“ The miller does not see every thing the current carries past his mill.”—*M.D.*

2754. *Non omnia possumus omnes.* VIRG.—“ We cannot all do every thing.” The scope of the human faculties is, generally, very circumscribed.—*M.M.*

2755. *Non omnis error stultitia est dicendus.* (*Lat.*)—“ Every error cannot properly be called a folly.” A circumstance of occasional mistake should not subject one to a charge of fatuity.—*M.D.*

2756. *Non posse benè geri rempublicam multorum imperiis.* CORN. NEP.—“ Under the direction of many, the affairs of the commonwealth cannot be well conducted ”—*M.D.*

2757. *Non possidentem multa vocaveris  
Rectè beatum. Rectius occupat  
Nomen beati, qui Deorum  
Muneribus sapienter uti,  
Duramque callet pauperiem pati.* HOR.—“ You cannot properly term a man happy on account of his overgrown wealth : he, more properly, is entitled to that epithet who knows how wisely to apply the gifts of Providence, or to bear the hardships of poverty.” Thus translated :—

“ Believe not those that lands possess,  
And shining heaps of useless ore,  
The only lords of happiness;  
But rather those that know  
For what kind Fates bestow,  
And have the art to use the store;  
That have the gen’rous skill to bear  
The hated weight of poverty.”

—M.M.

2758. ——— *Non possum ferre, Quirites,  
Græcam urbem.* JUVEN.—“ I cannot bear, Oh Romans! a Grecian  
city.”—M.

2759. ——— *Non pronuba Juno,  
Non Hymenæus adest, non illi gratia lecto;  
Eumenides stravere torum.* OVID.—Thus translated:

“ Nor Hymen nor the Graces here preside,  
Nor Juno to befriend the blooming bride;  
But fiends with fun’ral brands the process led,  
And Furies waited at the genial bed.” CROXAL.

—M.

2760 *Non propter vitam faciunt patrimonia quidam,  
Sed vitio cæci propter patrimonia vivunt.* JUV.—“ Some people do  
not acquire estates to enable them to enjoy life; but, blind in error,  
live only on account of their estates.”—M.D.

2761. *Non pudendo, sed non faciendo id quod non decet, impudentiæ effugere  
nomen debemus.* TULL.—“ It is not by being ashamed of having  
done, but by avoiding to do what is unbecoming, that we ought to  
shun the imputation of effrontery.” It is better to avoid a crime,  
than to have either to repent of it, or to blush for having committed  
it.—M.

2762. *Non purgat peccata qui negat.* (Lat.)—“ He who denies his sins  
does not atone for them.” On the contrary, he adds the sin of a  
lie to his former transgression, according to Dr. Watts:

“ But liars we can never trust,  
Tho’ they may speak the thing that’s true;  
For he who does one fault at first,  
Then lies to hide it, makes it two.”

—M.

2763. *Non quisquam fruitur veris odoribus,  
Hybleos latebris nec spoliât favos,  
Si frontem caveat, si timeat rubos;  
Ornat spina rosas, mella tegunt apes.* (Lat.)—“ He will never enjoy  
the sweets of the spring, nor will he obtain the honeycombs of  
Mount Hybla, if he dreads his face being stung, or is annoyed by



briers. The rose is guarded by its thorn, the honey is defended by the bee."—*M.D.*

2764. *Non quivis suavia comedit edulia.* (*Lat.*)—"Dainties do not fall to every man's lot."—*M.*

765. *Non quo sed quomodo.* (*Lat.*)—The question is, "Not by whom, but how," (the business is done). Motto of lord Howard de Walden.—*M.D.*

2766. *Non revertar inultus.* (*Lat.*)—"I will not return unrevenged." Motto of earl of Lisbourne.—*M.D.*

2767. *Non scribit, cujus carmina nemo legit.* MARTIAL.—"That man ceases to write, whose verses no man reads."—*M.D.*

2768. *Non semper erit æstas.* HESIOD.—"It will not always be summer." This is a good hint to procrastinators, and wasters of time. It may also serve to remind us of the mutability of human affairs, and teach us to profit by the old proverb, "Make hay while the sun shines."—*M.*

2769. *Non semper erunt Saturnalia.* (*Lat.*)—"It will not always be carnival time." The jubilee must have an end.—*M.*

2770. *Non semper idem floribus est honos  
Vernis; neque uno luna rubens nitet  
Vultu.* HOR.—"Vernal flowers do not always exhibit the same brilliancy, nor does the moon at all times shine with equal splendour."—*M.*

2771. *Non sibi sed patriæ.* (*Lat.*)—"Not for himself, but for his country." Motto of the earl of Romney.—*M.D.*

2772. *Non si malè nunc et olim sic erit.* HOR.—"Though matters may to-day be bad, they may to-morrow be better." Though fortune may at present frown, she may hereafter smile upon us; and despair, that gloomy, direful inmate, man never should admit to his bosom."

"The wretch of to-day may be happy to-morrow."

—*M.M.*

2773. *Non solum scientia quæ est remota à justitiâ, calliditas potiùs quàm sapientia est appellanda; verum etiam animus paratus ad periculum, si suâ cupiditate, non utilitate communi impellitur, audaciæ potiùs nomen habet quàm fortitudinis.* (*Lat.*)—"As great talents which are not governed by a regard to justice, are called cunning rather than wisdom; so also courage, which is ready to encounter every danger; if it is impelled by avarice, and not to promote a public good, merits the name of audacity rather than of fortitude."—*M.*

2774. *Non sum qualis eram.* HOR.—“ I am not what I was.” I feel the decline naturally attendant on my advance in years.—*M.D.*
2775. *Non tali auxilio, nec defensoribus istis, tempus eget.* VIRG.—“ We do not, in these times, want such aid, nor do we stand in need of such defenders.”—*M.M.*
2776. ——— *Non tam portas intrare patentes,  
Quam fregisse juvat ; nec tam patiente colono  
Arva premi, quam si ferro populetur et igni.  
Concessâ pudet ire vid.* LUCAN.—“ It does not so much delight (the conqueror) to enter by open gates, as to have to force them ; nor that the fields should be cultivated by the patient husbandman, but that he himself should lay them waste by fire and sword. He would be ashamed to enter by a pass peaceably conceded.” The poet directs this angry philippic against the conduct of Cæsar ; but modern history will supply many instances where the picture has been realized.—*M.D.*
2777. *Nonumque prematur in annum.* HOR.—“ Let it (your piece) be kept nine years.” This has allusion to writers of the drama ; but our modern poets are too much pressed by “ the pinchings of hunger,” and the “ urgent request of friends,” to allow their productions so much time to grow into maturity.—*M.D.*
2778. *Non usitatâ, nec tenui ferar  
Pennâ.* HOR.—“ I will not be borne by a common or a feeble wing.”  
“ No weak or common wing shall bear  
My rising body through the air.” CREECH.  
—*M.*
2779. *Non ut diu vivamus curandum est, sed ut satis.* SEN.—“ It should be our care not to lead a long, but rather a good life.” The true estimate is to be formed, not from the number of our years, but of our good actions. The prolongation of life depends not on man, but the glory and credit of virtuous conduct is all his own.—*M.D.*
2780. ——— *Noris quam elegans formarum spectator fiam.* TER.—“ You shall see how nice a judge of beauty I am.”—*M.*
2781. *Noscitur ex sociis.* (*Lat. Prov.*)—“ He is known by his companions.”—*M.M.*
2782. ——— *Nos decebat  
Iugere ubi esset aliquis in lucem editus,  
Humanæ vitæ varia reputantes mala,  
At qui labores morte finisset graves,  
Omnes amicos laude et lætitiâ exequi.* EURIP. APUD TULL.—“ When an infant is born we ought to grieve, calculating on the various

of human life ; but when, by death, our friend closes the laborious scene, we should all be transported with gratitude and joy."

" When first an infant draws the vital air,  
 Officious grief should welcome him to care ;  
 But joy should life's concluding scene attend,  
 And mirth be kept to grace a dying friend."

—M.

2783. *Nos hæc novimus esse nihil.* MARTIAL.—" We know that these things are of no consequence." Mere trifles.—M.D.
2784. *Nos in vitium credula turba sumus.* OVID.—" We are a crowd prone to vice ;" to be led astray. " We follow the multitude to do evil." —M.
2785. *Nos patriæ fines et dulcia linquimus arva.* VIRG.—" We quit the boundaries of our native country ; we bid farewell to our delightful plains."—M.D.
2786. *Nos populo damus.* SEN.—" We go with the crowd." We join the people ; we do as the world does.—M.
2787. *Nosse hæc omnia salus est adolescentulis.* TER.—" It is salutary for youth to be instructed in all these things."—M.M.
2788. *Nota bené.* (Lat.)—" Mark well ;" note well. Used in reference to some certain thing.—M.D.
2789. *Notandi sunt tibi mores.* HOR.—" Mark, or study, the manners of men."—M.
2790. *Nota res mala optima.* PLAUT.—" A bad thing is least injurious when known." In knowing the bad qualities of any thing, we may have it in our power, if not to cure them, at least to mitigate their bad consequences.—M.
2791. *Notre défiance justifie la tromperie d'autrui.* ROCHEFOUCAULT.—" Our want of confidence justifies deceit shown toward us by others." Though this maxim seems to require some qualification, we must admit that men cannot be happy without the existence of mutual confidence.—M.D.
2792. *Notre mal s'empoisonne  
 Du secours qu'on lui donne.* (French Prov.)—" Our indisposition is increased by the remedies that have been administered."—M.D.
2793. *N'oubliez.* (Fr.)—" Do not forget." Motto of the duke of Montrose.—M.D.
2794. *Nous aurions souvent honte de nos plus belles actions, si le monde voyoit tous les motifs qui les produisent.* ROCHEFOUCAULT.—" We should often have reason to be ashamed of our most brilliant ac-

tions, if the world could see the motives from which they spring." However true this may be, there is something so misanthropic in the sentiment, that we should rather wish to blot it out, than to record it; and to embrace the more benevolent and charitable course of attributing actions in themselves praiseworthy, to motives which should shed over them a brighter lustre, and enhance in our estimation the merits of him who performed them.—*M.D.*

2795. *Nous avons tous assez de force pour supporter les maux d'autrui.* ROCHEFOUCAULT.—“ We all possess sufficient resolution to bear the misfortunes of others.” A cutting sarcasm, aimed at the selfish and unfeeling part of mankind.—*M.D.*

2796. *Nous désirerions peu de choses avec ardeur, si nous connoissions parfaitement ce que nous désirons.* ROCHEFOUCAULT.—“ We should desire few things with anxiety, if we could justly appreciate the value of the objects we have wished for.”—*M.D.*

2797. *Nous devons faire à autrui, ce que nous voudrions qu'on nous fit.* (*Fr. Prov.*)—“ We should always do to others, as we should wish them to do towards us.” A divine precept, never to be forgotten.—*M.D.*

2798. *Nous maintiendrons.* (*Fr.*)—“ We will maintain.”—Motto of the earl of Suffolk.—*M.D.*

2799. *Nous ne savons ce que c'est que bonheur ou malheur absolu.* ROUSSEAU.—“ We do not know what is really good or bad fortune.” Our condition in this world is mixed. We all, in *every state*, have our sufferings, but of none is the condition so abject, that he may not find grounds of consolation, and discern the merciful finger of the Omnipotent pointing out to him a place of rest, of happiness unmixed, of everlasting peace.—*M.D.*

2800. *Nous ne trouvons guère de gens de bon sens, que ceux qui sont de notre avis.* ROCHEFOUCAULT.—“ We seldom find persons whom we acknowledge to be possessed of good sense, except those who agree with us in opinion.” When such occasions do occur, our self-love always induces a decision in favour of their judgment.—*M.D.*

2801. ——— *Novi ingenium mulierum, Nolunt ubi velis, ubi nolis capiunt ultro.* TER.—“ I know the dispositions of women; when you are willing they decline, when you feel averse, they are eager to comply.” A satire on female capriciousness, to which very many exceptions certainly exist.—*M.M.*

2802. *Nomina honesta prætenduntur vitiis.* TAC.—“ Honourable titles are sullied by their vices.” Specious names are lent to cover vice.—*M.*

2803. *Novos amicos dum paras, veteres cole.* HERMES.—“Whilst you cultivate new friendships, do not neglect your old attachments.” An old and tried friend is more precious than gold.—*M.M.*
2804. *Novus homo.* (Lat.)—“A new man.” A man of yesterday; an upstart.—*M.*
2805. *Nudum pactum.* (Lat.)—“A naked agreement.” A promise merely verbal, and unconfirmed by any written contract.—*M.D.*
2806. *Nugæ canoræ.* HOR.—“Melodious trifles.” Fudge. Agreeable nonsense.—*M.D.*
2807. *Nugis addere pondus.* HOR.—“To add weight to trifles.” To give consequence to things of no moment or importance.
- “Weight and importance some to trifles give.”
- M.M.*
2808. *Nulla aconita bibuntur*  
*Fictilibus.* JUV.—“No wolfsbane (poison) is drank out of earthen vessels.” Those who eat off plate, and use high-seasoned sauces, and far-sought luxuries, are much more in danger of poison than the humble cottager, who enjoys his simple meal out of his homely earthen dish.—*M.D.*
2809. *Nulla dies sine lineâ.* (Lat.)—“There is no day without a line.”—*M.D.*
2810. ——— *Nulla est sincera voluptas,*  
*Sollicitique aliquid lætis intervenit.* OVID.—“No pleasure is pure, or without alloy, and anxiety is mixed with all our joys.”—*M.D.*
2811. *Nullæ sunt occultiores insidiæ quam eæ quæ latent in simulatione officii, aut in aliquo necessitudinis nomine.* CIC.—“There are no acts of treachery more deeply concealed than those which are cloaked under a specious semblance of kindness, or under a plea of necessity.”—*M.*
2812. *Nulla ætas ad perdiscendum est.* (Lat.)—“There is no period of life to which the exercise of the faculty of learning is limited.” In every stage of our existence our talents may be improved, and our minds expanded by learning. As the proverb says, “never too old to learn.”—*M.*
2813. *Nulla falsa doctrina est, quæ non permisceat aliquid veritatis.* (Lat.)  
 —“There is no doctrine so false as not to contain in it some truth.”—*M.*
2814. *Nulla fere causa est, in quâ non fœmina litem*  
*Moverit.* JUV.—“Few disputes exist which have not had their

origin from *woman*." We are satisfied with the shadow of command, while, in fact, we are insensibly influenced or openly governed by the weaker sex, and the females who adroitly study the movements of their husbands' tempers, and are consequently the most dexterous in the management of their *puppets*, will be the least likely to suffer the wires to appear by which they direct them.—*M.D.*

2815. *Nulla fides regni sociis, omnisque potestas Impatiens consortis erit.* LUCAN.—“ There is no regard to faith between those who are colleagues in power, and jealousy too frequently prevails between associates in wielding the resources of a state.” This is a true and sad description of the distracted councils of a state verging towards its ruin.—*M.D.*

2816. *Nulla herba aut vis mortis tela frangit.* (Lat.)—“ No herb, no power, can break the dart of death.”—*M.*

2817. *Nulla recordanti lux est ingrata gravisque,  
Nulla fuit cujus non meminisse velit.  
Ampliat ætatis spatium sibi vir bonus, hoc est  
Vivere bis, vitâ posse priore frui.* MAR.—“ Of no day can the retrospect cause pain to a good man, nor has one passed away which he is unwilling to remember; the period of his life seems prolonged by his good acts, and we may be said to live twice, when we can reflect with pleasure on days that are gone.”

“ No day's remembrance shall the good regret,  
Nor wish one bitter moment to forget,  
They stretch the limits of their narrow span,  
And by enjoying life, live past life again.”

—*M.*

2818. ——— *Nullâ reparabilis arte  
Læsa pudicitia est.* (Lat.)—“ Chastity, once tarnished, can be restored by no art.” This admirable reflection should be engraven on the female mind, for when the female reputation is once sullied, no time, no repentance, can restore its lustre, or re-establish its purity.—*M.*

2819. *Nulla res tantum ad discendum profuit quantum scriptio.* (Lat.)—“ Nothing so much aids us in learning, as writing down the things we wish to remember.”—*M.*

2820. *Nulla salus bello.* VIR.—“ There is no safety in war.” Those who are engaged in war must ever be exposed to danger.—*M.*

2821. *Nullam habent personarum rationem.* CIC.—“ They are no respecters of persons.”—*M.*

2822. *Nulli jactantiùs mærent, quam qui maximè lætantur.* TACITUS.—“ None mourn with so much affected sorrow as those who are in

reality the most rejoiced." Assumed sorrow is often betrayed by being "too highly coloured," too loudly expressed and over-acted.—*M.D.*

2823. *Nulli negabimus, nulli differemus justitiam. (Lat.)*—"We will not deny, nor will we delay the administration of justice to any man." This very emphatic expression is taken from *magna charta*, the great charter of our liberties, the key-stone of the widely extended arch of British greatness.—*M.D.*

2824. *Nullis amor est medicabilis herbis. OVID.*—"Love is not to be cured by the medicinal power of any herb."

"No herb, alas! can cure the pangs of love."

—*M.D.*

2825. *Nulli suis peccatis impediuntur, quo minus alterius peccata demonstrare possint. (Lat.)*—"None are prohibited by their own misdemeanours from exposing those of other men."—*M.*

2826. *Nulli tacuisse nocet, nocet esse locutum. (Lat.)*—"To have been silent hurts no one," but the unguarded and imprudent communications of a too loquacious tongue are often productive of mischief.—*M.*

2827. *Nullius addictus jurare in verba magistri, Quo me cunque rapit tempestas, deferor hospes. HOR.*—"Not compelled to swear to the opinions (or the *ipse dixit*) of any master; I become a guest wherever the tempest drives me." An open and candid profession of honourable independence, but not always made with strict truth. See Pope's imitations, as follows:

"Sworn to no master, of no sect am I;  
As drives the storm, at any door I knock,  
And house with Montaigne now, and now with Locke."

—*M.D.*

2828. *Nullum anarchiâ majus est malum. (Lat.)*—"No calamity is more dreadful than anarchy." No more direful misfortune can befall any state than to have the empire of the laws subverted, the frame of society thrown into disorder, and all the bonds of social confidence, harmony, and security, dissolved by the introduction of anarchy.—*M.*

2829. *Nullum est nunc dictum, quod sit non dictum prius. TER.*—"Nothing remains to be said, that has not been said before." So much has been said, in previous discussion, that nothing new can be adduced.—*M.D.*

2830. *Nullum imperium tutum nisi benevolentia munitum. CORN. NEP.*—"No empire is secure unless it is supported by the good will of its

population." When rulers become forgetful of the great maxim, "that all government is established for the good of the people," and instead of liberty and wealth we give them tyranny and oppression, endurance can be but temporary, and the subversion of such governments every good man must consider to be a public blessing —*M.D.*

2831. *Nullum infortunium solum.* (Lat.)—"No misfortune comes singly." —*M.*

2832. *Nullum iniquum in jure præsumendum est.* (Lat. Law Max.)—"It is not to be presumed that any thing unjust can exist in the law," or be sanctioned by it.—*M.D.*

2833. *Nullum magnum ingenium sine mixturâ dementiæ.* SENECA.—"There is no great genius free from some tincture of madness." This assertion, which is certainly too general, Dryden thus qualifies :

"Great wit to madness sure is near allied,  
And thin partitions do their bounds divide."

—*M.D.*

2834. *Nullum magnum malum quod extremum est.* (Lat.)—"That evil which is the last we are to bear, can never be great." Death relieves us from all our troubles.—*M.D.*

2835. *Nullum me à labore reclinat otium.* HOR.—"My labour is relieved by no repose." No intermission lightens my toil.

"No ease doth lay me down from pain." CREECH.

—*M.*

2836. *Nullum numen abest si sit prudentia.* JUV.—"No other protection is wanting, provided you are under the guidance of prudence."

"No god is absent where calm prudence dwells."

—*M.M.*

2837. *Nullum tempus occurrit regi.* (Lat. Law Max.)—"No lapse of time bars the rights of the crown."—*M.D.*

2838. *Nullum sine nomine saxum.* (Lat.)—"No stone without a name." In a place celebrated (as was Troy) as the theatre of illustrious deeds, every stone may be distinguished as the record of some heroic act.—*M.D.*

2839. ————*Nullus argento color est,  
Nisi temperato splendeat usu.* HOR.—"Money derives its great value and lustre from its being judiciously and temperately applied." —*M.D.*



2840. *Nullus commodum capere potest de injuriâ suâ propriâ.* (Lat. Law Max.)—"No person can take advantage of a wrong in which he has been a participator." As for instance, in a determinable lease, granted, with a clause for the keeping in repair the buildings by the lessee, if the lessor joins him in pulling down a house, and gets part of the materials, he will not afterwards be able to maintain an action for waste, &c.—*M.D.*
2841. *Nullus tantus quæstus, quam quod habes parcere.* (Lat. Prov.)—"No gain is so certain, as that which proceeds from the economical use of what you have." See *Non intelligunt homines, &c. &c.*—*M.D.*
2842. *Nul n'aura de l'esprit,*  
*Hors nous et nos amis.* MOLIERE.—"A talent for wit shall be allowed to none, but ourselves, and the circle of our friends." This alludes to wittings, who in every town form themselves into coteries, where they praise and puff off each other, and where none but *their own wit* passes current, or receives the stamp of their approbation.—*M.D.*
2843. *Numerisque fertur lege solutis.* HOR.—"He is carried on in numbers unshackled by law." His verses are independent of all poetic rules.—*M.D.*
2844. *Numerus certus pro incerto ponitur.* (Lat.)—"A certain number is expressed, to imply an uncertain one." As we often say a thousand or a million, to express a *great many*, without ascertaining the exact amount.—*M.D.*
2845. *Numini et patriæ asto.* (Lat.)—"I stand to God and my country." Motto of lord Aston.—*M.D.*
2846. *Nunc animis opus, Ænea, nunc pectore firmo.* VIR.—"Now, O Æneas, you stand in need of fortitude, and a resolute heart."—*M.*
2847. *Nunc aut nunquam.* (Lat.)—"Now or never." Motto of the earl of Kilmorey.—*M.D.*
2848. *Nunc omnis ager, nunc omnis parturit arbos,*  
*Nunc frondent sylvæ, nunc formosissimus annus.* VIR.—"Now every field is green, every tree puts forth its flowers, the woods are in leaf, and the season the most delightful." A fine description of the spring.

"The trees are cloth'd with leaves, the fields with grass,  
The blossoms blow, the birds on bushes sing,  
And nature has accomplish'd all the spring." DRYDEN.

—*M.M.*

2849. *Nunc patimur longæ pacis mala ; sævior armis*  
*Luxuria incubuit, victumque ulciscitur orbem.* JUV.—“ Now we suffer the evils of a long peace ; luxury more destructive than the sword oppresses us, and avenges the conquered world.” This fine description of Rome in its decline, exhibits what Shakspeare calls, “ The cankers of a calm world, and a long peace.”—*M.D.*
2850. *Numquam in vitâ mihi fuit meliús.* (Lat.)—“ Never in my life was I better.” Never did I enjoy better health, never did I live better, or, never was I in more prosperous circumstances.—*M.*
2851. *Nunc mare, nunc sylvæ*  
*Threicio aquilone sonant, rapiamus, amici,*  
*Occasionem de die.* HOR.—“ Now the sea, the woods resound with a north-east breeze, let us, my friends, seize the occasion of this auspicious day.”—*M.*
2852. —————*Nunc retrorsum*  
*Vela dare, atque iterare cursus*  
*Cogor relictos.* HOR.—“ I am now compelled to retrace my steps, and to resume the course I had quitted.”—*M.*
2853. *Nunquam ad liquidum fama perducitur.* (Lat.)—“ Report never states things in a strictly true point of view.” Is never perfectly clear.—*M.D.*
2854. *Nunquam aliud natura, aliud sapientia dicit.* JUV.—“ Nature never says that which wisdom will contradict.” They are always in accordance.
- “ Good taste and nature always speak the same.”  
 For wisdom ever echoes nature’s voice.
- M.D.*
2855. *Nunquam ita quisquam benè subductâ ratione ad vitam fuit,*  
*Quin res, ætas, usus, semper aliquid apportet novi,*  
*Aliquid moneat, ut illa, quæ te scire credas, nescias,*  
*Et quæ tibi putâris prima, in experiundo nunc repudies.* TER.—“ No man was ever endowed with a judgment so correct and judicious, in regulating his life, but that circumstances, time, and experience, would teach him something new, and apprise him that, of those things with which he thought himself the best acquainted, he knew nothing ; and that those ideas, which in theory appeared the most advantageous, were found when brought into practice, to be altogether inapplicable.”—*M.*
2856. *Nunquam libertas gratior extat*  
*Quam sub rege pio.* CLAUD.—“ Liberty never appeared in more

captivating circumstances than under a pious king." Monarchy is by no means incompatible with rational liberty, if the monarch does but respect the obligations which may have been entered into between him and his people.—*M.M.*

2857. *Nunquam minus solus, quam cum solus.* (*Lat.*)—"Never less alone than when alone." This saying is attributed to an ancient philosopher, whose great luxury was solitary reflection.—*M.M.*

2858. *Nunquam nimis dicitur, quod nunquam satis discitur.* *SEN.*—"A thing is never too often repeated, which is never sufficiently learned." There are some maxims so excellent in themselves, and so important in their nature, that they never can be too often repeated, or too deeply imprinted on the mind.—*M.D.*

2859. *Nunquam non paratus.* (*Lat.*)—"Always ready." Motto of marquis of Annandale.—*M.D.*

2860. *Nunquam potest non esse virtuti locus.* *SEN.*—"There will ever be a place for virtue." A man who is wise and benevolent, will never feel a difficulty in finding scope for his humane and charitable exertions.—*M.D.*

2861. *Nunquam sunt grati qui nocuere sales.* (*Lat.*)—"Witticisms never are agreeable, which are injurious to others." Wit which is acrimonious and sarcastic, every man possessing a good heart must condemn.—*M.D.*

2862. *Nuper idoneus.* *HOR.*—"Lately fit for." Or, some time ago I was equal to this.—*M.*

2863. *Nusquam tuta fides.* *VIR.*—"Confidence is no where safely placed." This was spoken of a period of civil war, on which occasion, every social tie is dissolved.—*M.M.*



## O.

2864. 'Ο ανθρωπος ευεργετος πεφυκως. *ANTONIN.*—*Ho anthropos euergetos pephukos.*—"Man is naturally a benevolent creature."—*M.*

2865. *Obiter cantare.* *PETRON. ARBITER.*—"To sing by the way." To sing going along.—*M.*

2866. *Obiter dictum.* (*Lat.*)—"A thing said accidentally, or by the way."

In passing. Unpremeditatedly. Not judicially, or to be referred to as authority.—*M.D.*

2867. *Oblatam occasionem tene.* CIC.—“Seize an opportunity when it presents itself.” If once lost it may never be regained. To “catch the tide of fortune at the flood” is a wise maxim that should never be forgotten—*M.*
2868. *Obruat illud malè partum, malè retentum, malè gestum imperium.* CIC.—“Let that sovereignty fall, which has been badly acquired, retained by evil practices, and which is badly administered.” Such a power has in it no one principle tending to give it stability.—*M.D.*
2869. *Obscuris vera involvens.* VIR.—“Involving truth in obscurity.” This is applied to disputants, who, seeing the weight of truth against them, endeavour to encumber it with verbiage and circumlocution, not having any fair argument by which to rebut it.—*M.M.*
2870. *Obscurum per obscurius.* (*Lat.*)—“To illustrate a thing that was before obscure, by something still more so.”—*M.D.*
2871. *Obsecro, tuum est? vetus credideram.* (*Lat.*)—“Is it, pray, yours? I had thought it old.” I had conceived it to be an old invention.—*M.D.*
2872. *Obsequium amicos, veritas odium parit.* TER.—“Obsequiousness begets friends, truth, hatred.”—*M.M.*
2873. *Obstupui, steteruntque comæ, et vox faucibus hæsit.* VIR.—“I was amazed, my hair stood erect, and my voice faltered in my jaws.” Used to express an extreme degree of alarm.—*M.D.*
2874. *Obtrectatio ac livor pronis auribus accipiuntur, quippe adulationi fædum crimen servitutis, malignitati falsa species libertatis inest.* TACIT.—“Detraction and envy are listened to with open ears, because adulation is a proof of meanness and servility, whilst malignity wears an appearance of independance.” The latter is therefore well received.—*M.D.*
2875. *O cæca nocentum*  
*Consilia, O semper timidum scelus!!* STATIUS.—“Oh how shortsighted are the counsels of the guilty! Oh how dastardly is wickedness!!” A guilty conscience paralyzes the energies of the boldest mind, and enfeebles the powers of the stoutest heart.—*M.D.*
2876. *Occasio facit furem.* (*Lat.*)—“Opportunity makes the thief.”

Hence, masters should not throw their servants into temptations which they may be unable to resist.—*M.*

2877. *Occasionem cognosce. (Lat.)*—"Avail yourself of the opportunity." To know the critical moment at which to seize an opportunity, evinces wisdom and judgment, which, in general, insure success. In the language of our immortal bard,

"There is a tide in the affairs of men  
Which taken at the flood leads on to fortune ;  
Omitted, all the voyage of their life  
Is bound in shallows and in miseries."

—*M.*

2878. *Occasio prima sui parte comosa, posteriori parte calva, quam si occuparis, teneas ; elapsam semel, non ipse Jupiter possit reprehendere. (Lat.)*—"Opportunity has hair in front, behind she is bald ; if you seize her by the forelock, you may hold her, but, if suffered to escape, not Jupiter himself can catch her again."—*M.*

2879. *Oculis magis habenda fides quam auribus. (Lat.)*—"It is better to trust to our eyes, than to our ears."—*M.*

2880. *Occultare morbum funestum. (Lat.)*—"To conceal disease is fatal." See "*Principiis obsta.*"—*M.*

2881. *Oculus domini saginat equum. (Lat.)*—"The master's eye makes the horse fat."—*M.*

2882. *Occupet extremum scabies !* HOR.—"May the rot seize the last." *Anglicè*, the devil take the hindmost.—*M.M.*

2883. *Occurrent nubes. (Lat.)*—"Clouds will arise." Motto of the baron Eliot.—*M.D.*

2884. *O curas hominum ! O quantum est in rebus inane !* PER.—"Oh ! the cares of men ! Oh ! how frivolous are their affairs!"—*M.M.*

2885. *O curvæ in terris animæ, et cælestium inanes ! (Lat.)*—"Oh ! ye grovelling souls, devoid of every celestial endowment !"

"O souls, in whom no heav'nly fire is found,  
Flat minds, and ever grov'ling on the ground !" DRYDEN.

—*M.*

2886. *O dea certé. VIRG.*—"O surely, a divinity."

"O goddess, for no less you seem."

—*M.*

2887. *Oderint dum metuant. CIC.*—"Let them hate, provided they fear." The undisguised feeling of a tyrant towards his subjects.—*M.D.*

2888. *Oderunt hilarem tristes, tristemque jocos,*  
*Sedatum celeres, agilem gnavumque remissi.* HOR.—“The melancholy hate those who are cheerful; those who are gay dislike the grave; the bustling hate the sedate, the indolent the active.” Associations between persons of opposite temperaments cannot be productive of pleasure to either, nor is it possible they can be durable—*M.*
2889. *Oderunt peccare boni virtutis amore.* HOR.—“Good men abhor sin, merely from their love of virtue.” Men who really love virtue, will obey her impulses, nor will any influence be able to induce them to deviate from her paths.—*M.M.*
2890. *Odia in longum jaciens, quæ reconderet, auctaque promeret.* TACIT.—“Resentment lying long stored up, to be brought forward with increased acrimony.” This, as Junius observes, is a description of the very worst of characters. He who can assume the garb of friendship, while resentment rankles in his breast, must be a most base hypocrite, a most dangerous enemy.—*M.D.*
2891. *Odia qui nimium timet, regnare nescit.* SEN.—“He who too much fears hatred, is unfit to reign.” A prince who feels conscious of uniformly promoting the welfare and happiness of his subjects, should look down with contempt on the resentments of individuals.—*M.D.*
2892. *Odimus accipitrem quia semper vivit in armis.* (Lat.)—“We hate the hawk because he always lives in arms.” That power which is always in a state of hostility with its neighbours, and delights in war, all men must abhor.—*M.M.*
2893. *Odi profanum.* (Lat.)—“I hate what is profane.”—*M.D.*
2894. *Odi profanum vulgus et arceo.* HOR.—“I hate and I shun the profane vulgar.”—*M.M.*
2895. *Odi puerculos præcoci ingenio.* (Lat.)—“I detest boys of a precocious capacity.” Or, who are endued with talents beyond their years.—*M.*
2896. *Odium effugere est triumphare.* (Lat.)—“To escape hatred is to gain a triumph.” This may be applied to official or professional persons, who have the superintendence of inferiors, but who exact the due attention to their respective duties with so much mildness and good humour, as not to incur their dislike.—*M.*
2897. *Odium theologicum.* (Lat.)—“A theological hatred.” That aversion which is sometimes seen to exist between divines who differ

on doctrinal points, and even admit a degree of acrimony to enter their controversies.—*M.D.*

2898. *Odora canum vis.* VIRG.—“The scenting power of the hounds.” That nasal sensibility which is peculiar to most animals of the canine species.—*M.*

2899. Ὁ ελαχιστων δεομενος εγχιστα θεων. (SOCRAT. *apud* XEN.)—*Ho elachiston deomenos enchista theon.*—“The fewer are our wants, the more do we resemble the gods.”—*M.*

2900. *O faciles dare summa Deos, eademque tueri Difficiles.* LUCAN.—“How kind is Providence in bestowing on us high situations, but how averse to ensure our tenure of them!!”—*M.D.*

2901. *O fortunatos nimium, sua si bona norint Agricolas, quibus ipsa, procul discordibus armis, Fundit humo facilem victum justissima tellus.* VIR.—“O! husbandmen, more than happy, if ye were sensible of your own comforts, ye, for whom the grateful earth pours out an easily-acquired abundance, while ye are exempt from the clashing of hostile arms.” The first line of the above is often applied to those persons who frequently express, without reason, strong political discontent.—*M.M.*

2902. *Ogni medaglia ha il suo reverso.* (*Ital. Prov.*)—“Every medal has its reverse.” There are two sides to every story.—*M.D.*

2903. *Ogni rosa ha le sue spine.* (*Ital.*)—“Every rose has its thorn.”—*M.D.*

2904. *Ohe! jam satis.* HOR.—“Oh! there is enough.” Hold, hold, more than enough. An expression used to signify satiety or disgust.—*M.D.*

2905. *Oh tempora! Oh mores!* (*Lat.*)—“Oh the times! Oh our manners!” So exclaimed Cicero; so do we, and so will those who come after us; generally too, without knowing why.—*M.D.*

2906. *O! imitatores! servum pecus!* HOR.—“Oh! ye imitators, what servile wretches!” How infinitely inferior to real genius, and original talent, are the efforts of those who copy and compile from the works of others!—*M.*

2907. Οἱη περ φυλλων γενεη τοιηδε και ανδρων. HOMER.—*Hoie per fullon genee toiiede kai andron.*

“Like leaves on trees the race of man is found.” POPE.

—*M.*

2908. *Oi πλειονες κακοι.* (Gr.)—*Oi pleiones kakoi.* “The major part of mankind are bad.” An observation by Bias, one of the seven wise men of Greece. Though prudence may dictate caution as to men who are unknown to us, and teach us to withhold any great degree of confidence until we know them, still, I cannot agree in the uncharitable denunciation of the Grecian sage.—*M.D.*
2909. *Oleum addere camino.* HOR.—“To add oil to the fire.” To add fuel to the flame.—*M.*
2910. *Olim meminisse juvabit.* VIRG.—“It will gratify to think hereafter of these events.”—*M.M.*
2911. *O l'utile secret que de mentir à-propos.* (Fr. Prov.)—“Oh! what a useful secret, to be able to command a lie for every occasion!” This is *French policy*.—*M.D.*
2912. *O major tandem, parcas, insane, minori.* HOR.—“Oh! thou who art more decidedly mad, spare me who am less so.” A phrase sometimes used, on occasions of a paper warfare, ironically.—*M.D.*
2913. *O mihi tam longæ maneat pars ultima vitæ  
Spiritus, et quantum sat erit tua dicere facta!* VIRG.—“Oh! may my spirit, the last remnant of a long life, be continued to me, and how far will it suffice to tell all your noble deeds!”  
“To sing thy praise may heav'n my breath prolong,  
Infusing spirit worthy such a song!”—*DRYDEN.*  
—*M.M.*
2914. *O miseras hominum mentes, O pectora cæca!* LUCRET.—“Oh! the miserable minds of men, oh! how short-sighted their understandings!” A quotation very applicable on occasions of popular delusion.—*M.D.*
2915. *Omne actum ab agentis intentione judicandum.* (Lat. Law Max.)—“Every act is to be judged of, by the intention of the person who does it.” In all contracts the intention of the parties, in all wills the intention of the testator, and in criminal cases that of the accused, is to be considered.—*M.D.*
2916. *Omne animi vitium tanto conspectius in se  
Crimen habet, quanto major qui peccat habetur.* JUV.—“Every error of the mind is the more conspicuous, and culpable, in proportion to the rank of the person who commits it.” Those, therefore, whom Providence has called to high stations, are responsible for their acts, not only as they may affect themselves, but as the influence of their example may operate on others. This consideration, therefore, joined to the advantages of their education, highly aggravates their vices, and increases their culpability.—*M.M.*



2917. *Omne capax movet urna nomen.* HOR.—“The capacious urn of death moves (in it's turn) every name.” The common lot of mortality awaits us all. Most happy is he who is the best prepared for the summons.—*M.M.*

2918. *Omne ignotum pro magnifico.* (Lat.)—“Every thing unknown to us, we suppose to be magnificent.” We are apt to suppose things which we have not seen, to be greater and more splendid than they really are.—*M.D.*

2919. *Omne in præcipiti vitium stetit.* JUV.—“Every vice has attained it's acme.”—*M.M.*

2920. *Omne crede diem tibi diluxisse supremum.* HOR.—“Think that every day is to be your last.” By reconciling to yourself the idea that death may be near at hand, you will certainly be the better prepared for it.—*M.M.*

2921. ———— *Omnem, quæ nunc obducta tuenti  
Mortales hebetat visus tibi, et humida circum  
Caligat, nubem eripiam.* VIRG.—“I will dissipate that cloud, which, interposed, now humid hangs around you, and obstructs your mortal sight.”

“The cloud which intercepting the clear light,  
Hangs o'er thy eyes, and blunts thy mortal sight,  
I will remove.”—*DRYDEN.*

—*M*

2922. *Omnes pari sorte nascimur, sola virtute distinguimur.* (Lat.)—“All men by birth are equal, we are distinguished in after life solely by our merits.”—*M.D.*

2923. *Omnes, quibus res sunt minus secundæ, magis sunt nescio quomodo  
Suspiciosi; ad contumeliam omnia accipiunt magis;  
Propter suam impotentiam se credunt negligi.* TER.—“All those whose affairs are not in a prosperous condition, are, I know not why, suspicious; they regard almost every thing as an affront, and, on account of their humbled state, they believe they are treated with neglect.” There is a natural jealousy in persons of fallen fortune, which it is very imprudent, if not cruel, in those in more auspicious circumstances, to awaken. We should show them sympathy, and repress animadversion.—*M.D.*

2924. *Omnes amicos habere operosum est; satis est inimicos non habere.* SEN.—“It is a most arduous task to make all men your friends; it is quite enough if you avoid making enemies.” Without making a sacrifice of either feeling or character, you cannot conciliate all men's friendship; but you may be satisfied if you possess a conscience void of offence towards any.—*M.D.*

2925. *Omnes autem et habentur et dicuntur tyranni, qui potestate sunt perpetuâ, in eâ civitate quæ libertate usa est.* CORN. NEPOS in vit. THEMISTOCLIS.—“ All men are branded with the name of tyrants, who possess themselves of permanent sway, in a state which had before enjoyed the blessings of liberty.”—*M.M.*
2926. *Omnes composui.* HOR.—“ I have buried them all.” My relations are all gone to rest.—*M.*
2927. *Omnes eodem cogimur ; omnium Versatur urna ; seriùs, ocyùs, Sors exitura.* HOR.—“ We are all impelled in the same course, the urn of death is shaken for us all, and, sooner or later, every man’s lot will come forth.”—*M.M.*
2928. *Omnes in malorum mari navigamus.* (Lat.)—“ We are all embarked on a sea of evils.”—*M.*
2929. *Omnes sibi malle melius esse, quam alteri.* TER.—“ It is right that every man should be solicitous about his own interests, in preference to those of others.”—*M.D.*
2930. *Omne solum forti patria est.* OVID.—“ every soil is the country of a brave man.” A firm mind will support a man even in exile, in every clime a brave heart will find his country,—*M.D.*
2931. *Omnes stultos insanire.* HOR.—“ That all fools are mad.” Damascippus the stoic held this as a favorite doctrine. Mr. Locke states this difference. That fools draw false conclusions from just principles, while madmen draw just conclusions from false principles.—*M.D.*
2932. *Omne supervacuum pleno de pectore manat.* HOR.—“ Every thing superfluous flows out from a full bosom.” From a mind eager to discharge itself. This is given as a hint to poets not to overload their works with unnecessary remarks or descriptions—*M.D.*
2933. ——— *Omnes una manet nox Et calcanda semel via lethi.* HOR.—“ The same night awaits us all, and the way of death must be once travelled.”—*M.*
2934. *Omne tulit punctum qui miscuit utile dulci Lectorem delectando, pariterque monendo.* HOR.—“ He has accomplished every thing, who has well blended the useful with the agreeable, amusing his reader while he instructs him.” To interest the heart, and at the same time to improve the mind, is, in a writer, to have attained perfection.—*M.M.*
2935. *Omne vafer vitium ridenti Flaccus amico Tangit, et admissus circum præcordia ludit.* PERSIUS.—“ The cun-

ning Flaccus praises every vice in his cheerful (unsuspecting) friend, and being admitted to his confidence, he entwines himself around his heart."—*M.*

2936. *Omnes amicitias familiaritatesque afflixit.* SUTTON.—“He has violated all the bonds of friendship and intimacy, or good understanding.”—*M.*

2937. ————— *Omne vovemus*  
*Hoc tibi ; ne tanto careat mihi nomine charta.* HOR.—“I dedicate all these to thee, that my work may go forth under the protection of thy distinguished name.”—*M.*

2938. *Omnia bona bonis.* (*Lat.*)—“All things that are good, to good men.” Motto of viscount Wenman.—*M.D.*

2939. *Omnia Castor emit, sic fiet ut omnia vendat.* MARTIAL.—“Castor buys every thing, it may so happen that he may be obliged to sell them.” This is applicable to a character often met with, a man of small means, who has a passion for buying up things which he does not want, merely because he gets them cheap.—*M.*

2940. *Omnia conando docilis solertia vicit.* MANLIUS.—“A docile disposition will, with application, surmount every difficulty.”—*M.*

2941. *Omnia cum amico delibera sed de ipso prius.* SEN.—“Consult your friend on all things, especially on those which respect yourself.” His counsel may then be useful, where your own self-love might impair your judgment.—*M.D.*

2942. *Omnia fanda nefanda, malo permista furore,*  
*Justificam nobis mentem avertère deorum.* CAT.—“All things, right and wrong, jumbled together in this calamitous war, have turned against us, the just and mild disposition of heaven.”—*M.D.*

2943. *Omnia fert ætas, animum quoque.* VIRG.—“Age deteriorates all our faculties, and impairs even those of the mind.” This reflection is too manifestly true to require to be supported by any comment.—*M.D.*

2944. ————— *Omnia Græcè !*  
*Cum sit turpe magis nostris nescire Latine.* JUV.—“All things must be Greek, when it is more shameful for us (Romans) to be ignorant of Latin.” This is a satire directed against those who aim at the acquisition of foreign languages, without being masters of their own.—*M.D.*

2945. *Omnia inconsulti impetus cæpta, initiis valida, spatio languescunt.* TACITUS.—“All undertakings begun with uncontrolled violence,

are ardently urged on in the beginning, but towards the end the exertion becomes languid.”—*M.D.*

2946. *Omnia mala exempla bonis principiis orta sunt.* (*Lat.*)—“ All bad examples have had their origin in good principles.” This is thus judiciously illustrated by Mr. Macdonnel. “ A daring offence very frequently gives birth to a stretch of power. The punishment being just in the first instance, it gains a sanction from those who do not foresee or dread the extent or abuse of the precedent.”—*M.D.*
2947. *Omnia mea mecum porto.* (*Lat.*)—“ All my property I carry with me.” This is taken from a speech of Bias, one of the seven sages of Greece.—*M.D.*
2948. *Omnia non pariter rerum sunt omnibus apta.* PROPERTIUS.—“ All things are not alike suitable to all men.”—*D.D.*
2949. *Omnia patefacienda, ut nihil quod venditor norit emptor ignoret.* TULL.—“ All things are to be laid open, that nothing which the seller may know may be kept secret from the buyer.” This is certainly the true spirit of just and fair dealing, but, alas! how seldom is it acted on!—*M.*
2950. *Omnia prius verbis experiri, quam armis, sapientem decet.* TER.—“ It is the part of a wise man to try every thing that negotiation can effect, before he has recourse to arms.” A wise statesman, or a good prince, will try all the arts of diplomatic influence, before they rush into a war which may entail incalculable injuries on their country.—*M.D.*
2951. *Omnia profectò, cum se à celestibus rebus referet ad humanas, excelsiùs, magnificentiùsque et dicet et sentiet.* CIC.—“ The contemplation of heavenly things will make a man both speak and think in a more sublime and elevated strain, when he descends to human affairs.”—*M.D.*
2952. *Omnia quæ nunc vetustissima creduntur nova fuere; et quod hodie exemplis tuemur, inter exempla erit.* TAC.—“ All those things which are now held to be of the greatest antiquity, were, at one time, new; and what we to-day hold up by example, will rank hereafter as a precedent.”—*M.D.*
2953. *Omnia risus, omnia pulvis, et omnia nil sunt.* (*Lat.*)—“ All things are ridiculous, are as dust, are as nothing.” A satire but too well founded, on the perishable nature of the things of this world.—*M.*
2954. ————— *Omnia Romæ*  
*Cum pretio.* (*Lat.*)—“ All things may be had in Rome, if you have but money.”—*M*

2955. *Omnia si perdas famam servare memento*  
*Quá semel amissá postea nullus eris.* (Lat.)—"Though you lose every other possession, hold fast by your good name, which being once lost, you are indeed undone." Whatever reverses may assail our fortunes, let us preserve our characters for integrity and honesty, from which a stain can never be effaced.—*M.*
2956. *Omnia suspendens naso.* (Lat.)—"Hanging every thing on his nose." Meaning, a fellow who turns up his nose, and sneers at every thing.—*M.D.*
2957. *Omnia tuta timens.* VIRG.—"Apprehensive about every thing, even those which are in safety." A mind long irritated by disappointment, or harassed by dangers, or by losses, knows not on what anchor to rest it's hope, or where to turn in search of security or tranquillity.—*M.D.*
2958. *Omnia venalia nummo.* (Lat.)—"All things are venal for money." Every thing in this world has it's price.—*M.*
2959. *Omnia venalia Romæ.* (Lat.)—"At Rome all things are venal." This censure was cast upon the imperial city, the mistress of the world, in the days of her corruption and luxury, and it is to be feared that the remark might be, with truth, applied to every great metropolis of our own times.—*M.*
2260. *Omnia vincit amor, et nos cedamus amori.* VIRG.—"Love conquers all things, let us therefore yield to his influence." This reminds us of Voltaire's inscription on a statue of Cupid;  

*"Qui que tu sois voici ton maître,  
 Il l'est, le fut, ou le doit être."*

"Whoe'er thou art, here is thy master, he is, or was, or ought to be so."—*M.D.*

2961. *Omnibus hoc vitium est cantoribus, inter amicos*  
*Ut nunquam inducant animum cantare rogati,*  
*Injussi nunquam desistant.* HOR.—"This fault is common to all singers, that when requested to sing, they never will comply, but do not ask them, and they will sing without ceasing." This remark, as far as it affects the *fair sex*, reminds us of the quotation, "*novi ingenium,*" &c.

2962. ————— *Omnibus hostes*  
*Reddite nos populis, civile avertite bellum.* LUCAN.—"Commit us in hostility with every other nation, but avert from us civil war." If we must engage in war, avert it from our doors, let us not spill each other's blood.

2963. *Omnibus in terris, quæ sunt à Gadibus usque Auroram et Gangem, pauci dignoscere possunt Vera bona, atque illis multùm diversa, remotâ Erroris nebulâ.* JUV.—“ In all nations which lie from Cadiz even to the Ganges, few have the clouds of prejudice sufficiently removed from their eyes, to enable them to discern those things which are really for their good, or otherwise.”—*M.*
2964. *Omnibus invidetas, Zoile, nemo tibi.* MAR.—“ You envy every one, Zoilus, but no one seems to envy you.”—*M M.*
2965. *Omnibus se miscet.* (Lat.)—“ He meddles in every thing.” He intrudes himself into every one’s affairs.—*M.*
2966. *Omni exceptione major.* (Lat.)—“ A man above all exception.” Whose integrity, honour and veracity, are unimpeachable.—*M.D.*
2967. *Omni personarum delectu et discrimine remoto.* CIC.—“ Every respect or attention to persons being laid aside.” All deference to rank or station being discarded.—*M.*
2968. *Omnis doctrinæ ac scientiæ thesaurus altissimus.* (Lat.)—“ The most copious repository of every species of learning, and of all the sciences.”
2969. *Omnis dolor aut est vehemens, aut levis ; si levis facillè fertur, si vehemens certè brevis futurus est.* CIC.—“ All bodily pain is either acute or mild ; if acute, it will not long continue ; if mild, it will be easily borne.” This fine dilemma is adduced to prove that all bodily pain should be endured with patience.
2970. ————— *Omnis enim res, Virtus, fama, decus, divina humanaque, pulchris Divitiis parent.* HOR.—“ For all things divine and human, virtue, fame, honour, obey the influence of wealth.” In the days of this poet all things were said to have been venal at Rome, but venality has, in much later days, rivalled even the excess to which it was carried in Rome.
2971. *Omnis sors ferendo superanda est.* (Lat.)—“ Every lot is to be overcome by endurance.” All the vicissitudes of this life are to be surmounted by patience.—*M.M.*
2972. *Omnis pœna corporalis, quamvis minima, Major est omni pœnâ pecuniariâ, quamvis maximâ.* (Lat. Law Max.) —“ The slightest corporal punishment falls more heavily than the most weighty pecuniary penalty.”—*M.D.*

2973. *Omnium consensu capax imperii, nisi imperasset.* TACIT.—“In the opinion of the public, he would have been considered as capable of governing, had he never governed.” Thus said Tacitus of the emperor Galba.—*M.D.*
2974. *Omnium rerum ex quibus aliquid acquiritur, nihil est agriculturâ melius, nihil uberius, nihil homine libero dignius.* CIC.—“Of all the pursuits by which property is acquired, nothing is preferable to agriculture, nothing is more productive, nothing more worthy of the attention of a gentleman.”—*M.*
2975. *O mors, ero mors tua.* (Lat.)—“O death, I will be thy death.” Motto of a society called *the Black Society*.—*M.D.*
2976. *On commence par être dupe, on finit par être fripon, dans le grand jeu de la vie humaine.* MADAME DESHOULIERES.—“Men begin to perform their part in the great drama of human life, by becoming the dupes, and falling a prey to the rapacity of others, but they end their career by becoming themselves knaves.” This is a true description of the progress of a gambler.
- “Such is the equal progress of deceit,  
The early dupe oft closes in the cheat.”
- M.D.*
- 2977.
2978. *On dit.* (Fr.)—“They say.” Report says. It is merely one of the *on dits* of the day, a loose report.—*M.D.*
2979. *On dit des gueux qu'ils ne sont jamais dans leur chemin, parce qu'ils n'ont point de demeure fixe; il en est de même de ceux qui disputent sans avoir des notions déterminées.* (Fr.)—“It is remarked of beggars, that they are never on their way, because they have no settled place of dwelling; it is the same with disputants who engage in controversy without having any determinate ideas of their subject.” A man only exposes his own weakness who attempts to argue on a subject which he does not thoroughly understand.—*M.D.*
2980. *On dit que cet homme n'est que de la crème fouettée.* (Fr.)—“That fellow is said to be nothing but whipped cream.” All empty froth.—*M.*
2981. *On fait souvent tort à la vérité, par la manière dont on se sert pour la défendre.* (Fr.)—“The cause of truth is often prejudiced by the

means which some men resort to, to defend it." An ill-judging or unwise advocate is often more to be dreaded than an open and declared enemy.—*M.D.*

2. *On met tout en œuvre pour assortir les fortunes, on ne se met point en peine pour assortir les cœurs.* MASSILLON.—“ Every effort is made (in forming matrimonial alliances) to reconcile matters relating to fortune, but very little attention is paid to the congeniality of dispositions, or to the accordance of hearts.” Too true! too true! —*M.*
3. *On n'a jamais bon marché de mauvaise marchandise.* (Fr. Prov.)—“ A bad article never sells well.” For the best is always the cheapest.—*M.D.*
4. *On n'auroit guère de plaisir, si l'on ne se flattoit point.* (Fr.)—“ We should enjoy little pleasure, if we did not sometimes flatter ourselves a little.”—*M.D.*
5. *On ne cherche point à prouver la lumière.* (Fr.)—“ We do not find it necessary to adduce any proof of the existence of light.” Any proof of a thing that is self-evident, is superfluous and idle.—*M.D.*
6. *On ne donne rien libéralement que ses conseils.* ROCHEFOUCAULT.—“ There is nothing which men give so freely as their advice.”—*M.D.*
7. *On ne loue d'ordinaire que pour être loué.* ROCHEFOUCAULT.—“ Praise is commonly bestowed in the expectation that it will be repaid with interest.” It is amusing to see two vain persons reciprocally discharging their debts to each other in this way, each anxious to keep the balance of the account in his favour.—*M.D.*
8. *On ne méprise pas tous ceux qui ont des vices ; mais on méprise tous ceux qui n'ont aucune vertu.* ROCHEFOUCAULT.—“ The world does not despise those who are addicted to some vices, but all unite in despising those who are utterly devoid of virtue.” An unfortunate propensity to some vices is by no means irreconcilable with the possession of even many virtues.—*M.D.*
9. *On ne se blame que pour être loué.* ROCHEFOUCAULT.—“ Many persons affect to censure themselves, merely for the purpose of attracting praise.” In imputing to ourselves any fault, we always expect that a compliment will be paid us in reply.—*M.D.*
10. *On n'est jamais si heureux, ni si malheureux qu'on se l'imagine.* ROCHEFOUCAULT.—“ Men are never either so fortunate or so miserable as they suppose themselves to be.” In either case, an exag-



geration of sensibility is excited, and we are all apt to be too violently elated, or too deeply depressed.—*M.M.*

2991. *On n'est jamais si ridicule par les qualités que l'on a, que par celles que l'on affecte d'avoir. (Fr.)*—"We are never rendered so ridiculous by qualities which we possess, as by those which we aim at, or affect to have." Affectation is always contemptible ; a proof of ignorance and a proof of folly.—*M.D.*
2992. *On ne trouve guères d'ingrats, tant qu'on est en état de faire du bien. ROCHEFOUCAULT.*—"While we retain the power of rendering service, and conferring favours, we seldom experience ingratitude." Expectation then prompts us to acquit ourselves of the duties which gratitude should dictate.—*M.D.*
2993. *On ne vaut pas dans ce monde que ce qu'on veut valoir. LA BRUYERE.*—"A man's worth is estimated in this world according to his conduct." A man must, therefore, at least, seem to be, what he wishes to be thought.—*M.D.*
2994. *O nimium nimiumque oblite tuorum. OVID.*—"Oh ! how soon you forget your relations !"—*M.*
2995. *On parle peu quand la vanité ne fait pas parler. ROCHEFOUCAULT.*—"Men speak little, when vanity does not excite them to speak." A desire of distinguishing ourselves by displaying our eloquence, or showing off our knowledge, are the principal incitements to loquacity in company.—*M.D.*
2996. *On perd tout le tems qu'on peut mieux employer. ROUSSEAU.*—"We lose all the time, which we might dispose of better than we are doing."—*M.*
2997. *On peut attirer les cœurs par les qualités qu'on montre ; mais on ne les fixe pas que par celles qu'on a. DE MOY.*—"Assumed qualities may catch the affections of some, but one must possess qualities really good, to fix the heart." Persons of either sex may captivate each other, by assuming feigned characters, but when the deception is detected, disgrace must be the consequence of the fraud.—*M.D.*
2998. *On prend le peuple par les oreilles comme on fait un pot par les anses. (Fr. Prov.)*—"The common people are to be caught by the ears, as one catches a pot by the handles." This reflection justly describes the credulity of the people.—*M.D.*
2999. *Onus probandi. (Lat.)*—"The burthen of proving." The *onus probandi* lies always on the person making the charge.—*M.D.*

3000. *Onus segni impone asello. (Lat.)*—"Lay the burthen on the lazy ass."—*M.*
3001. *Opera illius mea sunt. (Lat.)*—"His works are mine." Motto of lord Brownlow.—*M.D.*
3002. *Operæ pretium est. (Lat.)*—"It is worth while." It is worth listening to ; or attending to.—*M.D.*
3003. *Opere in longo fas est obrepere somnum. HOR.*—"In a long work sleep will intrude."—*M.M.*
3004. *Operosè nihil agunt. SEN.*—"They make much ado about nothing."—*M.*
3005. *Opinionum commenta delet dies, naturæ judicia confirmat. CIC.*—"Time destroys the speculations of man, but it confirms the judgment of nature." The decisions of opinion are of short duration, but theories formed from nature, and founded on truth, are permanent and immutable.—*M.M.*
3006. —————*Opinor,*  
*Hæc res et jungit, junctos et servat amicos.*  
*At nos virtutes ipsas invertimus, atque*  
*Sincerum cupimus vas incrustare. HOR.*—"I think that this practice, both unites friends, and tends to preserve the union ; but we too often try to invert even real virtue, and throw dirt into a clean vessel." The poet here alludes to the charitable practice of making allowance for the failings of our friends, and treating them with indulgence.—*M.*
3007. *Opprobrium medicorum. (Lat.)*—"The disgrace of physicians." A name given to a disorder like cancer which is incurable.—*M.D.*
3008. *Optat ephippia bos ; piger optat arare caballus. (Lat.)*—"The ox wishes to be adorned in horse's trappings, the lazy horse wishes to plough." So it is with man, who is never contented in the station in which Providence has placed him, and who frequently covets appointments to which he is wholly unfitted.—*M.*
3009. *Optima quæque dies miseris mortalibus ævi*  
*Prima fugit ; subeunt morbi tristisque senectus,*  
*Et labor, et duræ rapit inclementia mortis. VIR.*—"The best years allotted to man soon pass away, disease and gloomy old age succeed, followed by the unrelenting hand of stern death."—*M.*

" In youth alone unhappy mortals live ;  
 But ah ! the mighty bliss is fugitive ;  
 Discolour'd sickness, anxious labours come,  
 And age and death's inexorable doom." DRYDEN.

3010. *Optimum custodem ovium quem dicunt esse lupum !* (Lat.)—"A pretty shepherd, indeed, a wolf would make!"—*M.D.*
3011. *Optimum est alienâ frui insanîâ.* (Lat.)—"It is a happy thing when we profit by the folly of other men." Nothing is more to be desired than that we should turn to account the follies and imprudence of our neighbours, and avoid running into their errors.—*M.*
3012. *Optimum obsonium labor.* (Lat. Prov.)—"Labour gives the best relish." Food the most homely appears excellent, to an appetite prepared by exercise to receive it.—*M.D.*
3013. *O pudor ! O pietas !* MAR.—"Oh ! modesty ! Oh ! piety !" where are ye fled, how are ye violated !—*M.*
3014. *Opum furiata cupido.* OVID.—"An outrageous thirst after wealth." An unbounded avarice.—*M.D.*
3015. *Ora e sempre.* (Ital.)—"Now and always." Motto of lord Pomfret.—*M.*
3016. *Ora et labora.* (Lat.)—"Pray and work." Motto of the earl of Dalhousie.—*M.D.*
3017. *Orandum est ut sit mens sana in corpore sano.* JUV.—"We should pray for a sound mind, and a body invigorated by health." The great essentials to human happiness.—*M.D.*
3018. *Orator improbus leges subvertit.* (Lat.)—"An evil orator subverts the laws." Orators who are evil-minded and disaffected to the government under which they live, are certainly dangerous ; yet the laws and institutions of England have withstood the attacks of turbulent demagogues for ages, though they there are allowed a freedom of speech which would not be tolerated in any other country, or under any other government ; nor are the innoxious effects of the poison, thus sought to be infused, to be ascribed to the moderation with which it is administered, but to the antidote which is found in the sterling good sense and incorruptible loyalty of Britons.—*M.*
3019. *Orbis circa lunam præsupponit ventum, non serenitatem.* (Lat.)—"An halo round the moon, indicates the approach of wind, not of serene weather."—*M.*
3020. *Ore favete omnes.* VIR.—"Favour me, all of you, with your tongues." Promote by your words the object I have in view, or, advocate my cause.—*M.*

3021. *Ore tenus*. (Lat.)—"Merely from the mouth." Oral. His testimony was *ore tenus*, parole, in contradistinction to written evidence.—*M.D.*
3022. *Ornamentum figurarum, ad elegantiam verborum adjungere*. CIC.—"To unite figurative embellishment with elegance of diction."—*M.*
3023. *O rus, quando te aspiciam? quandoque licebit  
Nunc veterum libris, nunc somno et inertibus horis  
Ducere sollicitæ jucunda oblivio vitæ?* HOR.—"Oh! when shall I again behold my rural retreat? and when shall I be permitted, sometimes with the writings of the ancients, sometimes in the enjoyment of leisure and repose, to indulge in a pleasing oblivion of a life of solicitude and care!"—*M.*
3024. *Os homini sublime dedit cælumque tueri*. OVID.—"He (God) gave to man a sublime aspect, and the privilege of viewing the heavens." Man was made by God, "after his own image," and formed by him in an erect position, as if to enjoy the privilege of viewing his wonderful arrangement of the creation.—*M.M.*
3025. *O si O si otiosi*. (Lat.)—A mere *jeu de mots* on the word *otiosi*.—*M.*
3026. *O! si sic omnia!* (Lat.)—"Oh! had he thus acted in all things!" This is applied to an inconsistent character, whose conduct, if laudable in some instances, is, in others, highly censurable.—*M.D.*
3027. —————*Ostroque insignis et auro  
Stat sonipes, ac fræna ferox spumantia mandit*. VIR.—"Splendidly caparisoned in purple and gold her courser awaits, and impatient champs the frothy bit." Description given by the poet of Dido's courser, waiting her arrival.—*M.*
3028. *O suavis anima! qualem te dicam bonam  
Antehac fuisse, tales cum sint reliquæ!* PHÆDR.—"Oh! sweet soul! how good you must have been heretofore, when the relics you have left are so esteemed!"—*M.*
3029. *Otia corpus alunt, animus quoque pascitur illis,  
Immodicus contra carpit utrumque labor*. (Lat.)—"Relaxation from business strengthens the body, the mind also is invigorated by it, but immoderate fatigue exhausts both."—*M.*
3030. *Otia securis invidiosa nocent*. (Lat.)—"Idleness, which is so much envied, injures those who are too confident in themselves."—*M.*

3031. *Otia si tollas, perière Cupidinis arcus.* OVID.—“Remove the temptations of idleness, and Cupid’s bow will be useless.” Idleness kindles our passions, but the mind that is engrossed by business has not time to think of love.—*M.D.*
3032. *Otiosis nullus adristit Deus.* (Lat.)—“No Deity is propitious to the idle.”—*M.*
3033. *Otium cum dignitate.* (Lat.)—“Leisure with dignity.” That gentleman has retired from the busy scenes of life, and enjoys here his *otium cum dignitate*, honoured and respected by all around him.—*M.M.*
3034. *Otium sine dignitate.* (Lat.)—“Leisure without dignity.” This is the proud, overbearing, petulant upstart, who has made money without being scrupulous about the means, and spends it without making a friend; who lives disregarded, and dies unlamented, the very reverse of the former character.—*M.D.*
3035. *Otium sine literis mors est, et hominis vivi sepultura.* SEN.—“Leisure without literary occupation is death, the very burying of the living man.”—*M.*
3036. *Otium omnia vitia parit.* (Lat.)—“Idleness produces every vice.”
3037. *Oublier ne puis.* (Fr.)—“I can never forget.” Motto of the Scotch baron Colville.—*M.D.*
3038. *Ου γνωσις αλλα πραξις.* (Gr.) *Ou gnosis alla praxis.*—“Not theory but practice.” Theory, however plausible, without practice, seldom tends to a successful issue.—*M.D.*
3039. *Oui et non sont bien courts à dire, mais avant que de les dire, il y faut penser long-temps.* (Fr.)—“Yes and no are very shortly pronounced, but before we give them utterance we should reflect for some time.” A precipitate assent, or a hasty negative, should, in matters of consequence, be maturely weighed before either is decided on.—*M.D.*
3040. *Ουτος εστι γαλεωτης γερων.* MENANDER.—“A cunning old fox this.”—*M.*
3041. *Ouvrage de longue haleine.* (Fr.)—“A tedious difficult business.” A prolix and tiresome work. A laboured discourse.

P.

3042. *Pabulum Acherontis*. PLAUT.—“Food for the Acheron.” A fabled river in the infernal regions. An old man just ready to drop into his tomb.—*M.D.*
3043. *Pacta conventa*. (*Lat.*)—“Conditions agreed on.” This implies, in diplomatic language, any terms that have been agreed on between two powers, though it is perfectly understood that neither will adhere to them, whenever it may suit the convenience of the party to violate them.—*M.D.*
3044. *Pallida mors æquo pulsat pede  
Pauperum tabernas, regumque turres. O beate Sexti,  
Vitæ summa brevis, spem nos vetat inchoare longam.* HOR.—“Pale death advances with an even step, and knocks with as little ceremony at the portals of the palace, as at the cottage of the peasant. O! happy Sextus! the brief span of human life forbids us to indulge in remote future speculations.”
- “ With equal foot, rich friend, impartial fate  
Knocks at the cottage and the palace gate,  
Life's span forbids thee to extend thy cares,  
And stretch thy hopes beyond thy years.” CREECH.
- M.M.*
3045. *Palmam qui meruit ferat*. (*Lat.*)—“Let him who has deserved the palm bear it.” This was the motto assigned to the great Nelson, whose immortal name sheds honour on the British peerage. The palm will long flourish over his tomb, the emblem of victory, while the willow will denote the grief, truly national, excited by his fall. See *Anglia cur*, 191.—*M.D.*
3046. *Pandectæ*.—“Pandects.” (*Of Gr. Etym.*) The pandects of Justinian contained his entire code of laws, consisting of fifty books, comprising 134 decisions of ancient lawyers. The word is derived from παν and δεχομαι, “I contain all things,” because these books taught the *whole law*. The term, however, has been latterly extended in its application, and we have now *Pandectæ medicinæ*, and also *Pandectæ canonum*, by bishop Beveridge.—*M.*
3047. *Panis ex farinâ crassiore minimam delectationem habet*. (*Lat.*)—“Bread made from coarse flour is little palatable.”—*M.*
3048. *Parasiticam cœnam quærit*. (*Lat.*)—“He seeks his meal as a parasite.” Or as a hanger-on. A character too frequently met with.—*M.*

3049. *Parcere personis dicere de vitiis.* (Lat.)—"To spare persons, but to condemn crimes." This precept the upright satirist should always follow. Satire should be general against vice, but never personal.—*M.M.*
3050. *Parcere subjectis, et debellare superbas.* VIRG.—"To spare the conquered, and to conquer the haughty." The French affect (but without a shadow of truth) to have adopted this maxim. They say "*Guerre aux châteaux, paix aux chaumières.*" "War against the castles, but peace to the cottages."—*M.M.*
3051. *Parietem color exornat.* (Lat.)—"Colouring beautifies a wall."—*M.*
3052. *Pari passu.* (Lat.)—"With an equal gait." By similar steps or gradations.—*M.D.*
3053. *Paritur pax bello.* CORN. NEP.—"Peace is produced by war." Peace is procured, not always by actual conquest, but frequently also by a bold demonstration of our capabilities to meet the demands of war.—*M.D.*
3054. *Par l'écoulement du temps.* (Fr.)—"By the lapse of time."—*M.*
3055. *Par le droit du plus fort.* (Fr. Prov.)—"By the right of the strongest." This is a right too frequently acted on, though the principle that *might is right*, cannot be regarded but as a violation of all justice.—*M.D.*
3056. *Par les mêmes voies on ne va pas toujours aux mêmes fins.* (Fr.) ST. REAL.—"The same means do not always lead to the same ends." Similar measures will not always produce corresponding effects. Circumstances that no human foresight could discern, that no circumspection could guard against, will sometimes arise to disconcert our best-ordered projects.—*M.D.*
3057. *Parlez du loup et vous en verrez la queue.* (Fr. Prov.)—"Speak of the wolf and you will see his tail." *Anglicè*, "speak of the devil and he will appear."—*M.D.*
3058. *Parlez peu et bien, si vous voulez qu'on vous regarde comme un homme de mérite.* (Fr.)—"Speak little and well if you wish to be considered as possessing merit." Never tire others by your talkativeness, nor disgust by incorrectness, or vulgarity of expression.—*M.D.*
3059. *Par manière d'acquit.* (Fr. Prov.)—"By way of acquittal or discharge."—*M.D.*
3060. *Par negotiis neque supra.* TACIT.—"Equal to, but not above his

business." Applied to describe a person whose habits and talents fit him exactly for his situation.—*M.D.*

3061. *Par nobile fratrum.* (*Lat.*)—"A noble pair of brothers." Ironically, to denote persons who are well-suited to each other.—*M.D.*

3062. *Par pari refero.* (*Lat.*)—"I return like for like." I avail myself of the same means that my adversary employed against me.—*M.D.*

3063. *Pars beneficii est, quod petitur, si citò neges.* *PUB. SYR.*—"It is conferring a kindness, to deny *at once* a favour which you intended to refuse." It is cruel to excite a hope which you do not intend to realize.—*M.D.*

3064. *Pars hominum vitiis gaudet constanter, et urget  
Propositum ; pars multa natat, modo recta capescens,  
Interdum pravis obnoxia.* *HOR.*—"A great portion of mankind glory in their vices, and continue to pursue their vicious courses, another portion fluctuate, sometimes practising what is right, sometimes giving way to that which is wrong."—*M.D.*

3065. *Pars minima sui.* (*Lat.*)—"The smallest remains of the man, or thing." The miserable remains of the man. The shattered remnant.—*M.D.*

3066. *Pars minima est ipsa puella sui.* *OVID.*—"The girl herself is the least valued part of what she is to bring." She is good, but her portion is better.—*M.*

3067. *Pars sanitatis velle sanari fuit.* *SEN.*—"The wish to be cured is an advance towards convalescence." Metaphorically; by being made conscious of our folly, we are put on the high-road to amendment.

"To yield to remedies is half the cure."

—*M.M.*

3068. *Par signe de mépris.* (*Fr.*)—"In token of contempt."—*M.D.*

3069. *Parta tueri.* (*Lat.*)—"You ought to defend what you have won." Motto of lord Lilford.—*M.D.*

3070. *Par ternis suppar.* (*Lat.*)—"The two are equal to the three." Motto of lord Northwick.—*M.D.*

3071. *Parthis mendacior.* *HOR.*—"More lying than the Parthians." The Parthians were considered by the Romans as the most faithless and deceitful of all nations.—*M.*

3072. *Partibus locare.* (*Lat.*)—"To let land on condition of receiving a certain stipulated proportion of the crop in lieu of rent."—*M.*



3073. *Particeps criminis*. (Lat.)—"A partaker in a crime, a sharer in any act of delinquency." An accessory either before or after the fact. Or he who instigates another to commit any dishonest action.—*M.D.*
3074. *Parturiunt montes, nascitur ridiculus mus*. HOR.—"The mountain is in labour, but a ridiculous mouse comes forth." Applied to authors or orators, who, after having given a laboured and inflated exordium, end with imbecility and weakness.—*M.M.*
3075. *Parva leves capiunt animos*. OVID.—"Trifles captivate weak minds." Frivolous minds are engaged by trifling pursuits.—*M.D.*
3076. *Parvis componere magna*. VIRG.—"To compare great things with such as are little."—*M.*
3077. *Parvula scintilla sæpe magnum suscitavit incendium*. (Lat.)—"The smallest spark often gives birth to destructive conflagrations."—*M.D.*
3078. *Parvum, non parvæ amicitiae, pignus*. (Lat.)—"A trifling pledge of sincere friendship." An elegant inscription on a gift to a friend.—*M.*
3079. *Parvum parva decent*. HOR.—"Things on a small scale become the man in humble station."—*M.M.*
3080. *Pas à pas on va bien loin*. (Fr.)—"Step by step one accomplishes a long journey." Or as the English proverb says, "Slow and sure goes far in a day."—*M.D.*
3081. *Pascitur in vivis livor, post fata quiescit*;  
*Tunc suus, ex merito, quemque tuetur honos*. OVID.—"Envy feeds upon the living; after death it ceases; then every man's well-earned honours defend him against calumny." That the world seldom does justice to living merit, all experience proves. And very many authorities quoted in this collection confirm the fact.—*M.D.*
3082. *Passato il pericolo gabbato il santo*. (Ital. Prov.)—"The danger being past, the saint is cheated." It is the custom in Catholic countries, in all cases of danger to invoke some peculiar saint, but it often happens that protestations of devotion to his *sainthood* which were profusely poured forth when the danger impended, are forgotten, and the patron saint is neglected until new dangers threaten. This passage applies also to numerous cases of friendship that has been exerted to serve others, and which has shared the same ungrateful return as did *the saint*.—*M.D.*

3083. *Passe par tout.* (Fr.)—"A master-key." A key that opens many locks. The term is also applied to *money*, which in all ages, and in all countries, has been the most general, and the most effective *passe par tout*, ever known or tried. See *Aurum per medios*, &c. in this collection.—*M.*
3084. *Passim.* (Lat.)—"Every where." In various places.—*M.D.*
3085. *Pater familias.* (Lat.)—"The father of a family."—*M.D.*
3086. —————*Pater ipse colendi*  
*Haud facilem esse viam voluit, primusque per artem*  
*Movit agros, curis acuens mortalia corda.* VIRG.—"Providence did not see it fitting that the practice of husbandry should be free from labour; she first, by art, turned up the soil, inciting the heart of man by expectation." Providence, in its mercy and wisdom, has ordained, that none of the articles essential to the existence of man, are to be obtained without labour and exertion; for, besides that we set little value on things we can have in abundance without labour or trouble, that very labour strengthens our appetite, invigorates our frame, contributes to our health, and enhances our enjoyments.—*M.M.*
3087. *Pater patriæ.* (Lat.)—"The father of his country."—*M.D.*
3088. *Patience passe science.* (Fr.)—"Patience surpasses science." Motto of viscount Falmouth.—*M.D.*
3089. *Patientia læsa fit furor.* (Lat.)—"Patience abused becomes fury." An abuse of patience excites anger.—*M.D.*
3090. *Patientiâ vinces.* (Lat.)—"By patience you will conquer." Motto of lord Alvanley.—*M.D.*
3091. *Pati necesse est multa mortalem mala.* PUB. SYR.—"It is necessary that men should bear a variety of ills." "Man is born to trouble as the sparks fly upwards."—*M.*
3092. *Patitur qui vincit.* (Lat.)—"He suffers who conquers." Motto of the baron Kinnaird.—*M.D.*
3093. *Patriæ fumus igne alieno luculentior.* (Lat.)—"Smoke in our own country is better than fire in any other." Even great local disadvantages cannot eradicate our attachment to our native soil.—*M.M.*
3094. *Patria cara, carior libertas.* (Lat.)—"Dear is my country, but my liberty is dearer." Motto of the earl of Radnor.—*M.D.*
3095. *Patriæ quis exul se quoque fugit?* HOR.—"Who, an exile from his

country, can escape from himself?" From his own mind? A consciousness of our guilt will pursue us whithersoever we may fly.

"What exile from his native land  
E'er left *himself* behind." HASTINGS.

—M.M.

3096. ————— *Patriæque impendere vitam,  
Nec sibi, sed toto genitum se credere mundo.* LUCAN.—"To devote one's life to his country, and not to think that he was born for himself alone, but for all mankind." To feel it his duty to do good to all men, to consider every good man as a brother.—M.
3097. *Patriæ infelici fidelis.* (Lat.)—"Faithful to my unhappy country." Motto of the earl of Courtown.—M.D.
3098. *Patriis virtutibus.* (Lat.)—"By hereditary virtues." Motto of earl of Leitrim.—M.D.
3099. *Patrimonium non comesum sed devoratum.* CIC.—"An inheritance, not deliberately expended, but swallowed up."—M.
3100. *Pauci dignoscere possunt  
Vera bona, atque illis multum diversa.* JUV.—"Few men can discriminate between those things which are really good, and those which are the reverse." Many men form incorrect opinions even on subjects immediately affecting their own interests and happiness.—M.M.
3101. *Pauca abundè mediocribus sufficiunt.* (Lat.)—"Moderate men have few wants."—M.
3102. *Paucis carior est fides quam pecunia.* SALL.—"There are few men who do not set a greater value on their money than on their good faith." Our author whom we here quote, wrote at an æra of the Roman republic, when the best feelings were engrossed in the passion of avarice.—M.D.
3103. *Paulum sepultæ distat inertiae  
Celata virtus.* HOR.—"Valour, when concealed, differs but little from cowardice in the grave." On this Mr. Macdonnel makes the following remark. "If a man can serve his country or his friend, and yet withholds his exertions, he is more liable to blame for his indolence than another for his incapacity."—M.M.
3104. *Pauper enim non est cui rerum suppetit usus,  
Si ventri bene, si lateri pedibusque tuis, nil  
Divitiæ poterint regales addere majus.* HOR.—"That man cannot be called poor, who is in the enjoyment of all the necessities of

life. If it is well with your belly, your sides, and your feet, regal wealth can add nothing more.”—*M.M.*

3105. *Paupertas fugitur, totoque arcessitur orbe.* LUCAN.—“ Poverty is avoided and persecuted throughout the world.” It is even treated as a crime, and disgrace attaches to it.—*M.D.*

3106. *Paupertatis pudor et fuga.* (Lat.)—“ The shame and dread of poverty.”—*M.*

3107. *Pauvres gens, que je les plains ; car on a pour les fous Plus de pitié que de courroux.* BOILEAU.—“ Poor people, how I pity them! for one always entertains, for fools, more of pity than of anger.”—*M.D.*

3108. *Pavor est utrique molestus.* HOR.—“ Fear is troublesome both ways.” On either side.—*M.D.*

3109. *Pax in bello.* (Lat.)—“ Peace in war.” A feeble, ineffectual system of hostility, which no wise prince would wage, being harassing to his own subjects, and ill-suited to the obtaining any advantage, or advancing any good end.—*M.D.*

3110. *Pax potior bello.* (Lat.)—“ Peace is preferable to war.”—*M.D.*

3111. *Peccavi.* (Lat.)—“ I have sinned.” To make one cry out *peccavi*, or to make one acknowledge his error.—*M.D.*

3112. *Pectus præceptis format amicis.* HOR.—“ He influences the mind by precepts delivered us from a friend.”

“ He forms the soft bosom with the gentlest art.” POPE.

—*M.*

3113. *Pecuniam in loco negligere Interdum maximum est lucrum.* TER.—“ To manifest an indifference about money, is sometimes a great gain.”—*M.M.*

3114. *Pecuniæ obediunt omnia.* (Lat.)—“ All things are subservient to money.”—*M.*

3115. *Peine forte et dure.* (Fr.)—“ An over-powering and a severe pain.” This term (says Mr. Macdonnel) was used to imply a punishment under the old law, of laying the culprit under heavy weights, and feeding him with bread and kennel water only, if he refused to plead on his arraignment.—*M.D.*

3116. *Pendent opera interrupta.* VIRG.—“ The progress of the works hangs suspended.”—*M.M.*

3117. *Pendente lite.* (Lat.)—“ While the suit is depending.”—*M.D.*

3118. ———— *Pene gemelli*

*Fraternis animis.* HOR.—“Almost as twins in the similarity of their minds.”—*M.*

3119. *Penitus toto divisos orbe Britannos.* VIR.—“The Britons, a race almost entirely cut off from the rest of the world.” When Virgil wrote thus, he little thought that that island, insignificant in point of extent, when compared with other countries of Europe, could have attained to that pinnacle of power, to that pre-eminence in arts, in sciences, in arms, which have placed her in the highest rank among the nations of the earth; and that, in greatness, she should far surpass even proud Rome herself, the then imperial mistress of the world.—*M.D.*

3120. *Pense à bien.* (Fr.)—“Think of good.” Motto of viscount Wentworth.—*M.D.*

3121. *Per acuta belli.* (Lat.)—“Through the perils of war.” Motto of the earl of Tyrconnel.—*M.D.*

3122. ———— *Peragit tranquilla potestas*

*Quod violenta nequit, mandataque fortius urget*

*Imperiosa quies.* CLAUD.—“Power exerted with temperance, can effect what by violence never could be accomplished; and calmness enforces, with more effect, even imperial mandates.” Commands which are in themselves legal, and which are issued with mildness, will be received with respect, and obedience; while if illegal, and harshly enforced, they may excite to resistance, and the subversion of the authority from which they emanated.—*M.D.*

2123. *Per angusta ad augusta.* (Lat.)—“Through difficulties to grandeur.” Motto of the earl of Massarene.—*M.D.*

3124. *Per ardua liberi.* (Lat.)—“Through difficulties we obtain freedom.” Motto of lord Camelford.—*M.D.*

3125. *Percunctari à peritis.* CIC.—“Make your enquiries from persons who are skilled.” Seek information from the learned.—*M.*

3126. *Percunctatorem fugito, nam garrulus idem est,*

*Nec retinent patulæ commissa fideliter aures.* HOR.—“Avoid inquisitive persons, they are always babblers; nor do ears which are always open to catch news, ever retain what is committed to their keeping.”

“Shun the inquisitive and curious man,  
For what he hears he will relate again.” POOLEY.

—*M.M.*

3127. *Perdidit arma, locum virtutis deseruit, qui Semper in augendâ festinat et obruitur re.* HOR.—“He has lost the arms, and deserted the cause of virtue, who is always eager and engrossed in increasing his wealth.”—*M.*
3128. *Per Deum et ferrum obtinui.* (Lat.)—“I have obtained it by God and my sword.” Motto of the marquis of Downshire.—*M.*
3129. *Perdifficile est, cum præstare cæteris concupieris, servare æquitatem.* CIC.—“If you aim at surpassing others, it is difficult to be just towards them.”—*M.D.*
3130. *Perditur inter hæc misero lux, non sine votis.* HOR.—“The day is thus wasted, to unhappy me, not without many wishes.” The poet, praising a country life, laments the unprofitable trifles in which the day is spent in town.—*M.*
3131. *Pereant amici, dum unâ inimici intercidant.* CIC.—“Let our friends perish, provided that our enemies fall along with them.” This was both a Greek and a Roman proverb; but it is quoted by the orator, merely to stamp on it his reprobation, as a sentiment which marks a cold, selfish, ungenerous mind. Macdonnell.
3132. *Pereant qui ante nos nostra dixerunt.* (Lat.)—“May they perish who have uttered our good sayings before us.” The ancients, this intimates, did not like to have their good things taken out of their mouths.—*M.D.*
3133. *Per fas et nefas.* (Lat.)—“By right or wrong.” He pursued his object *per fas et nefas*. He left no means untried, no stone unturned.—*M.D.*
3134. *Perfide! sed duris genuit te cautibus horrens Caucasus, Hircanæque admorunt ubera tigres.* VIR.—“Oh! perfidious man! Caucasus has nourished thee among its horrible rocks and Hyrcanian tygers have given thee suck.”

“Perfidious man! thy parent was a rock,  
And fierce Hyrcanian tigers gave thee suck.”

Dido's reproach to Æneas, when she found he resisted all her endeavours to dissuade him from leaving Carthage—*M.*

3135. ———— *Pergis pugnantiâ secum Frontibus adversis componere.* HOR.—“You are going to attempt to reconcile things which are opposite in their natures,” and concileable.—*M.*

3136. *Periculosa plenum opus aleæ.* (Lat.)—"A work full of danger and as precarious as the dice." A business full of hazard.—*M.M.*
3137. *Periculosior casus ab alto.* (Lat.)—"A fall from a high place is more dangerous." This is applied to eminence of station, as well as to local altitude.—*M.D.*
3138. *Periculosum est credere et non credere ;  
Ergo exploranda est veritas multum prius  
Quam stulta pravè judicet sententia.* PHÆD.—"To believe is dangerous, to be unbelieving is equally so, the truth therefore should be diligently sought after, lest that a foolish opinion should lead you to pronounce an unsound judgment."—*M.D.*
3139. *Periculum fortitudine evasi.* (Lat.)—"I have escaped danger by fortitude." Motto of lord Hartland.—*M.D.*
3140. *Perière mores, jus, decus, pietas, fides,  
Et, qui redire nescit cum perit, pudor.* SEN.—"Correct morals, justice, honour, piety, and faith, have vanished ; and also that sense of shame, which, when once destroyed, can never be restored."—*M.D.*
3141. —————*Perierunt tempora longi  
Servitii.* JUV.—"The fruits of a long period of servitude have perished."

"A long dependence in an hour is lost." DRYDEN.

—*M.*

3142. *Periissem ni periissem.* (Lat.)—"I had perished unless I had perished." Motto of baron Newark.—*M.D.*
3143. *Per il suo contrario.* (Ital.)—"By its opposite." Motto of the earl of Uxbridge.—*M.D.*
3144. *Perimus licitis.* (Lat.)—"We die for things lawful." We perish in a good cause. Motto of lord Teignmouth.—*M.D.*
3145. *Perit quod facis ingrato.* (Lat.)—"A kindness conferred on an ungrateful man is thrown away." Or, as the proverb says, "save a rogue from the gallows and he'll cut your throat."—*M.*
3146. *Perituræ parcite chartæ.* JUV.—"Spare the paper which is devoted to perish." A phrase rather supplicatory, sometimes prefixed to publications of an ephemeral and fugitive character.

"In pity spare us when we do our best  
To make as much waste paper as the rest."

—*M.D.*

3147. *Perjuria ridet amantum.* OVID.—“ He laughs at the perjuries of lovers.”

“ —————Forgiving with a smile  
The perjuries that easy maids beguile.”

—M.

3148. *Perjuriæ pœna divina exitium, humana dedecus.* (Lat.)—“ Perdition is the punishment of perjury in heaven, disgrace on earth.” This was one of the laws known by the appellation of “ *the laws of the Twelve Tables*.” The first code of Roman jurisprudence.—M.D.

3149. *Per mare per terras.* (Lat.)—“ By sea and land.” Motto of baron Macdonald.—M.D.

3150. *Permitte divis cœtera.* HOR.—“ Leave the rest to the gods.” Fulfil your duties with exactness, and leave the rest to Providence.—M.D.

3151. —————*Per multas aditum sibi sæpe figuras  
Repperit.* OVID.—“ He frequently gains admission under different disguises.”

“ Through various shapes he often finds access.”

—M.

3152. *Per multum risum possis cognoscere stultum.* (Lat.)—“ By much laughter you may always distinguish a fool.”—M.

3153. *Perpetuus nulli datur usus, et hæres  
Hæredem alterius, velut unda supervenit undam.* HOR.—“ Perpetual possession is allowed to none, and one inheritor succeeds the other, as wave follows wave.”—M.

3154. *Perque dies placidos hyberno tempore septem  
Incubat halcyone pendentibus æquore nidis,  
Tum via tuta maris, ventosque custodit et arcet  
Æolus egressu.* OVID.—“ And during seven tranquil days, in the winter season, the halcyon sits upon her hanging nest, then the mariner’s track is secure, and Æolus restrains or sends forth the winds.” The alcedo, or halcyon (the king’s-fisher) was supposed by Aristotle and Pliny, to have sat only seven days, and those in the depth of winter. And that during that period, the mariner might sail in full security. Hence the expression, “ Halcyon days,” a term used to denote any season of prosperity; the halcyon days of the poets, the brief tranquillity, the “ *septem placidi dies*” of human life.—M.



3155. *Per quell'onda  
Al'altra sponda  
Voglio anch'io  
Passar con te.* METAST.—“Over that wave (the Styx) to the other bank, I will pass with thee.” A tender profession of attachment from a person who does not wish to survive the darling object of his love.—*M.D.*
3156. *Per quod servitium amisit.* (Law Term.)—“By which he lost his, or her, services.” Implying the injury sustained by the plaintiff, in consequence of the seduction of his daughter or apprentice.—*M.D.*
3157. *Per saltum.* (Lat.)—“By a leap.” He has attained high rank or honours “*per saltum*,” skipping over the usual subordinate steps.—*M.D.*
3158. *Per scelera semper sceleribus certum est iter.* SEN.—“The ways of the wicked are through wickedness.” The path of the wicked man is beset with sin.—*M.M.*
3159. *Per se.* (Lat.)—“By itself.” e. g. “No man likes mustard *per se*.” JOHNSON.—*M.D.*
3160. *Persequitur scelus ille suum, labefactaque tandem  
Ictibus innumeris adductaque funibus arbor  
Corruit.* OVID.—“He perseveres in his evil purpose, and the tree at length, shaking from reiterated strokes, is dragged down by a rope.”
- “The impious axe he plies, loud strokes resound,  
Till dragg'd with ropes and fell'd with many a wound,  
The loosen'd tree comes rushing to the ground.”
- M.*
3161. *Perseverando.* (Lat.)—“By perseverance.” Motto of lord Ducie.—*M.D.*
3162. *Per varios casus per tot discrimina rerum.* VIRG.—“Through various accidents, through so many changes in our affairs.”—*M.M.*
3163. *Per vias rectas.* (Lat.)—“By direct ways.” Motto of lord Dufferin and Clonboye.—*M.D.*
3164. *Pessimum genus inimicorum laudantes.* TACIT.—“Flatterers are the very worst of enemies.” Their attacks are always directed against our weak side, artfully addressed to our ruling passion, to feed our self-love; and by throwing us off our guard, to place us more in the power of our parasitical assailant.—*M.D.*

3165. *Petere honores per flagitia, more fit.* PLAUT.—“ Custom sanctions the pursuit of honours, even by base acts.”—*M.*
3166. *Petites maisons.* (Fr.)—“ The little houses.” A French phrase for a mad-house. Probably, from the smallness of the cells.—*M.D.*
3167. *Petrus eram, quem petra tegit, dictusque Comestor,  
Nunc comedor; vivus docui, nec cesso docere  
Mortuus; ut dicant qui me vident incineratum,  
Quod sumus, iste fuit, erimus quandoque, quod hic est.* (Lat.)—“ I was Peter, whom this stone covers, surnamed Comestor. I am now eaten up; while living I taught, nor do I yet cease to give instruction, though dead, that those who see me here reduced to dust may say, ‘ what we are he was; we shall be, at sometime or other, what he is.’ ” The above-mentioned Peter Comestor, was a learned French ecclesiastic, a native of Troyes, in Champagne. He died at Paris in the year 1198, leaving the *jeu-de-mot* here given, to be engraved on his tomb, but which loses in translation.—*M.*
3168. *Peu de bien, peu de soin.* (Fr. Prov.)—“ Little property, little care.”—*M.D.*
3169. *Peu de gens savent être vieux.* ROCHEFOUCAULT.—“ Few persons know how to be old.” When old men affect, in an unnatural and extravagant style, the manners of youth, they, of course, render themselves objects of ridicule. But there is nothing so delightful as to witness the cheerfulness and playfulness of youth, exhibited in the well-regulated conduct of a happy, gay, and agreeable old man.—*M.D.*
3170. *Peu de gens sont assez sages pour préférer la blame qui leur est utile, à la louange qui les trahit.* ROCHEFOUCAULT.—“ Few persons have sufficient wisdom to prefer censure which is useful to them, to praise which deceives them.”—*M.D.*
3171. *Pharmaca das ægroto, aurum tibi porrigit æger,  
Tu morbum curas illius, ille tuum.* MART.—“ You prescribe for the sick man, he reaches you your fee, you cure his disease, he cures yours.” These lines which possess epigrammatic brevity and point, in no inconsiderable degree, are addressed to a poor physician.—*M.*
3172. *Φείδew των κτεανων.* *Phideo ton kteanon.* (Gr.)—“ Husband thy resources.”—*M.*
3173. *Philosophia stemma non inspicit, Platonem non accepit nobilem philosophia, sed fecit.* SEN.—“ Philosophy does not regard pedigree, she did not receive Plato as a noble, but she made him so.” In

the eye of true philosophy all men are equal, superior worth and talents alone confer distinction.—*M.D.*

3174. *Picenis cedunt pomis Tiburtia succo,  
Nam facie præstant.* HOR.—“The apples which grow on the banks of the Tibur, yield to the Picenian in juice, though they excel them in beauty.”—*M.*
3175. ————— *Pictoribus atque poetis  
Quidlibet audendi semper fuit æqua potestas.* HOR.—“The power of daring any thing, always equally belonged to painters and poets.”—*M.D.*
3176. *Pié poudré.* (*Law Fr.*)—“Dusty feet.” The court of *pié poudré*. This is the lowest court known in England. Various derivations are assigned for it, but the most satisfactory is *pié poudreux*, a pedlar, in old French, and the phrase is applied to a court of petty chapmen, such as frequent fairs and markets.—*M.D.*
3177. *Piè repone te.* (*Lat.*)—“Repose in pious confidence.” Motto of earl Manvers.—*M.D.*
3178. ————— *Pietate gravem, ac meritis, si forte virum quem  
Conspexere, silent, arrectisque auribus astant.* VIRG.—“If they (a turbulent mob) perceive any man possessing authority, or entitled to their respect, by reason of his piety, and his virtues, they are awed into silence, and stand attentive to what he may say.”—*M.*
3179. ————— *Piger scribendi ferre laborem,  
Scribendi recté; nam, ut multum, nil moror.* HOR.—“Too lazy to bear the toil of writing well; for, as to the quantity, it is not worth speaking of.” This is pointed at that class of careless, hasty writers, who think the trouble of revising or correcting their works quite too great for them to submit to.—*M.D.*
3180. *Pinguis item quæ sit tellus, hoc denique pacto  
Discimus; haud unquam manibus jactata fatiscat,  
Sed picis in morem ad digitos lentescit habendo.* VIR.—“We may find out what soil is rich in this manner; it never crumbles when you handle it, but it adheres to the fingers like pitch, on being wrought in the hand.”

“The fatter earth by handling we may find,  
With ease distinguish'd from the meagre kind,  
Poor soil will crumble into dust; the rich  
Will to the fingers cleave like clammy pitch.” DRYDEN.

—*M.*

3181. *Piscem natare doces. (Lat.)*—"You teach a fish to swim." You waste your time.—*M.*
3182. *Più vale l'ingegno che forza o legno. (Ital. Prov.)*—"Ingenuity is of more avail than force or the strength of timber."—*M.*
3183. ———*Plausu fremituque virum studiisque faventum*  
———*Pulsati colles clamore resultant. VIRG.*—"The hills shaken with the shouts, re-echo the plaudits, the cries of men, the huzzas of friends."—*M.*
- "The partial crowd their hopes and fears divide  
And aid with eager shouts the favour'd side  
Cries, murmurs, clamours, with a mixing sound  
From hill to hill, from woods to woods resound." DRYDEN.
3184. *Plenus inconsideratissimæ ac dementissimæ temeritatis. CIC.*—"Full of the most inconsiderate and outrageous precipitancy." A character too often seen among self-sufficient ungovernable young men, who suffer themselves to be hurried by the impulse of the moment, without reflection, into excesses, which they may ever after deplore.—*M.*
3185. *Plerumque gratæ divitibus vices. HOR.*—"Changes are for the most part pleasant to those who are rich." Whose means enable them to indulge the expensive passion of rambling.—*M.M.*
3186. *Ploratur lachrymis amissa pecunia veris. JUV.*—"The loss of property is lamented with bitter tears."—*M.D.*
3187. *Ploravére suis non respondere favorem*  
*Speratum meritis. HOR.*—"They lamented that the favour they had hoped for did not correspond with their merits."—*M.D.*
3188. *Plura faciunt homines è consuetudine, quam è ratione. (Lat.)*—"Men in many of their acts are guided more by custom than by reason."—*M.D.*
3189. *Plura sunt quæ nos terrent, quam quæ premunt; et sæpius opinione quam re laboramus. SEN.*—"The apprehensions of dangers which often disturb us, are more numerous than our real dangers, and we suffer much more frequently from those vain fears than from fact." Imaginary terrors often haunt us, when no real danger exists.—*M.D.*
3190. *Plures crapula (necat) quam gladius. (Lat. Prov.)*—"Gluttony kills more than the sword." We hear with pain of the multitudes who are continually sacrificed in the field of battle, but the silent and extensive destruction in the ranks of our acquaintance, which is

every year produced by debauchery and excess, we pass by, almost unnoticed, though, if attention was more called to the *cause* of such premature deaths, it might produce effects not a little salutary to the living.—*M.M.*

3191. *Pluribus intentus minor est ad singula sensus.* (*Lat.*)—"When one's mind is occupied on a variety of subjects, the attention to each must be insufficient." The Italians say, "*Chi tutto*," &c. which see.—*M.D.*
3192. *Pluris est oculatus testis unus quam auriti decem.* *PLAUT.*—"One eye-witness is preferable to ten who speak from hearsay."—*M.M.*
3193. *Plurimum facere, et minimum ipse de se loqui.* *TACIT.*—"To do the utmost, and say little of himself." This character is well applied to a great but unostentatious man.—*M.D.*
3194. *Plus aloës quam mellis habet.* (*Lat.*)—"He has in his disposition more of gall than of honey." Descriptive of a writer whose strength lies in sarcasm.—*M.M.*
3195. *Plus apud nos vera ratio valeat quam vulgi opinio.* *CIC.*—"Untroubled reason will influence us more than public opinion." Our own cool judgment shall guide us in preference to general prejudice.—*M.D.*
3196. *Plus dolet quam necesse est, qui ante dolet quam necesse est.* *SEN.*—"He who grieves before circumstances require it, grieves more than is necessary."—*M.D.*
3197. ————*Plus est quam vita salusque,  
Quod perit : in totum mundi prosternimur ævum.* *LUCAN.*—"What we lose is more than life or present safety, we are laid prostrate even to the latest ages of the world." This was written in allusion to the battle of Pharsalia between Cæsar and Pompey.—*M.D.*
3198. *Plus exemplo quam peccato nocent.* (*Lat.*)—"They do more mischief by the general bad example of their lives, than by any particular sin they commit." This is pointed at persons in high station leading dissolute lives ; whereas the tenour of their conduct should afford an example worthy of imitation by their inferiors.—*M.D.*
3199. *Plus impetûs, majorem constantiam, penes miseros.* *TACIT.*—"We find more of violence, more of perseverance, among the wretched."—*M.D.*
3200. *Plus on est riche, plus on a le moyen de s'enrichir.* (*Fr.*)—"The more rich a man is, the greater are his means to accumulate wealth."—*M.*

3201. *Plus ratio quam vis cæca valere solet.* CORN. GALLUS.—“Reason can commonly effect more than blind force.” That which mere strength cannot accomplish, address will sometimes bring about.—*M.D.*
3202. *Plus salis quam sumptûs.* CORN. NEPOS.—“There was more in the savour than in the expense.” A truly philosophical entertainment.—*M.D.*
3203. *Plus sonat quam valet.* SEN.—“He makes more noise than his society is worth.” His conversation is all noise and no meaning.—*M.*
3204. *Plus vident oculi quam oculus.* (Lat.)—“Two eyes see more than one.”—*M.*
3205. *Plutôt mourrir que de changer.* (Fr.)—“Rather die than change.”—*M.D.*
3206. —————*Poetica surgit*  
*Tempestas.* JUV.—“A storm of poetry is ready to burst upon us.”—*M.*
3207. *Point d'argent, point de Suisse.* (Fr. Prov.)—“No money, no Swiss.” Alluding to the mercenary principles on which that nation has hired out her troops to other powers, but especially to France.—*M.D.*
3208. Πολλα μεταξύ πελει κυλικος και χειλεος ακρου. (Gr.)—“*Polla metaxu pelei kulikos kai cheileos akrou.*—“Many things may occur between the cup and the lip.”—*M.*
3209. *Pol! me occidistis, amici.* HOR.—“By heaven ye have destroyed me, my friends.” You have injured me by your misplaced zeal.—*M.D.*
3210. *Pomo onerata rubenti arbutus.* OVID.—“The arbutus loaded with scarlet fruit.”—*M.*
3211. *Ponamus nimios gemitus; flagrantior æquo*  
*Non debet dolor esse viri, nec vulnere major.* JUV.—“Let us lay aside excessive sorrow, man should not permit his grief to exceed the bounds of manly decorum, nor to be greater than the sum of his suffering can justify.”—*M.D.*
3212. *Pone seram, cohibe; sed quis custodiet ipsos*  
*Custodes? cauta est, et ab illis incipit uxor.* JUV.—“Apply locks, coerce; but who will watch your keepers, your wife is cunning, she will seduce them.” The padlock should be *upon the mind.* A

woman who is disposed to evil, will find modes to evade every restraint that can be imposed.—*M.D.*

3213. *Ponton.* (*Fr. Mil. Term.*)—"A temporary bridge for an army."—*M.D.*

3214. *Pontoniers.*—"Men employed in the construction of such bridges."—*M.D.*

3215. ————*Populumque falsis dedocet uti Vocibus.* HOR.—"And he prohibits the people from using (crediting) false rumours."

"From cheats of words the crowd he brings,  
To real estimates of men and things."

—*M.M.*

3216. ————*Populares Vincentem strepitus.* HOR.—"Conquering the clamour of the mob."

"Awe the tumultuous noise of the pit." ROSCOMMON.

—*M.*

3217. ————*Populus me sibilat ; at mihi plaudo Ipse domi, simul ac nummos contemtor in arcâ.* HOR.—"The people hiss me, but I comfort myself at home, when I gaze upon the money in my chest." Thus the miser, in viewing his hoards, derives consolation which recompenses him, in his own opinion, for the general contempt and execrations which pursue him.—*M.M.*

3218. *Porcus bimestris.* HOR.—"A pig two months old." A delicacy recommended by the poet to his friend, Cælius Lama.—*M.*

3219. *Porrecto jugulo, historias, captivus ut, audit.* HOR.—"With stretched-out neck, as a slave, he listens to his stories." Applied to a dependant, patiently hearing the tiresome stories of his patron.—*M.*

3220. *Porro unum est necessarium.* (*Lat.*)—"Moreover one thing is needful." Motto of the duke of Wellington, and marquis Wellesley.—*M.D.*

3221. *Poscentes vario multum diversa palato.* HOR.—"Demanding, with a whimsical appetite, things widely differing from each other." Used by an author who felt how difficult was the task of catering, so as to gratify the changeable appetite of every individual reader. The literary appetites of readers differ as widely, as do the peculiar tastes of gourmands.—*M.D.*

3222. *Posse comitatús. (Lat.)*—"The power of the county." A levy which the sheriff has the power of arraying, when opposition is given to the king's writs, or the execution of the laws.—*M.D.*
3223. *Possunt quia posse videntur. VIR.*—"They are able because they seem to be so." A confidence in our own powers produces a degree of resolution and energy which generally ensure success.—*M.M.*
3224. *Post acclamationem bellicam jacula volant. (Lat.)*—"After the shout of war arrows fly."—*M.*
3225. *Post amicitiam credendum est, ante amicitiam judicandum. SEN.*—"After professing a friendship you should place implicit confidence; before that profession has been made, judge maturely of the object of your regard." In a state of perfect friendship all manifestation of distrust, or want of confidence on either side should be carefully avoided.—*M.D.*
3226. *Post bellum auxilium. (Lat.)*—"Aid after the war." Assistance when it is useless Succour after the danger is over.—*M.D.*
3227. *Post cineres gloria sera venit. MART.*—"Posthumous glory comes too late."—*M.*
3228. *Posteriores dies testes sunt sapientissimi. (Lat.)*—"Succeeding days are the most wise evidences." Events are to be estimated by their consequences, or their effects either immediate or more remote, and time is the universal touchstone, by which we ourselves, as well as our acts, are to be tried.—*M.*
3229. *Post equitem sedet atra cura. HOR.*—"Corroding care is seated behind the horseman." Said of a guilty man who vainly attempts to escape from his own gnawing reflections.—*M.D.*
3230. *Post factum nullum consilium. (Lat.)*—"After the deed, consultation is useless." When a step is taken that is irretrievable, or a measure adopted that is irrevocable, consultation comes too late, and it is folly to hold discussions on what would have been the more prudent part.—*M.D.*
3231. *Posthabui tamen illorum mea seria ludo. VIR.*—"I have postponed more serious matters to objects of mere pleasure."

"And I prefer'd my pleasure to my gains." DRYDEN.

—*M.*

3232. *Post malam segetem serendum est. SEN.*—"After a bad harvest you should sow again." Instead of being discouraged by the defective produce of one bad season, or, indeed, by any of the other misfor-



tunes of this life, those evils should operate as a stimulus to future perseverance and industry. See "*Tu ne cede*," &c.—*M.D.*

3233. *Post mediam noctem visus cum somnia vera.* HOR.—“A thing seen after midnight, when dreams are true.” The ancients believed that dreams after midnight were always true and infallible.—*M.*

3234. *Post meridiem.* (*Lat.*)—“After mid-day.” After noon. In the British navy, all the hours are distinguished, as they occur, either *before* or *after* noon. Thus, the first hour, which we designate on shore, as one o'clock in the morning, is called on ship-board *one A. M.* or *ante meridiem*, before noon; and one o'clock in the afternoon is called, as above, *one P. M. post meridiem*, after noon.—*M.*

3235. *Post mortem nobilitari volunt.* CIC.—“They would be ennobled even after death.”—*M.*

3236. *Post mortem nulla voluptas.* (*Lat.*)—“After death no pleasure remains to us.” This maxim is drawn from the Epicurean school.—*M.D.*

3237. *Post nubila Phæbus.* (*Lat.*)—“After cloudy weather the sun appears.” Motto of the baron Shuldham.—*M.D.*

3238. *Post prandium stabis, post cœnam ambulabis.* (*Lat.*)—“After dinner continue quiescent, after supper use exercise.” This accords with the English adage,

“After dinner rest a while,  
After supper walk a mile.”

—*M.D.*

3239. *Post prælia præmia.* (*Lat.*)—“After battle rewards.” Motto of the lord Rossmore.—*M.D.*

3240. *Post tenebras lux.* (*Lat.*)—“After darkness light.” By dispelling the clouds of ignorance by the cultivation of knowledge, light dawns upon the mind, and we arrive at truth.—*M.D.*

3241. *Post tot naufragia portum.* (*Lat.*)—“After so many shipwrecks we reach a port.” An asylum after danger. Motto of the earl of Sandwich.—*M.D.*

3242. *Postulata.* (*Lat.*)—“Things required.” In every disputation certain points must form the basis of your argument; of these you require your adversary's admission. Hence they are termed “*postulata*.”—*M.D.*

3243. *Potentiam cautis quam acribus consiliis tutius haberi.* TACIT.—“Power is maintained more certainly by mild and prudent coun-

sels than by harsher measures." Conciliatory government combined with vigilance, is more likely to be a prop to power, than any system of violence or severity, which must produce irritation and discontent.—*M.M.*

3244. *Potentissimus est qui se habet in potestate.* SEN.—“He is the most powerful who can govern himself.” Self-command is often beyond the reach of even those who have had the address to obtain the command over other men, and to rule nations by their will.—*M.D.*
3245. *Pour bien désirer.* (Fr.)—“To desire good.” Motto of lord Dacre.—*M.D.*
3246. *Pour comble de bonheur.* (Fr.)—“As the summit of happiness.” To complete your enjoyment.—*M.D.*
3247. *Pour connoître le prix de l'argent, il faut être obligé d'en emprunter.* (Fr.)—“To become a competent judge of the value of money, you should be reduced to the necessity of borrowing.”—*M.D.*
3248. *Pour couper court.* (Fr.)—“To cut the matter short.” In short.—*M.D.*
3249. *Pour qui ne les croit pas, il n'est pas de prodiges.* VOLTAIRE.—“Miracles are thrown away on those who do not believe them.”—*M.D.*
3250. *Pour se faire valoir.* (Fr.)—“To make himself of consequence.” To stamp value on his advocacy, friendship, or exertions. His speech was designed *pour se faire valoir*, to give himself importance in the opinion of his hearers.—*M.M.*
3251. *Pour s'établir dans le monde, on fait tout ce que l'on peut pour y paroître établi.* ROCHEFOUCAULT.—“When a man wishes to establish himself in the world, he does his utmost to appear already established.” In this world it is generally good policy to appear not to want that which you, in fact, stand in the greatest need of.—*M.D.*
3252. *Pour y parvenir.* (Fr.)—“To attain the object.” To gain your point; accomplish your end. Motto of the duke of Rutland.—*M.D.*
3253. *Præcedentibus instat.* (Lat.)—“He presses on those who precede him.” Motto of the earl of St. Germans.—*M.D.*
3254. *Præceps in omnia Cæsar.* LUCAN.—“Cæsar, prompt in all his decisions.”—*M.*
3255. *Præcipitatque moras omnes, opera omnia rumpit.* VIR.—“Headlong

he resists all delay, breaks through all impediments." Description of the ardour with which Æneas hastened to meet Turnus.—*M.*

3256. *Præcipuum munus annalium reor, ne virtutes sileantur, utque pravis dictis factisque, ex posteritate et infamiâ metus sit.* TACIT.—“ This I hold to be the chief office of history, to rescue virtuous actions from the oblivion to which a want of records would consign them, and that men should feel a dread of being considered infamous in the opinions of posterity, from their depraved expressions and base actions.” This maxim, from the high authority of this great historian, shews the utility and advantage of history; in which the events and their causes being brought together under our view, it is rendered instructive, interesting, and delightful. See another great authority on this subject in the quotation “ *Historiæ decus,*” &c.—*M.D.*
3257. *Præferre patriam liberis regem decet.* SEN.—“ A king should prefer the interests of his country, even to those of his own children.” His duty to his subjects, whom Providence has placed under his care, he should consider as paramount even to the ties of family attachment, and the claims of consanguinity.—*M.D.*
3258. *Prægravante turbâ.* LIVY.—“ The crowd becoming overwhelming.” Insufferable, insupportable.—*M.*
3259. *Præmunire.* (*Law Lat.*)—“ A writ by which, in certain cases, offenders are put out of the protection of the law.”—*M.D.*
3260. *Præsertim ut nunc sunt mores, adeo res reddit, Si quisquis reddit, magna habenda est gratia.* TER.—“ According to the present state of manners, the fact is, that if any body pays a debt, his creditor may consider it as a great favour.”—*M.D.*
3261. *Præstat otiosum esse quàm malè agere.* (*Lat.*)—“ It is better even to be idle, than to descend to base practices.”—*M.*
3262. *Præsto et persto.* (*Lat.*)—“ I perform and I persevere.” Motto of the earl of Haddington.—*M.D.*
3263. ————— *Pratensibus optima fungis Natura est, aliis malè creditur.* HOR.—“ Field mushrooms are the most wholesome, others are not used without danger.” In this the Roman epicures differed much in opinion from us.—*M.*
3264. ————— *Pravo vivere naso, Spectandum nigris oculis, nigroque capillo.* HOR.—“ With a deformed nose, but to be admired for black hair and black eyes.”

Unless the various features correspond in proportion and symmetry, there can be no beauty; as, while the distorted nose takes away from the beauty of the eye; so, as if in revenge, the beaming lustre of the eye seems to render the hideous nose more conspicuous.—*M.M.*

3265. *Précepte commence, exemple achève. (Fr. Prov.)*—"Precept begins; example perfects." With children especially, the force of example is irresistible; what they see they will imitate, and the act of imitation fixes it indelibly in their minds; while instructions conveyed mentally, frequently evaporate before the principle they were meant to inculcate has had time to take root.—*M.D.*

3266. *Preces armatæ. AUSEAN.*—"Armed prayers." Claims preferred under the mask of moderation, but which are to be supported by arms if necessary.—*M.M.*

3267. *Prendere luciole per lanterne. (Ital.)*—"To mistake the match for the lantern." To go astray; be in error.—*M.D.*

3268. *Prend moi tel que je suis. (Fr.)*—"Take me as I am." Motto of marquis of Ely.—*M.D.*

3269. *Prendre la balle au bond. (Fr.)*—"To take the ball at the hop." To seize an opportunity. To avail one's self of the critical moment.—*M.D.*

3270. *Prendre la lune avec les dents. (Fr.)*—"To seize the moon with your teeth." To attempt impossibilities.—*M.D.*

3271. *Prendre les choses au pis. (Fr.)*—"To regard one's affairs in the most unfavourable light."—*M.*

3272. *Prendre martre pour renard. (Fr. Prov.)*—"To take a marten for a fox." To mistake your mark.—*M.D.*

3273. *Prêt d'accomplir. (Fr.)*—"Ready to accomplish." Motto of the earl of Shrewsbury.—*M.D.*

3274. *Prêt pour mon pays. (Fr.)*—"Ready for my country." Motto of lord Monson.—*M.D.*

3275. *Prima caritas incipit a seipso. (Lat.)*—"Charity begins at home." The French say

"Charité bien ordonnée commence par soi-même."

—*M.D.*

3276. *Primâ facie. (Lat.)*—"On the first face." On the first view, or

blush of the affair. On the first aspect of the statement, or on a superficial consideration of the case, or subject.—*M.D.*

3277. *Primæ viæ.* (*Lat. Med. Phrase*)—"The first passages," of the human body. The intestinal canal.—*M.D.*

3278. *Primo avulso non deficit alter.* *VIR.*—"One being torn off, another will not be wanting."

"The first thus rent, a second will arise." *DRYDEN.*

—*M.*

3279. *Primo intuitu.* (*Lat.*)—"At the very first glance." Or, on sight of.—*M.*

3280. *Primum mobile.* (*Lat.*)—"The first impulse." The main spring of action, the motive which prompts to any act.—*M.D.*

3281. *Primus inter pares.* (*Lat.*)—"The first among his equals." As among a meeting of magistrates where the senior is called on to preside as a matter of course. He is termed *primus inter pares*.—*M.D.*

3282. *Primus sapientiæ gradus est falsa intelligere.* (*Lat.*)—"The first step towards useful knowledge, is to be able to detect falsehood."—*M.*

3283. *Principibus placuisse viris non ultima laus est.* *HOR.*—"To have pleased great men deserves not the lowest degree of praise." Horace was a courtier.—*M.M.*

3284. *Principiis obsta.* (*Lat.*)—"Resist the first beginnings." Oppose, and check, the evil before it attains maturity. See the following quotation.—*M.D.*

3285. *Principiis obsta ; sero medicina paratur,  
Cum mala per longas convaluere moras.* *OVID.*—"Attack the disorder at its outset ; medicine may be too late administered, when the evil has acquired strength through long delay." This precept is, in all cases, just. And whether the disease may be in the body, whether it be mental, or whether it assail the body politic, the principle still remains immutably, incontrovertibly true.—*M.M.*

3286. *Priusquàm incipias consulto, et ubi consulueris maturè facto opus est.* *SALL.*—"Consult well before you begin ; but having maturely considered, there is need of dispatch." Act with promptitude.—*M.D.*

3287. *Privatus illis census erat brevis, commune magnum.* *HOR.*—"The value of their private property was small, but the public property

was immense." This was the true state of Rome in her early and less corrupt days ; but when luxury and corruption (never failing concomitants) assailed her, individuals became possessed of enormous wealth, while the public treasury was bankrupt.—*M.D.*

3288. *Pro aris et focis.* (*Lat.*)—" For our altars and our hearths." Our religion and our country.—*M.D.*

3289. *Probam pauperiem sine dote quæro.* HOR.—" I look for virtuous poverty without a dowry." I seek happiness, I despise money, I disclaim all ambitious motives.—*M.M.*

3290. *Probitas laudatur et alget.* JUV.—" Honesty is praised but freezes." A cold reluctant commendation, is often all the reward honesty meets with.—*M.D.*

3291. *Probitas verus honos.* (*Lat.*)—" Probity is true honour." Motto of viscount Chetwynd.—*M.D.*

3292. *Pro bono publico.* (*Lat.*)—" For the public good."—*M.D.*

3293. *Probum non pœnitet.* (*Lat.*)—" The honest man does not repent." Motto of lord Sandys.—*M.D.*

3294. *Procerae dejicit arbores procella vehemens.* (*Lat.*)—" A violent storm tears up lofty trees."—*M.*

3295. *Pro Christo et patriâ dulce periculum.* (*Lat.*)—" For Christ and my country danger is sweet." Motto of the duke of Roxburgh.—*M.D.*

3296. *Procul à Jove, procul à fulmine.* (*Lat.*)—" Being far from Jupiter, you are distant from his thunder." Those who do not bask in the sunshine of court favour, are removed from the vexations and dangers of courtly intrigue.—*M.M.*

3297. *Procul, o procul este, profani.* VIRG.—" Avaunt ! keep off, ye profane." This line is generally quoted in an ironical sense, but the entire passage follows.—*M.*

3298. *Procul hinc ! procul este, profani,*  
*Conclamat vates, totoque absistite luco.* VIRG.—" Begone ! away from hence, ye profane, forthwith retire from the sacred grove." This was the solemn preface to the Eleusinian mysteries, pronounced by the priest.—*M.D.*

3299. ————— *Procul omnis esto*  
*Clamor et ira.* HOR.—" Let all passion and anger be far removed."—*M.*

3300. *Pro Deo et ecclesiâ. (Lat.)*—"For God and the Church." Motto of lord De la Zouche.—*M.D.*
3301. *Pro Deo et Rege. (Lat.)*—"For God and my King." Motto of the earl of Rosse.—*M.D.*
3302. *Prodesse civibus. (Lat.)*—"To be of service to my fellow-citizens." To be engaged in a work intended to contribute to the public good.—*M.D.*
3303. *Prodesse quam conspici. (Lat.)*—"To do good rather than be too conspicuous." Motto of lord Somers.—*M.D.*
3304. *Prodigus et stultus donat quæ spernit et odit. Hæc seges ingratos tulit, et feret omnibus annis. HOR.*—"The prodigal and fool gives away things which he despises and hates: this crop (of fools) has ever produced, and ever will produce ungrateful men."—*M.*
3305. *Proditionem amo, sed proditorem non laudo. PLUT.*—"I love the treason, but I hate the traitor." (*Eng. Prov.*)—*M.D.*
3306. *Proditor pro hoste habendus. CIC.*—"A traitor is to be considered as an enemy."—*M.D.*
3307. *Pro et con. (Con. abbrev. of contra. Lat.)*—"For and against." The arguments pro and con, at both sides of the question.—*M.D.*
3308. *Profundæ impensæ abeunt in rem maritimam. CIC.*—"A naval establishment is maintained at an enormous expense." What would the philosopher have said could he have contemplated the prodigious expenditure of Britain, (then a despicable dependency of the Roman empire,) under this head.—*M.*
3309. *Pro hâc vice. (Lat.)*—"For this turn."—*M.D.*
3310. *Prohibetur ne quis faciat in suo, quod nocere potest in alieno. (Lat. Law Max.)*—"The law prohibits any man to do, even on his own premises, any act that can injure or annoy his neighbour."—*M.D.*
3311. *Pro superi! quantum mortalia pectora cæcæ Noctis habent! OVID.*—"Heavens! what blindness clouds the minds of men!"—*M.D.*
3312. *Projicit ampullas et sesquipedalia verba, Si curat cor spectantis tetigisse querelâ. HOR.*—"He lays aside his inflated phrases, and his words of a foot and a half long, when he wishes to move the hearts of his hearers by his complaints." When in adversity the lofty tone and high terms which we had used in more prosperous days, are unsuited to our circumstances.—*M.D.*

3313. *Pro libertate patriæ. (Lat.)*—"For the liberty of my country."—Motto of lord Massey.—*M.D.*
3314. *Pro magnâ chartâ. (Lat.)*—"For the great charter." Motto of lord Le Despencer.—*M.D.*
3315. *Promissio boni viri fit obligatio. (Lat.)*—"The promise of a good man is as his bond."—*M.D.*
3316. *Pronunciatio est vocis, et vultûs, et gestûs moderatio cum venustate. (Lat.)*—"An agreeable enunciation depends on the modulation of the voice, and the management of the countenance and gestures with grace." To render enunciation agreeable, these are certainly requisites, and ought to be studied.—*M.*
3317. *Pro patriæ amore. (Lat.)*—"For the love of my country." Motto of lord Kilwarden.—*M.D.*
3318. *Propria domus omnium optima. (Lat.)*—"One's own house is preferable to every other."—*M.*
3319. *Propriæ telluris herum natura, neque illum, Nec me, nec quemquam statuit. Nos expulit ille; Illum aut nequities, aut vafri inscitia juris, Postremò expellet certè vivacior hæres. Nunc ager Umbreni sub nomine, nuper Ofelli Dictus, erit nulli proprius; sed cedit in usum Nunc mihi, nunc alii.* HOR.—"Nature has constituted neither him, nor me, nor any other individual, the perpetual possessor of the soil. That man evicted me; him, either fraud, or the insidious quirks of the law, will eject, or, ultimately, his surviving heir will certainly succeed him. The lands lately known as the property of Umbrenus, and formerly of Ofellus, will be appropriated to no individual, but it will fall into the possession at one time of me, and then of some other person." See *Perpetuus nulli*, &c. 3153.—*M.*
3320. *Proprium humani ingenii est odisse quem læseris. Tac.*—"It is the nature of the human disposition to hate him whom you have injured." This must arise from the consciousness you feel that he has reason to detest you.—*M.D.*
3321. *Proprium hoc esse prudentiæ conciliare sibi animos hominum et in suos usus adjungere. Cic.*—"It is the part of a prudent man to conciliate the minds of others, and to turn them to his own advantage or account."—*M.*
3322. *Propter vitam vivendi perdere causas. Juv.*—"To preserve life by the forfeiture of every thing that could make life desirable."—*M.*



3323. *Pro pudore, pro abstinentiâ, pro virtute, audacia, largitio, avaritia rigeant.* SALL.—“ Instead of modesty, instead of temperance, instead of virtue, effrontery, corruption, and avarice prevailed.” A sad description of the state of society in Rome.—*M.*
3324. *Pro rege et patriâ.* (Lat.) “ For my king and country.” Motto of the earl of Leven.—*M.D.*
3325. *Pro rege et populo.* (Lat.)—“ For the king and the people.” Motto of lord De Dunstanville.—*M.D.*
3326. *Pro rege, lege, et grege.* (Lat.)—“ For the king, the law, and the people.” Motto of lord Ponsonby.—*M.D.*
3327. *Pro re natâ.* (Lat.)—“ For a special purpose.” An assembly held, *pro re natâ*, for a particular business. This is also used by physicians in prescriptions to be taken, *pro re natâ*, as occasion or symptoms may require.—*M.D.*
3328. *Pro salute animæ.* (Lat.)—“ For the safety of the soul.”—*M.D.*
3329. *Prosperum et felix scelus virtus vocatur.* SEN.—“ Crime, when it prospers, obtains the name of virtue.” Illustrated by a well-known English epigram :
- “ Treason does never prosper : what’s the reason ?  
That when it prospers, none dare call it treason.”
- M.D.*
3330. *Protectio trahit subjectionem, et subjectio protectionem.* (Lat. Law Max.)—“ Protection induces allegiance, and allegiance ensures protection.” As every good subject owes allegiance to his sovereign ; so is his sovereign bound, in return, to protect the persons and property of his subjects.—*M.D.*
3331. *Pro tempore.* (Lat.)—“ For the time.” A thing done *pro tempore*, means a temporary measure.—*M.D.*
3332. *Protinus apparet quæ arbores frugiferæ futuræ.* (Lat.)—“ It soon appears which trees will yield fruit.”—*M.*
3333. ————— *Prout cuique libido est,  
Siccet inæquales calices conviva solutus  
Insanis legibus.* HOR.—“ The guests, every one according to his inclination, may drink out of glasses of different sizes, unconstrained by foolish regulations.”—*M.*
3334. *Pro virtute felix temeritas.* SEN.—“ Instead of valour there was a happy rashness.” This remark was made by the philosopher in speaking of Alexander ; but, in more modern times, instances may be found where success has crowned efforts made under the guidance of impetuosity and rashness, which equal valour, directed by

prudence, would never have attempted; but the *felix temeritas* prevailed.—*M.D.*

3335. *Proximorum incuriosi, longinqua sectamur.* PLIN.—“Regardless of things within our reach, we pursue those which are remote.”—*M.*

3336. *Proximus ardet Ucalegon.* VIRG.—“The house of your neighbour is on fire.” Danger threatens you, endeavour to prevent it. The proprietor, *Ucalegon*, is here put instead of the house; meaning *Domus Ucalegonis*.—*M.D.*

3337. *Proximus à tectis ignis defenditur ægrè.* OVID.—“One’s house is with difficulty saved when that of his neighbour is on fire.”

“To save your house from neighb’ring fire is hard.”—TATE.

—*M.*

3338. *Proximus sum egomet mihi.* (*Lat. Law Max.*)—“I am nearest to myself.” Thus technically explained by Mr. Macdonnel: “This maxim bears on certain cases in which a man may, without injustice, take to himself a preference; as an executor may first pay a legacy to himself, or take his own debt before other debts of an equal degree.”—*M.D.*

3339. *Prudens futuri temporis exitum  
Caliginosâ nocte premit Deus;  
Ridetque, si mortalis ultra  
Fas trepidat.* HOR.—“God, ever wise, wraps the issues of futurity in utter darkness, and smiles at the unreasonable anxiety of mortals” to know what they may be.

“For God has wisely hid from human sight  
The dark decrees of future fate,  
And sown their seeds in depths of night:  
He laughs at all the giddy turns of state,  
Which mortals search too soon, and fear too late.” DRYDEN.

—*M M.*

3340. *Ψυχῆς ιατρειον.* (*Gr.*) *Psuches iatreion*.—“Physic for the mind.” Applied to books or to study.—*M.D.*

3341. *Prudentis est mutare consilium; stultus sicut luna mutatur.* (*Lat.*)—“It may be wise even for a prudent man to change his opinion with circumstances, but the fool changes as often as the moon.”—*M.D.*

3342. *Prudentis est nonnunquam silere.* (*Lat.*)—“It is the part of a prudent man to be silent.”—*M.*

3343. *Publicum bonum privato est præferendum.* (*Lat. Law Max.*)—“Public good must be preferred to private advantage”—*M.D.*

3344. *Pudebatque libertatis majus esse apud fœminas quam apud viros pretium.* QUINT. CURT.—“ I was ashamed that liberty should be more highly prized among women than by men.”—*M.*

3345. *Pudet et hæc opprobria nobis*

*Et dici potuisse, et non potuisse refelli.* HOR.—“ It is shameful that such reproaches should be directed against us, without our being able to refute them.”

“ To hear an open slander is a curse ;  
But not to find an answer is a worse.”—DRYDEN.

—*M.M.*

3346. *Pudet me et miseret qui harum mores cantabat mihi, monuisse frustra.*

TER.—“ I reflect with shame and grief, that he who apprised me of the morals of those women, should have admonished me in vain.”—*M.*

3347. *Pudore et liberalitate liberos*

*Retinere, satius esse credo, quam metu.* TER.—“ I think it better to bind children to their duties by a becoming sense of modesty, and by kindness, than by fear.”

“ ————— Better far  
To bind your children to you by the ties  
Of gentleness and modesty, than fear.”

—*M.M.*

3348. *Pugna pro aris et focus.* (Lat.)—“ A war for our altars and our dwellings.” For every thing that is dear to us.—*M.*

3349. *Pugna suum finem cum jacet hostis habet.* OVID.—“ The battle is concluded when the enemy is fallen.” It is ungenerous to insult, or exult over a vanquished foe.—*M.*

3350. *Pulchrum est accusari ab accusandis.* (Lat.)—“ It is honourable to a man to be accused by those, who themselves deserve accusation.” This wants some qualification.—*M.D.*

3351. *Pulchrum est benefacere reipublicæ, etiam benedicere haud absurdum est.* SALL.—“ It is becoming to act well for the republic, even to speak favourably is not discreditable.”—*M.D.*

3352. *Pulchrum est digito monstrari, et dici hic est.* PER.—“ It is pleasant to be pointed out with the finger, and to hear it said, ‘ there goes the man.’” Applicable to a class of ridiculous persons who are fond of notoriety.—*M.D.*

3353. *Pulvis et umbra sumus, fruges consumere nati.* VIRG.—“ We are but

dust and shadows, born to consume the produce of the earth." Applied to those who are useless members of society.—*M.D.*

3354. *Punica fides.* (*Lat.*)—"Punic faith." This sarcasm was ironically applied by the Romans to the Carthaginians.—*M.D.*
3355. *Punitis ingeniis gliscit auctoritas.* *TACIT.*—"When men of genius are punished, the influence of their works is increased."—*M.D.*
3356. *Puras Deus non plenas adspicit manus.* *PUB. SYR.*—"God looks to pure, not to full hands." The Deity estimates the innocence, and not the wealth of his creatures.—*M.D.*
3357. *Purpurâ indutus pauper, sui ipsius immemor est.* (*Lat.*)—"A beggar raised to wealth is generally unmindful of himself." As the English proverb says, "Set a beggar on horseback, and he will ride to the devil."—*M.*
3358. *Purgamenta hujus mundi sunt tria, pestis, bellum, et frateria.* (*Lat.*)—"There are three methods by which this world is purified; the plague, war, and monastic seclusion."—*M.D.*
3359. *Pusilla epistola.* *CIC.*—"A silly foolish epistle."—*M.*



Q.

3360. *Quæ amissa salva* (*Lat.*)—"The things that were lost are safe." Motto of the earl of Kintore.—*M.D.*
3361. *Quæ caret ora cruore nostro?* *HOR.*—"In what country has not our blood been shed?" Spoken exultingly in reference to the valour of the Romans, and the successes of their arms. But with how much more just exultation, with how much more well-founded pride might not Great Britain boast of the sacrifices she has made, of the blood she has shed, of the hundreds of millions of treasure she has supplied, of the splendid triumphs she has gained by her invincible valour in every quarter of the globe, both by sea and land; triumphs which exalted her glory above that of all the nations of the earth. Who thus expended her blood and treasure, not merely for her *own advantage*, but threw her interposing arm, as an *Ægis*, to save a sinking world, of whose fate she was become the arbitress, from tyranny, slavery, and oppression, from utter degradation and ruin, under the iron sway of the most powerful

and arbitrary despot the world had ever seen ; who saw, without dismay, the whole of continental Europe combined for her destruction, and the most formidable fleets and armies of the world arrayed against her ; who persisted to save, by the energy of her measures, by her valour and resources, those very states which had repeatedly deserted her, and coalesced for her subversion ; and who finally held the despot captive, and dissolved every link in the chain he had forged to enslave mankind. This, O Britain ! is but a faint picture of thy glories ! Nor can any parallel be found for them in the history of the world ! Rome overcame undisciplined hordes, in the rudest state of nature and of ignorance ; but Britain has carried captive into her own ports, the most formidable fleets that ever swam upon the ocean ; and dissipated armies that would, but for her, have reduced to bondage three quarters of the habitable globe.

“ What coast encircled by the briny flood  
Boasts not the glorious tribute of our blood ! ”

—M.M.

3362. *Quæ culpæ soles, ea tu ne feceris ipse ;  
Turpe est doctoris cum culpa redarguit ipsum.* CATO.—“ You shall not yourself do that which you censure in others. It is wrong in a doctor to indulge in what he prohibits to others.”—M.D.
3363. *Quæ fuerant vitia mores sunt.* SEN.—“ Things which were formerly considered as vices, are now sanctioned by custom, by fashion.”—M.D.
3364. ————— *Quæ fuit durum pati  
Meminisse dulce est.* SEN.—“ Sufferings which we considered severe, when they occurred, it is nevertheless pleasant to remember.” It is pleasant to look back to misfortunes that are past.—M.D.
3365. *Quæ in terris gignuntur omnia, ad usum hominum creantur.* CIC.—“ Every thing that the earth produces was created for the use of man.”—M.D.
3366. *Quæ in vitâ usurpant homines, cogitant, curant, vident ; quæque agunt vigilantes agitantque, ea cuique in somno accidunt.* CIC.—“ Those subjects which chiefly occupy us, of which we think, about which we are interested, which we generally have before us, which employ us during the day, and engage our attention, do frequently engross our thoughts when we are asleep.”—M.
3367. ————— *Quæ nec Sarmentus iniquas  
Cæsaris ad mensas, nec vilis Gabba tulisset.* JUV.—“ Such things

as neither the scurrilous Sarmentus, nor the vile Gabba, would have borne at the obscene table of Cæsar.”—*M.*

3368. *Quæ lædunt oculos festinas demere : si quid Est animum, differs curandi tempus in annum.* HOR.—“ Whatever things injure your eye, you are anxious to remove : but things which affect your mind you defer for a year.” We are in general much more solicitous on the subject of physical, than we are in respect to moral impediments. A mote in the eye claims our immediate attention, but a disease which weighs upon and corrodes the mind, we neglect in its advances, and treat with indifference from year to year.—*M.D.*
3369. *Quælibet concessio fortissimè contra donatorem interpretanda est. (Lat. Law Max.)*—“ A gift, or grant, made by any person, shall be interpreted strongly against him.” Shall be enforced, should he basely desire to retract, regardless of his promise.—*M.D.*
3370. *Quæ lucis miseris tam dira cupido ?* VIRG.—“ How strange that men who are unhappy, should shew so strong a desire to live ?” Such an attachment to this world in which they so much suffer, under “ the stings and arrows of outrageous fortune.”—*M.*
3371. *Quæ regio in terris nostri non plena laboris ?* VIR.—“ What region of the earth has not witnessed our labours.” This the poet puts into Æneas’s mouth, in allusion to the labours of the Trojans. How well might Great Britain make a similar boast.—*M.*
3372. *Quærenda pecunia primùm, Virtus post nummos.* HOR.—“ Money is first to be sought for, then think of virtue.” Thus translated by Pope.
- “ —————Get money, money still,  
And then let virtue follow, if she will.”
- M.M.*
3373. *Quære verum. (Lat.)*—“ Seek out the truth.” Motto of lord Carleton.—*M.D.*
3374. *Quærit, et inventis miser abstinet, et timet uti.* HOR.—“ The miser is ever seeking gain, yet he abstains, and is afraid to use what he has acquired.”—*M.D.*
3375. *Quæsitam meritis sume superbiam.* HOR.—“ Assert your title to the honors which are due to your merits.”—*M.D.*
3376. *Quæstio fit de legibus non de personis. (Lat. Law Term.)*—“ The question must turn on the interpretation of the law, not on the rank of the person.”—*M.D.*

3377. *Quæ sunt igitur epularum, aut ludorum, aut scortorum voluptates, cum his voluptatibus comparandæ?* CIC.—“What then are the gratifications derived from feasts, from exhibitions, from women, when compared with these pleasures?”—*M.*
3378. *Quæ supra nos nihil ad nos.* (*Lat. Prov.*)—“Those things which are above us, are nothing to us.”—*M.D.*
3379. *Quæ te dementia cepit?* VIRG.—“What madness has seized upon you?”—*M.*
3380. *Quævis terra alit artificem.* (*Lat. Prov.*)—“Every country will produce food for the artificer.” A good workman will find bread any where.—*M.*
3381. *Quæ volumus et credimus libenter, et quæ sentimus ipsi reliquos sentire putamus.* CIC.—“What we wish we readily believe, and whatever we think, we suppose that others think also.”—*M.*
3382. *Quale per incertam lunam sub luce malignâ  
Est iter in sylvis.* VIR.—“As a path in the woods, illumined by the deceitful light of the uncertain moon.”—*M.*
3383. *Qualem commendes etiam atque etiam aspice, ne mox  
Incutiant aliena tibi peccata pudorem.* HOR.—“Examine minutely into the worth of a person you would recommend, lest the faults of others involve you in shame.”—*M.*
3384. *Quale sit quod amas celeri circumspice mente,  
Et tua læsuro subtrahe colla iugo.* OVID.—“Whatever may be the object of your affection, examine it with an inquisitive mind, and withdraw (in time) your neck from a yoke which may hurt you.”—*M.*
3385. *Quale solet sylvis, brumali frigore, viscum  
Fronde virere novâ, quod non sua seminat arbos,  
Et croceo fætu teretes circumdare truncos.*—“As the misletoe flourishes throughout the winter cold, with its shining leaves, which are not from its own seed, and embraces with its yellow branches the tapering arms of the oak.”
- “Through the green leaves the glitt’ring shadows glow,  
As, on the sacred oak, the misletoe,  
Where the proud mother views her precious brood,  
And happier branches which she never sow’d.” DRYDEN.
- M.*
3386. *Qual semini tal mieterai.* (*Ital. Prov.*)—“As you shall sow so shall you reap.” As you build on a solid foundation, so shall your su-

perstructure be permanent. This proverb obtains in every language, and a moral may be drawn from it that will be found useful in all situations. Whatever you do, do it *well*, if you expect a favourable result.—*M.*

3387. *Qualis ab incepto.* (*Lat.*)—"The same as from the beginning." Motto of the earl of Clanbrassil.—*M.D.*

3388. *Qualis ab incepto processerit et sibi constet.* HOR.—"As he began, so let him proceed, and appear consistent throughout." The poet offers this advice respecting characters on the stage.—*M.M.*

3389. *Qualis ubi audito venenantum murmure tigris Horrescit in maculis.* STATIUS.—"As when the tigress, on hearing the cry of the hunters, looks horrible in her spotted skin."

"As when the tigress hears the hunter's din,  
A thousand angry spots defile her skin."

—*M.*

3390. *Qualis vita, finis ita.* (*Lat.*)—"As has been a man's life, so will be his end."—*M.D.*

3391. *Quam diu se bene gesserit.* (*Lat.*)—"So long as he shall do his duty as he ought." This term was first brought into use in letters patent, under which the chief baron of the exchequer held his office, and all the judges now hold their places under a similar tenure, which they formerly retained. "*Durante bene placito.*" Which see.—*M.D.*

3392. *Quam multa injusta ac prava fiunt moribus!* TER.—"How many unjust and base acts are sanctioned by custom!"—*M.M.*

3393. *Quam prope ad crimen sine crimine!* (*Lat.*)—"How very near to guilt, without being actually guilty!"—*M.D.*

3394. *Quam quisque novit artem in hac se exerceat.* CIC.—"Let every man occupy himself in the profession to which he has been brought up, or, which he understands."—*M.*

3395. ————*Quam sæpe fortè temerè Eveniunt, quæ non audeas optare!* TER.—"How often events, by chance, and unexpectedly come to pass, which you had not dared even to hope for!"—*M.D.*

3396. *Quam seipsum amans sine rivale.* CIC. *de HIRTIO.*—"How much in love with himself, and without any rival." A man totally absorbed in self-love, as to be indifferent about every other creature.—*M.D.*



3397. *Quam temerè in nosmet legem sancimus iniquam!* HOR.—“How often do we rashly sanction unjust laws, which eventually bear upon ourselves!” Men who are indiscreet and unthinking, often concur in the adoption of measures of which they themselves afterwards become victims.—*M.M.*
3398. *Quamvis digressu veteris confusus amici  
Laudo tamen.* JUV.—“However I may feel deeply concerned for the departure of my old friend, I nevertheless applaud his resolution.”—*M.*
3399. *Quand les sauvages de la Louisiane veulent avoir du fruit, ils coupent l'arbre au pied, et cueillent le fruit ; voilà le gouvernement despotique.* MONTESQUIEU.—“When the savages of Louisiana wish for fruit, they cut down the tree at the foot to obtain it. Such is a despotic government.”—*M.D.*
3400. *Quand les vices nous quittent, nous nous flattons que c'est nous qui les quittons.* (Fr.)—“When the power of committing the vices to which we had been addicted forsakes us, we flatter ourselves that it is from the influence of our own virtue that we abandon them.”—*M.D.*
3401. *Quando aliquid prohibetur, prohibetur et omne per quod devenitur ad illud.* (Lat. Law Max.)—“When any thing is forbidden by law, every act which tends to facilitate the compassing it, is to be considered as being also prohibited.”—*M.D.*
3402. *Quando ea accidunt nobis, quæ nullo consilio vitare possumus, eventis aliorum memoriâ repetendis, nihil novi accidisse nobis cogitemus.* CIC.—“When misfortunes assail us, which no prudence can avert, by calling to memory things which have befallen others, we shall be convinced that, in our case, there is nothing new.”—*M.*
3403. *Quand on ne trouve pas son repos en soi-même, il est inutile de le chercher ailleurs.* (Fr.)—“When we do not possess in our own minds the comfort of repose and contentment, it is in vain to look for it elsewhere.” Man cannot, by change of situation, fly from anxieties or troubles which have become rooted in his bosom.—*M.D.*
3404. *Quand on parle d'ouvrages d'esprit, il ne s'agit point d'honnêtes gens, mais de gens de bon sens.* (Fr.)—“When we speak of works of the mind, it is not our business to enquire into the character of the man, but into his pretensions to good sense or humour.”—*M.D.*
3405. *Quandoque bonus dormitat Homerus!* HOR.—“Sometimes even the good Homer naps!” Those even who are the most eminent in virtue, the most distinguished for talent, will sometimes commit

lapses, or betray frailty, from which human nature is never wholly exempt.—*M.D.*

3406. *Quandoquidem inter nos sanctissima divitiarum*

*Majestas.* JUV.—“ Seeing that the importance attaching to the possession of riches is, among us, prized as being most sacred.”  
—*M.*

3407. *Quando ullum inveniemus parem?* HOR.—“ When shall we find any person equal to him?”

“ When shall we look upon his like again?”

—*M.D.*

3408. *Quanti casus humana rotant!* (*Lat.*)—“ How many accidents disconcert human affairs!” How many unforeseen events interpose, to frustrate the best concerted projects of human ingenuity or judgment!!—*M.*

3409. ———— *Quanta est gula, quæ sibi totos*

*Ponit apros, animal propter convivia natum!* JUV.—“ What a capacious gullet must he have (what an appetite) who lays up entire boars for his own consumption, an animal formed for convivial parties!”—*M.*

3410. *Quanto mayor e la fortuna, tanto e menor segura.* (*Span. Prov.*)—“ The more elevated the fortune, the less secure the situation.”—*M.D.*

3411. *Quanto plura recentium seu veterum revolve, tanto ludibria rerum mortalium cunctis in negotiis observantur.* TACIT.—“ The more diligently I turn in my mind either the affairs of the moderns or of the ancients, the more conspicuous appears the absurdity of human arrangements throughout all the concerns of this world.”—*M.D.*

3412. *Quanto quisque sibi plura negaverit,  
A Diis plura feret. Nil cupientium  
Nudus castra peto; multa petentibus*

*Desunt multa.* HOR.—“ The more enjoyments a man denies himself, the more will Providence bestow upon him. Destitute even of clothing, I fly to the dwellings of those who covet nothing. Those whose wants are great, are ever greatly in want.” The poet would here intimate that he would prefer being deprived of every possession, and enjoy a quiet and tranquil mind, than be rich, yet still feel anxious to add to his wealth.—*M.D.*

3413. *Quantum a rerum turpitudine abes, tantum te à verborum libertate sejungas.* CIC.—“ As much as you feel yourself to be incapable of

a base action, so much should you be averse to depravity or obscenity of language.”—*M.*

3414. *Quantum. (Lat.)*—“How much.” His *quantum*, his proper allowance or quantity, his due proportion.—*M.D.*
3415. *Quantum est in rebus inane. PERS.*—“What folly pervades human affairs.”—*M.*
3416. *Quantum meruit. (Lat.)*—“The sum of his deserts.”—*M.D.*
3417. *Quantum mutatus ab illo. VIRG.*—“How much changed from what he was, how greatly altered is his appearance, how little like what we remember him.”—*M.D.*
3418. *Quantum quisque suâ nummorum condit in arca  
Tantum habet et fidei. JUV.*—“The credit and consequence of every man is co-equal with the money he holds stored up in his chest;” i. e. with his property. Intimating, that respect and consequence are to be commanded by wealth alone.—*M.D.*
3419. *Quantum religio potuit suadere malorum. LUCRET.*—“To how many evil things are we not persuaded by superstition.” The poet is speaking of the sacrifice of Iphigenia, by her father Agamemnon, enjoined by the priest of Diana to propitiate that goddess in favour of the cause of the Græeks, who were proceeding to the siege of Troy. The line here quoted is not infrequently used in an invidious sense, and with a more extended meaning. What crimes has not fanaticism produced, and superstition led to and sanctioned.—*M.D.*
3420. *Quantum vertice ad auras  
Ætherias, tantum radice in Tartara tendit. VIRG.*—“As far as it elevates its branches towards the sky, so far it strikes its roots into the earth.” Description of both the oak and beech, in *Æneid* IV. v. 445; and *Geor.* II. v. 291.—*M.*
3421. *Quare facit opium dormire? Quia in eo est virtus dormitiva. (Lat.)*  
“Why does opium produce sleep? because it possesses a sleeping quality.” Written by Moliere, in ridicule of persons who pretend to solve every difficulty; while, in fact, they only repeat the terms of the original question.—*M.D.*
3422. *Quare, si fieri potest, et verba omnia, et vox hujus alumnum urbis  
oleant; ut ratio Romana planè videatur, non civitate donata. QUINT.*  
“Wherefore, if it can be accomplished, both your words and your pronunciation should sound as if you were a native of this city, and your accent should be truly *that of Rome*, not that of a stranger who may have been admitted to her freedom.” The importance

attached by this high authority to every thing relating to speaking and composition, should be regarded by all who are interested in the education of youth, as a caution with how great solicitude they should guard against their pupils contracting a vulgar or provincial dialect, which, let their attainments be what they may, must operate to their prejudice in the opinion of strangers, and associate ideas of vulgarity with every expression they utter in society; and the ear of youth should be equally guarded against the *affected drawl* of some Englishmen, the vulgar brogue of the Hibernian, and the uncouth accent of the Scot.—*M.D.*

3423. *Quare vitia sua nemo confitetur?*

*Quia etiam nunc in illis est. Somnum.*

*Narrare vigilantis est.* SEN.—“Why is there no man who confesses his vices? It is because he has not yet laid them aside. It is a waking man only who can tell his dreams.”—*M.D.*

3424. *Quas dederis, solus semper habebis opes.* MART.—“Wealth which you give away will continue to be your own.” You will be recompensed by the pleasing reflection that you have relieved the wants of a fellow-creature; and, it may happen, by the gratitude of the object of your bounty.—*M.D.*

3425. *Queis paria esse ferè placuit peccata, laborant*

*Cùm ventum ad verum est; sensus moresque repugnant,*

*Atque ipsa utilitas, justi propè mater et æqui.* HOR.—“They who are pleased to weigh all faults as equal, find themselves in difficulty when the truth of their system is examined; good sense and morality being opposed thereto, as well as expediency, which may be considered as the test of what is just and right.”—*M.*

3426. *Que la nuit paraît longue à la douleur qui veille!* (Fr.)—“Oh! how tedious does the night appear, which is passed in grief, unmitigated by repose.”—*M.D.*

3427. *Quelle heureuse place que celle qui fournit dans tous les instans l'occasion à un homme de faire du bien à tant de millions d'hommes! quelle dangereuse poste que celle qui expose à tous momens un homme à nuire à un million d'hommes!!* LA BRUYERE.—“What happiness must that station confer, which at all moments affords a man opportunities of doing good to many millions of men. But how full of dangers is that post, in which a man is exposed to the chance of injuring a million.”—*M.*

3428. *Quem amat Deus moritur adolescens.* (Lat.)—“He whom God loves, dies in his infancy.” Or, is early removed from the temptations of this world, from the paths of sin.—*M.*

3429. *Quem casus transit aliquando inveniet.* PUB. SYR.—“ Misfortune may at last overwhelm him, whom it has often passed by.”—*M.*
3430. *Quemcunque miserum videris, hominem scias.* SEN.—“ When you behold a human being in distress, acknowledge him to be a fellow man.” Recollect that he is formed as you are, that his feelings may be equally acute, that his necessities are the same as your’s; in fine, that he is your brother: fancy *yourself*, then, to be reduced to the state of misery and indigence under which he is suffering; reflect how you would wish a rich man to receive your appeal to his charitable feelings, and will it be possible for you to leave the object you have seen unrelieved?—*M.D.*
3431. *Quem damnosa venus, quem præceps alea nudat.* HOR.—“ Him whom destructive venery, and the ruinous dice, reduce to beggary.”—*M.*
3432. *Quem alienum tibi fidum invenies, si tuis hostis fueris?* (Lat.)—“ From what stranger can you expect attachment, if you are at variance with your own relations?” This is a question which every man who has felt the miseries of family dissensions, should seriously consider.—*M.*
3433. *Quem ego ut mentiatur inducere possum, eum facile exorare potero ut pejeret.* CIC.—“ The man who can be tempted to descend to tell a lie, may, without much difficulty, be prevailed upon to commit perjury.”—*M.*
3434. *Quem ferret, si parentem non ferret suum?* TER.—“ Whom would he carry, if he refused to bear his own father?”—*M.*
3435. *Quem pœnitet peccasse penè est innocens.* SEN.—“ He who repents of any sin he may have committed, is almost innocent.” When a sin has been committed, the act, which is irrevocable, can be atoned for by sincere repentance only.—*M.D.*
3436. *Quem præstare potest mulier galeata pudorem*  
*Quæ fugit à sexu?* JUV.—“ What pretensions to modesty can that woman possess, who, clad in armour (in man’s attire), flies the society of her own sex?”—*M.*
3437. *Quemque suæ malæ cogitationes conscientiaque animi terrent.* CIC.—“ His own galling reflections, and the compunctious visitings of a reproving conscience, fill the mind (of the evil-doer) with terror and apprehension.”—*M.*

3438. *Quem res plus nimio delectavere secundæ,  
-Mutatæ quatient.* HOR.—“The man who has been too much devoted to the enjoyment of the good things of this life, the most attached to his prosperous fortunes, always feels the most heavily any reverse that may befall him.”—*M.M.*
3439. ————— *Quem semper acerbum,  
Semper honoratum (sic, Dii, voluistis) habebo.* VIRG.—“It is a day to which my memory will ever recur in bitterness; but yet (as Providence has decreed the event) with resignation and respect.” This is uttered in allusion to the day on which the person speaking had been deprived of a dear and esteemed friend.—*M.D.*
3440. *Quem te Deus jussit.* (Lat.)—“What God commanded you to be.” Motto of the baron Sheffield.—*M.D.*
3441. *Querelle d'Allemand.* (Fr.)—“A quarrel after the German fashion.” A drunken riot. *Hibernicè*, a row.—*M.D.*
3442. *Qui alterum incusat probri eum ipsum se intueri oportet.* (Lat.)—“He who accuses another of a base action, should narrowly inspect his own conduct.” An accuser should ever be able to rebut any recriminatory charge, and should go into court with *clean hands*.—*M.*
3443. *Qui amicus est amat; qui amat non utique semper amicus est. Itaque amicitia semper prodest; amor etiam aliquando nocet.* SEN.—“He who feels a true friendship towards another, must at the same time love the object of his regard; but it does not therefore follow that he who loves is a *real friend*.” Hence, friendship is productive of good, but love does frequently produce very opposite effects. It is, especially to the weaker sex, a matter of paramount importance to be able to discriminate between that pure, genuine, disinterested friendship, which is indigenous only in upright, honourable minds, and of which the object is to promote their welfare and happiness, and that detestable passion, that selfish love, which would sacrifice that happiness to promote its *own ends*, its own selfish gratification.—*M.D.*
3444. *Qui à nuce nucleum esse vult, frangat nucem.* PLAUT.—“He who would eat the kernel must first crack the nut.” He who would attain perfection in any art or science, must previously toil through the laborious drudgery of initiation.—*M.*
3445. *Qui aut tempus quid postulet non videt, aut plura loquitur, aut se ostentat, aut eorum, quibuscum est, rationem non habet, is ineptus esse dicitur.* TULL.—“He who inconsiderately expresses himself without regard to the existing circumstances in which he stands, or

engrosses the conversation, or boastingly makes *himself* the subject of his discourse, or does not show becoming respect to those in whose company he is, may, without hesitation, be pronounced a fool.”—*M.*

3446. *Qui a vu la cour, a vu, du monde, ce qu'il y a du plus beau, le plus précieux, et le plus orné; qui méprise la cour après l'avoir vu, méprise le monde.* LA BRUYERE.—“ He who has seen the ceremonials of a court, has beheld all that is most splendid in this world; and he who can despise the court, after having seen it, despises the world.”—*M.*

3447. *Qui bon l'achete bon le boit.* (Old Fr. Prov.)—“ He who pays dearly for his liquor, has surely a right to drink.”—*M.*

3448. *Qui bellus homo, Cotta, pusillus homo est.* MART.—“ He, O Cotta, who is a handsome man, is, very often, an effeminate and trifling man.”—*M.*

3449. *Qui brile au second rang s'éclipse au premier.* (Fr.)—“ He who shines conspicuous in a *second set*, is entirely eclipsed when he appears in the first circle of society.” There is nothing more true than that men who have not been accustomed to good company, but who affect a superiority of talent, and assume consequence among their equals, feel themselves out of their sphere, are awkward, overawed, and struck dumb, by the presence of superior rank, education, and good breeding, and are so eclipsed that they dwindle into insignificance. Voltaire applied this to Henry III. of France, in allusion to his want of talent.—*M.*

3450. *Qui capit ille facit.* (Lat. Prov.)—“ He who takes to himself an accusation which was not levelled at him, saddles himself with the fault that had been committed.”—*M.M.*

3451. *Qui cibum è flammâ petit.* PLAUT.—“ A fellow who will plunder, rob, run every risk, go through fire and water to get money.”—*M.*

3452. *Quicquid agunt homines nostri est farrago libelli.* JUV.—“ Our animadversions are directed against the conduct of men.”—*M.M.*

3453. *Quicquid delirant reges, plectuntur Achivi.* HOR.—“ Of whatever foolish acts kings may be guilty, their subjects (the Greeks) must bear the consequences.”

“ The people suffer when the prince offends.” CREECH.

—*M.M.*

3454. *Quicquid erit, superanda omnis fortuna ferendo est.* VIRG.—“ Whatever may befall us, our adverse fortune can only be surmounted by patience and resignation.”—*M.M.*

3455. *Quicquid est boni moris levitate extinguitur.* SEN.—“ Their moral character is sacrificed by levity of conduct and manner.” Persons the most pure, and uncontaminated by vice, often become marks for calumny, and objects of censure, through levity and indiscretion in their conduct.—*M.*
3456. *Quicquid excessit modum*  
*Pendet instabili loco.* SEN.—“ Every work, every act, both of body and mind, which is extended beyond the due bounds prescribed by nature, is generally fruitless and instable.” See *Est modus in rebus.*—*M.M.*
3457. ————— *Quicquid in altum*  
*Fortuna tulit, ruitura levat.* SEN.—“ Sudden flights of fortune are generally attended by a relapse.” The fickle goddess sports with the fortunes of men, and her favours which are often unmeritedly bestowed, are generally as capriciously withdrawn.—*M.M.*
3458. *Quicquid in eum officii contuleris, id ita accipio, ut in me ipsum te putem contulisse.* CIC.—“ Whatever marks of favour you may confer upon him, I shall esteem as if you had actually conferred them upon myself.”—*M.*
3459. *Quicquid multis peccatur, inultum est.* LUCAN.—“ Crimes in which there are many participators often escape punishment.”—*M.*
3460. *Quicquid præcipies esto brevis.* HOR.—“ Whatever instructions you may bestow, let them be brief.” Instructions conveyed with conciseness, are the most easily retained.—*M.M.*
3461. *Quicquid sub terris est, in apricum proferet ætas ;*  
*Defodiet condetque nitentia.* HOR.—“ Time will bring to open light whatever is concealed under the ground ; (obscure) and it will bury, and consign to darkness things which now shine conspicuous.”—*M.*
3462. *Quicquid vult, habere nemo potest.* (Lat.)—“ No man can have every thing he wishes for.” Even the most unbounded possession of wealth and power, cannot satisfy the desires of some men.—*M.*
3463. *Quicumque turpi fraude semel innotuit,*  
*Etiam si verum dicit, amittit fidem.* PHÆD.—“ He who has once rendered himself notorious by being addicted to falsehood, or descending to fraud, even though he should speak truth, will never obtain credit.” This, than which no axiom can be more true, should be a caution to every person, never to be tempted to commit any deviation from truth, that may lead to an impeachment of



their veracity, which is one chief constituent of a good moral character.—*M.D.*

3464. *Quid brevi fortes jaculamur ævo*

*Multa?* HOR.—“Why do we, whose period of life is so transient, aim at so many different things?”—*M.*

3465. ————— *Quid æternis minorem*

*Consiliis animum fatigas?* HOR.—“Why then do you harass your mind in speculations on so many various affairs to which it is unequal?”—*M.*

3466. *Quid datur à Divis felici optatius horâ?* CATULL.—“What do the Gods bestow upon us, more to be prayed for than a happy hour?” A favourable or golden opportunity for laying the foundation of our fortunes. A lucky occasion was termed “*Felix hora.*”—*M.D.*

3467. *Quid dem? quid non dem? renuis tu quod jubet alter.* HOR.—“What shall I give? what shall I not give? you reject what another particularly orders.” What difficulties have authors to contend with, who must adapt their works to suit the capricious taste of every description of reader?—*M.D.*

3468. *Quid de quoque viro, et cui dicas, sæpe caveto.* HOR.—“Ever weigh maturely what you say of the character of another of whom you speak, and with whom you communicate.” In nothing should more prudence and circumspection be exercised, in nothing should Christian charity be more strenuously called into action, than when we venture to analyse the character of our neighbour.—*M.M.*

3469. *Quid dignum tanto feret hic promissor hiatu?* HOR.—“What will this man of promise produce, worthy of so much excited expectation?”—*M.M.*

3470. *Quid domini facient audent cum talia fures?* VIR.—“What may we not expect from their masters, when in slaves such things are tolerated?”—*M.M.*

3471. *Quid dulcius hominum generi à naturâ datum est, quàm sui cuique liberi?* TULL.—“What gift has Providence bestowed on man, that is so dear to him as his children?” The most deeply-rooted affection of the human heart, is the love that parents bear to their children.—*M.*

3472. *Quid ego ex hâc inopiâ nunc capiam?* TER.—“What can I take where there is such a dearth?” Where such a want of every thing is apparent, who can take from the little there is?—*M.*

3473. *Qui de contemnendâ gloriâ libros scribunt, nomen suum inscribunt.* (*Lat.*)—“Those who publish books, censuring the thirst after

fame displayed by other men, are sure to insert their own names in their title-page, thereby evincing in themselves, the very same passion for celebrity that they had condemned in others.—*M.D.*

3474. *Quid enim ratione timemus*

*Aut cupimus?* JUV.—“How little are either our apprehensions of evil, or our most anxious wishes for things which we suppose to be beneficial to us, governed by reason?” How incompetent to judge, even in our own concerns!!—*M.D.*

3475. *Quid est turpius quàm senex vivere incipiens?* SEN.—“What is more miserable than to see an old man only just entering on the practice of virtue?” This fine sentiment, transmitted to us from the pen of a heathen, is worthy of the most sublime Christian moralist, if we consider *virtue* as applying to a religious course of life. For what can be more to be deplored, than to see a man advanced in years, while he is yet a child in the knowledge of his religious duties? To see him, unconscious of his decline, tottering on the verge of eternity, regardless of the awful change which awaits him; hastening to present his immortal soul, unprepared, before the tribunal of an Omniscient, an Almighty, and an avenging God, to receive a judgment that will be immutable, a condemnation that will be everlasting.—*M.D.*

3476. *Qui didicit patriæ quid debet, et quid amicis,*

*Quo sit amore parens, quo frater amandus, et hospes,*

*Quid sit conscripti, quid judicis officium, quæ*

*Partes in bellum missi ducis; ille profectò*

*Reddere personæ scit convenientia cuique.* HOR.—“He who has learned what duties he owes to his country, what to his friends; with what degree of affection a father or a brother are to be beloved, what regard should be manifested towards a guest; what is the duty of a senator, what that of a judge; what that of a general sent forth to war, he must surely be a competent judge of what degree of respect may be due to every character.”—*M.*

3477. *Qui dit docteur, ne dit pas toujours un homme docte, mais un homme qui devrait être docte.* ST. REAL.—“He who applies to another, the appellation of doctor (or professor) does not always infer that the person he so denominates, must, of necessity, be a learned man, but only one who ought to be so.”—*M.D.*

3478. *Quid habet pulchri constructus acervus?* HOR.—“What beauty is there in money piled up in heaps?”—*M.*

3479. *Quid juvat immensum te argenti pondus et auri*

*Furtim defossâ timidum deponere terrâ?* HOR.—“What pleasure

can it afford you, to bury immense sums of money privately under ground?" It is only by the miser's sordid and niggard heart that pleasure can be derived from the possession of wealth which he is afraid to use, and which he has not generosity to divide with his dearest friend.—*M.*

3480. ————— *Quid leges sine moribus*

*Vanae proficiunt?* HOR.—“What efficacy have empty laws, where the morals of the community are depraved?” If proper sentiments of religion and sound morality are not instilled into the minds of a people, the restraints of law are nugatory, and penal terrors cannot repress delinquency.—*M.M.*

3481. ————— *Quid, mea cum pugnat sententia secum?*

*Quod petiit spernit; repetit quod nuper omisit?*

*Æstuat, et vitæ disconvenit ordine toto?* HOR.—“What think you of me when my mind is at variance with itself? When it rejects what it had just before desired, again desires what it lately despised? When it is agitated by passion, and renders the whole tenor of my conduct jarring and discordant?”—*M.*

3482. *Quid non ebrietas designat? Operta recludit,*

*Spes jubet esse ratas, in prælia trudit inermem.* HOR.—“What wonders will not wine effect? It reveals things intended to be kept secret, it confirms our hopes, and urges the unarmed man forth to battle.” In this our immortal Shakspeare nearly agrees in his description of a drunken man. “One draught above heat makes him a fool, the second mads him; and a third drowns him.”—*M.D.*

3483. *Qui non est hodie cras minus aptus erit.* MART.—“What this day denies, to-morrow may be less apt to grant.” Or, to put us in possession of.—*M.*

3484. *Quid non mortalia pectora cogis,*

*Auri sacra fames?* VIR.—“To what crimes are not men impelled by the cursed thirst after gold?” Avarice is one of the most odious passions that can strike root in the human mind, and we should ever most cautiously guard our hearts against its influence; for where its ascendancy is once established, all the best and the most estimable feelings of our nature become paralyzed, or altogether supplanted, by this selfish and detestable passion.—*M.M.*

3485. *Quid nunc?* (Lat.)—“What now?” What news? An appellation given, in derision, to a person who is always gaping for news.—*M.D.*

3486. ————— *Quid oportet*  
*Nos facere, à vulgo longè latèque remotos?* HOR.—“What then can we do, when our sentiments and opinions so widely differ from those of the vulgar?”—*M.*
3487. *Quid prodest, Pontice, longo*  
*Sanguine censerì, pictosque ostendere vultus*  
*Majorum?* JUV.—“Where, O Ponticus, lies the advantage of boasting of our ancestry, or of exhibiting their portraits?”—*M.D.*
3488. *Quid quæque ferat regio, et quid quæque recuset?* VIRG.—“What crop is suited to each district, and to which the soil is unfavourable?” A subject deserving the attention of agriculturists.—*M.*
3489. *Quidquid præter spem evenit, id omne in lucro est deputandum.* TER.—“Whatever has accrued to us beyond what we expected, we may reckon as clear gain.”—*M.*
3490. *Quid quisque vitet, nunquam homini satis*  
*Cautum est in horas.* HOR.—“No man can, by any precaution, shun all the accidents and misfortunes to which he is hourly exposed.”—*M.D.*
3491. ————— *Quid rides? Mutato nomine de te*  
*Fabula narratur.* HOR.—“Where’s the joke? The tale is applied to you, but it is told under another name.” It is with *your* foibles we have been amused, and at *your* expense the laugh has been excited in which you have joined, and not at that of another.—*M.D.*
3492. *Quid Romæ faciam? Mentiri nescio.* JUV.—“What shall I do at Rome? I cannot lie.” The satirist here alludes to the corrupt state of public morals in ancient Rome, where he infers that *lying* was a vice so prevalent, that he who would not stoop to the base practice, could not associate with those who had deserted the standard of truth.—*M.M.*
3493. *Quid sit futurum cras fuge quærere, et*  
*Quem sors dierum cunque dabit, lucro*  
*Appone.* HOR.—“Busy yourself not in looking forward to the events of to-morrow, but whatever may be those, of the days Providence may yet assign you, neglect not to turn them to advantage.” Nothing can be more absurd than to suffer our present happiness to be interrupted, by an unbecoming and irrational anxiety about the future.—*M.M.*
3494. *Quid sit pulchrum, quid turpe, quid utile, quid non.* HOR.—“What is lovely, what base, what profitable, or what is the reverse of these.” The poet intimates to his friend Lollius that Homer ex-

cels all other writers in the investigation of these tests, which are so important to enable us to form a just estimate of the actions of men.—*M.D.*

3495. *Quid tam ridiculum quam appetere mortem cum vitam tibi inquietam feceris metu mortis?* SEN.—“What can be more ridiculous, than that a man should rush on death, who has, all his life, been miserable, merely from his fear of it.”—*M.D.*

3496. *Quid te exempta juvat spinis de pluribus una?* HOR.—“What are you the better for having one thorn extracted, if many are left behind?” It is by no means enough that a friend relieves you from the pressure of *one* evil, or that he alleviated *one* misfortune, if a multitude of others, which must overwhelm you, are left unremoved.—*M.D.*

3497. ————— *Quid terras alio calentes Sole mutamus?* HOR.—“Why do we change our own country for climates warmed by another sun?” The poet here addresses himself to those whose unsettled dispositions will not suffer them to rest any where in peace, whose diseased minds, thirsting after eternal change of scene, drive them from country to country, in search of happiness, which, alas! they can no where find. Their own morbid feelings accompany them, and exhaust the cup of happiness, which might otherwise have been full even to overflowing.—*M.M.*

3498. *Quid verum atque decens?* (Lat.)—“What is just and becoming?” Motto of lord viscount Dungannon.—*M.M.*

3499. *Quid vici prosunt aut horrea?* HOR.—“Of what consequence are our villas or our extensive granaries?” Of what importance all worldly possessions? All, all, said the wisest of men, “is vanity and vexation of spirit.” Fool! this night thy soul may be demanded of thee.—*M.*

3500. *Quid vici prosunt aut horrea?*  
————— *Si metit Orcus*

*Grandia cum parvis, non inexorabilis auro.* HOR.—“What do houses, what do stores of corn avail? If death, who cannot be bribed by gold, mows down equally the rich with the poor,” the prince with the peasant.—*M.*

3501. *Quid violentius aure tyranni?* JUV.—“Where is more intemperance to be found than in the offended ear of a tyrant?” Wholesome advice, friendly admonition, or the honest truth, are all equally odious to the tyrant’s ear, and probably resented with unrelenting hatred and persecution.—*M.D.*

3502. *Quid voveat dulci matricula majus alumno,  
Quam sapere, et fari ut possit quæ sentiat, et cui  
Gratia, fama, valetudo contingat abundè,  
Et mundus victus, non deficiente crumena?* HOR.—“What more could a nurse desire for her darling foster-child, than that he should possess wisdom, and be endowed with the faculty of expressing his sentiments; that he should enjoy favour, character unblemished, and good health liberally bestowed, with a comfortable table, and his purse well filled?”—*M.M.*
3503. *Qui est plus esclave qu'un courtisan assidu, si ce n'est un courtisan plus assidu?* LA BRUYERE.—“Who can be more a slave than the courtier who is incessantly studying his master's will, unless it be a brother-courtier, who studies it yet more obsequiously than the first?”—*M.D.*
3504. *Quieta non movere.* (*Lat.*)—“Not to agitate things which are at rest.” Affairs which are in a state of quiet, often become more troublesome and more offensive from being disturbed.—*M.D.*
3505. *Quietè et purè atque eleganter actæ ætatis, placida et lenis recordatio.* CIC.—“Of a life passed in tranquillity, and in innocent and elegant pursuits, the remembrance is pleasing and delightful.”—*M.M.*
3506. *Qui facit per alium facit per se.* (*Lat. Law Max.*)—“Any act which a man procures to be done by the agency of another, he is held to have done himself.” He is considered as being responsible for all the consequences.—*M.D.*
3507. *Qui fit, Mæcenas, ut nemo, quam sibi sortem  
Seu ratio dederit, seu fors objecerit, illà  
Contentus vivat; laudet diversa sequentes?* HOR.—“How happens it, Mæcenas, that no man lives contented with his lot, whether his profession has been chosen by himself, or fortune has thrown it in his way, but that all praise every other mode of life in preference to *their own*?” There are, indeed, few men who are perfectly contented with the state in which Providence has placed them; few who consider the station assigned to them equal to their deserts.—*M.D.*
3508. *Qui fugit molam farinam non invenit.* (*Lat.*)—“He who flies from the mill will not be likely to get meal.”—*M.*
3509. *Qui genus jactat suum aliena laudat.* SEN.—“He who boasts of his descent, boasts of that which he owes, not to his own merit, but to his progenitors.” How absurd it is to assume consequence, or to set up lofty pretensions, founded on the fortuitous contingency, of being able to enumerate a long line of ancestry; and how silly

to pride one's-self on pedigree, instead of on personal merit or high deserts.—*M.D.*

3510. *Qui invidet minor est. (Lat.)*—"He who indulges envious feelings, must appear inferior to him whom he envies." Motto of the earl Cadogan.—*M.D.*

3511. *Qui malè agit, odit lucem. (Lat. Prov.)*—"Workers of evil prefer darkness to light."—*M.D.*

3512. *Qui mare teneat, eum necesse rerum potiri. CIC.*—"The affairs of that state whose navy rides victorious on the ocean, must necessarily prosper."—*M.*

3513. *Qui mentiri aut fallere insuerit patrem, Tanto magis is audebit cæteros. TER.*—"He who has made it a practice to tell lies to, and to deceive his father, will, with fewer scruples, deceive other men."—*M.*

3514. *Qui mentitur fallit, quantum in se est. AUL. GELL.*—"He who is so depraved as to lie, deceives others to the utmost of his powers."—*M.*

3515. *Qui mores hominum multorum vidit, et urbes. HOR.*—"Who has studied the manners of various nations."

"Who many towns and change of manners saw."—*ROSCOMMON.*

—*M.*

3516. *Qui mori didicit, servire dedidicit, supra omnem potentiam est, certè extra omnem. SEN.*—"The man who fears not death, will never live as a slave, for he is certainly above human power, and beyond human control." This sentiment was in accordance with the philosophy of the Stoics, who considered it a meritorious, and an heroic act, to escape by a suicidal death from the ills of this life. The author of the passage here quoted afforded a practical illustration of the doctrine it holds forth, by ordering, with a calmness which the French would term *sang froid*, his veins to be opened, in obedience to the cruel mandate of the tyrant Néro, whose preceptor he had been, and suffering himself to bleed to death.—*M.D.*

3517. *Qui ——— multorum providus urbes Et mores hominum inspexit. HOR.*—"Who has carefully viewed the cities, and investigated the manners of various nations." Our author here applauds Ulysses, and proposes him as an example worthy to be imitated by other conquerors, for having, after the conquest of Troy, applied himself to acquiring a knowledge of the customs and manners of other nations.—*M.*

3518. *Qui n'a point d'amour n'a pas de beaux jours. (Fr.)*—"He who has

not known love, has never been happy." He whose heart is unacquainted with the emotions of love, must be a stranger to the most refined, the most pure and perfect happiness of which our nature is susceptible.—*M.*

3519. *Qui n'a point de sens, à trente ans, n'en aura jamais.* (Fr.)—"He who is devoid of sense at thirty, will die a fool."—*M.D.*

3520. ———— *Quin corpus onustum*

*Hesternis vitiis, animum quoque prægravat unà,  
Atque affigit humo divinæ particulam auræ.* HOR.—"But the body oppressed by the excesses of yesterday, bears down the mind with it, and depresses to the earth any portion of the divine spirit we had been endowed with."

"The body, too, with yesterday's excess  
Burthen'd and tir'd, shall the pure soul depress;  
Weigh down this portion of celestial birth,  
The breath of God, and fix it to the earth." FRANCIS.

—*M.D.*

3521. *Qui nescit dissimulare nescit vivere.* (Lat.)—"He who cannot dissemble is unfit for this life." This maxim is not to be taken *au pied de la lettre*; some qualification is necessary; for, though the practice of dissimulation is detestable, yet, occasions do occur, when we must restrain our feelings, and curb our resentments. Good breeding forbids the expression of sentiments that might be offensive to others, however just in themselves; and prudence often dictates the suppression of opinions which might give rise to disagreeable controversies, or make us enemies.—*M.D.*

3522. *Qui nil molitur ineptè.* HOR.—"A man who undertakes nothing foolishly." Who never enters on any enterprize without being provided with means adequate to its completion.—*M.D.*

3523. *Qui non est hodie cras minus aptus erit.* MAR.—"He who is to-day incapable, may be more so to-morrow."—*M.M.*

3524. *Qui non liberè veritatem pronunciat, proditor est veritatis.* (Lat. 4th Inst. Epil.)—"An evidence who unwillingly discloses the truth, is a betrayer of it."—*M.D.*

3525. *Qui non proficit, deficit.* (Lat.)—"He who does not profit, in whatever he may be engaged in, must fail."—*M.D.*

3526. *Qui non vetat peccare cum possit, jubet.* SEN.—"He who has the power to prevent the commission of a crime, and does not do so, may be said to order it." Such neglect, certainly, has the appearance of connivance.—*M.M.*



3527. *Qui non vult fieri desidiosus, amet.* OVID.—“ Let him who does not choose to be considered a lazy fellow, fall in love.” When love once establishes his empire in the human heart, all the faculties receive a new impulse, all the energies of the soul are called into action, to promote the consummation on which our happiness depends.—*M.D.*
3528. *Qui nosse vult Casaubonum,  
Non saxa, sed chartas legat  
Superfuturas marmoris,  
Et profuturas posteris ! ! !* (*Lat.*)—“ Let him who wishes to know the merits of Casaubon, read his writings instead of his epitaph; they will survive, when marble will have perished, and be more profitable to posterity.” The above lines form the conclusion of a Latin Epitaph, not more laudatory than it was well-merited, inscribed on a monument erected in Westminster Abbey, to Isaac Casaubon, the celebrated critic, by Thomas Morton, lord bishop of Durham.—*M.*
3529. *Qui novit mollissima fandi tempora.* (*Lat.*)—“ Who knows the favourable moment to urge his suit.” Who has penetration, or sufficient knowledge of the person, to discern the instant in which he may be applied to with success.—*M.*
3530. *Qui pendet alienis promissis sæpe decipitur.* (*Lat.*)—“ He who builds on the promises of others, is but too often deceived.” The foundation being too generally hollow, the superstructure, though imposed with confidence, crumbles into ruins, and the builder finds himself a dupe, and condemns his own credulity.—*M.*
3531. *Qui pense.* (*Fr.*)—“ Who thinks.” Motto of the earl of Howth.—*M.D.*
3532. *Qui per alium facit scipsum facere videtur.* (*Lat. Jus. Antiq.*)—“ When a man causes a thing to be done by another, he himself is held to have done it.”—*M.D.*
3533. *Qui perd péche.* (*Fr. Prov.*)—“ He who loses commits a sin.” A want of success always incurs an imputation of having acted wrong.—*M.D.*
3534. *Qui pis est.* (*Fr.*)—“ What is worse.” e. g. I lost my purse, and, *qui pis est*, I lost my money also.—*M.*
3535. ————— *Qui prægravat artes  
Infra se positas, extinctus amabitur idem.* HOR.—“ He, whose pre-eminent merits throw into the shade all his inferiors, shall, when dead, be honoured and beloved.”—*M.M.*

3536. *Qui prête à l'ami perd au double.* (Fr. Prov.)—"He who lends money to a friend, loses both."—*M.D.*
3537. *Qui pro quo.* (Lat.)—"Who, instead of from whom." One thing instead of another. The nominative and ablative, which are here given, are the most distant cases.—*M.D.*
3538. *Quique sui memores alios fecere merendo.* VIRG.—"Those who have secured themselves a place in the remembrance of men, by benefits they have conferred upon them." Or by their deserts.—*M.D.*
3539. *Qui quæ vult dicit, quod non vult audiet.* TER.—"He who indulges in liberty of speech, will hear things, in return, which he will not like."—*M.*
3540. *Quis desiderio sit pudor aut modus  
Tam chari capitis?* HOR.—"Where is the shame in grieving the loss of so dear a friend, or what bounds can we set to our lamentations?"—*M.D.*
3541. *Qui semel aspexit quantum dimissa petitis  
Præstant, maturè redeat, repetatque relictæ.* HOR.—"Let him, as soon as he has discovered how much the mode of life he has relinquished, is preferable to that which he has chosen, return forthwith, and resume that which he had abandoned."—*M.*
3542. *Qui semel gustarit canis, à corio nunquam absterretur.* (Lat.)—"A dog that has once tasted the flesh, will never be frightened by the skin."—*M.*
3543. *Quis enim virtutem amplectitur ipsam,  
Præmia si tollas?* JUV.—"Who would adhere to the laws of rigid virtue if the observance of them was not to be followed by any reward?" If reputation, respect in the eyes of men, the esteem and good opinion of the world, and, above all, the hope of an everlasting reward in a future state, were not considered to be the natural consequences of a life devoted to the practice of virtue, where should we look for her votaries? where would her followers be found?—*M.M.*
3544. *Qui sentit commodum, sentire debet et onus.* (Lat. Law Max.)—"He who profits by any measure, should, in justice, bear the burthen of carrying it into effect."—*M.D.*
3545. *Qui se sent galeux se grate.* (Fr. Prov.)—"He who has got the itch, will scratch."

"Whom the cap fits, let him wear it.

Let him whom the story offends, resent it."

—*M.D.*

3546. *Qui s'excuse s'accuse.* (Fr.)—"He who evinces a too great anxiety to exculpate himself, either excites suspicion, or, if it before existed, he confirms it."—*M.*
3547. *Quis expedit psittaco suum χαῖρε?* PER.—"Who taught that parrot his how d'ye do?" Who instructed the pedant to quote so largely from other languages? This being the motto which the learned compiler of the first "*Dictionary of Quotations*" has chosen to prefix to his work, his construction is given *literatim*.—*M.D.*
3548. *Quis fallere possit amantem?* VIRG.—"Who can deceive a man who is in love?" Jealousy excites extreme vigilance, but lovers are often blind; and the question here asked might be answered in one word, *amata*, she whom he loves.—*M.D.*
3549. *Quis furor, O cives, quæ tanta licentia ferri?* VIRG.—"What rage, Oh citizens, what havoc by the sword?" An appeal common in cases of insurrection and popular fury.—*M.M.*
3550. *Qui sibi amicus est, scito hunc amicum omnibus esse.* SEN.—"He who is to himself a friend, must be a friend to all men." He who is true to himself, must be just to all the world.—*M.D.*
3551. *Qui simulat verbis, nec corde est fidus amicus ;  
Tu quoque fac simile, et sic ars deluditur arte.* CATO.—"If any one wishes to deceive you by professions; not being, at the same time, a sincere friend, serve him in like manner, and art will be overreached by art."—*M.D.*
3552. *Qui spe aluntur, pendent, non vivunt.* (Lat.)—"Those who feed on hope hang, but do not live." They exist, but cannot enjoy life.—*M.*
3553. ————— *Quis iniquæ  
Tam patiens urbis, ut teneat se?* JUV.—"Who can be so patient, witnessing the profligacy of this vicious city, as to restrain his censure?"—*M.M.*
3554. *Quisnam igitur liber? Sapiens qui sibi imperiosus ;  
Quem neque pauperies neque mors, neque vincula terrent ;  
Responsare cupidinibus, contemnere honores  
Fortis, et in seipso totus teres atque rotundus.* HOR.—"Who then is free? The wise man who has acquired a command over himself; whom neither poverty, nor death, nor chains affright, who has resolution to restrain his appetites, to contemn honours, resting his all on his own equanimity; smooth and unruffled in his course." The object of the poet in the elegant satire from which this quota-

tion is taken, is to illustrate this great truth, that none are truly free, but the virtuous and wise.—*M.M.*

3555. *Quis non inveniet turbâ quod amaret in illâ?* OVID.—

“ No one, I’m sure, can fail to find  
In such a medley, something to his mind.”

—*M.*

3556. *Quis non odit varios, leves, futes?* CIC.—“ Who does not dislike persons who are fickle, inconsiderate, and talkative?”—*M.D.*

3557. *Quis novus his nostris successit sedibus hospes?*  
*Quam sese ore ferens!* VIRG.—“ Who can this new guest be, who has arrived in our territory? What dignity of manner he displays!”  
—*M.D.*

3558. *Quisque suos patimur manes.* VIR.—“ We are each of us subject to our respective destinies.”—*M.D.*

3559. *Quisquis bis naufragium facit, frustra*  
*Neptunum accusat. (Lat.)*—“ He who has twice suffered shipwreck, in vain accuses his bad fortune.”—*M.*

3560. *Quis scit an adjiciant hodiernæ crastina summæ*  
*Tempora Dii superi?* HOR.—“ Who knows whether God will add another day to the one we now enjoy?” Who can tell whether, “ this night, his soul shall not be demanded of him?”—*M.*

3561. *Quis talia fando*  
*Temperet a lachrymis?* VIR.—“ Who, in recounting such misfortunes, can refrain from tears?”—*M.M.*

3562. *Qui statuit aliquid parte inauditâ alterâ,*  
*Æquum licet statuerit, haud æquus est.* SEN.—“ He who, in a case that is submitted to him, decides before he has examined evidence on both sides, although his decision should be just, has not acted the part of a just judge.”—*M.M.*

3563. *Qui studet optatam cursu contingere metam,*  
*Multa tulit fecitque puer, sudavit et alsit,*  
*Abstinuit venere et vino.* HOR.—“ The young man who aspires (in running) to attain the wished-for goal, must be inured to exercise, to excessive heats, and pinching colds, he must abstain from women, and from wine.”—*M.*

3564. *Quis tulerit Gracchos de seditione querentes?* JUV.—“ Who can bear to hear the Gracchi crying out against sedition?” The Gracchi were tribunes in Rome, and were concerned in every seditious plot

in that seditious city. This quotation, therefore, came into common use to designate men who accused others of crimes of which they themselves were guilty.—*M.D.*

3565. *Qui suis rebus contentus est, huic maximæ ac certissimæ sunt divitiæ. (Lat.)*—"He who is contented with what Providence has bestowed, possesses great and increasing wealth."—*M.*

3566. *Qui terret, plus ipse timet. CLAUD.*—"He who strikes terror into others, is himself in continual fear." The tyrant, who rules his subjects by arbitrary sway, must ever live in a state of apprehension and alarm.—*M.D.*

3567. *Qui timide rogat, docet negare. SEN.*—"He who asks with timidity, prepares for himself a denial." Claims which are urged with a certain degree of confidence are the most likely to be successful.—*M.D.*

3568. *Qui uti scit, ei bona. (Lat.)*—"That man who knows how to use it, should possess property." Motto of lord Berwick.—*M.D.*

3569. *Qui venit hic fluctus, fluctus supereminet omnes, Posterior nono est, undecimoque prior. OVID.*—"The approaching wave exceeds in magnitude all the others, it follows the *ninth*, and precedes the *eleventh*." A very celebrated preacher, M. Maturin, having mentioned "the *tenth wave of human misery*," (meaning the acmé), in one of his discourses, attention was attracted by this singular expression, and it was found, that a very large and overwhelming wave was uniformly succeeded by *nine lesser ones*, and the allusion is confirmed in the above, as well as in another passage in the author here quoted. See *vastius insurgens*, in this work.—*M.*

3570. *Qui vive ? (Fr.)*—"Who goes there?" The mode of challenge used by French sentinels during the night. The expression is now much used in English conversation to imply that a person is on the alert. He is on the *qui vive*.—*M.D.*

3571. *Qui vult decipi, decipiatur. (Lat. Prov.)*—"He who chooses to be deceived, let him be deceived."—*M.M.*

3572. *Quoad hoc. (Lat.)*—"As to this." *Quoad hoc*, I agree with you. That is, in this point.—*M.D.*

3573. *Quo animo. (Lat.)*—"With what mind," or intention. The criminality of an act is aggravated, or extenuated, by the *quo animo* with which it appears to have been committed.—*M.D.*

3574. *Quocunque nomine gaudet. (Lat.)*—"In whatever name he rejoices." Under whatever title he may be known.—*M.*

3575. *Quocunque trahunt fata, sequamur.* VIRG.—“Wherever our fortune guides, let us follow.”—*M.D.*

3576. *Quocunque volent animum auditoris agunto.* HOR.—“They influence as they please the passions of the audience.” This is spoken in reference to poetic compositions, but it may be extended to orators generally, especially those who declaim on popular topics.

“And raise men’s passions to what height they will.”

ROSCOMMON.

The great art of the poet as well as of the historian, is to interest, to seize, as it were, the mind of the reader, and to lead it, step by step, through the various scenes and events that are to be recorded.  
—*M.*

3577. *Quod avertat Deus!* (Lat.)—“Which God forbid!” An exclamation often used when any calamity is apprehended.—*M.D.*

3578. *Quod caret alternâ requie durabile non est.* OVID.—“Efforts which are not relieved by alternate repose cannot be durable.”—*M.*

3579. *Quod certaminibus ortum, ultra metam durat.* VEL. PATER.—“What is begun in strife is difficult to be ended.” Often lasts beyond all our calculations. Contention should ever be avoided.—*M.*

3580. *Quod cibus est aliis, aliis est atre venenum.* (Lat.)—“What is food for one, is poison to another.” All things are not alike convenient or acceptable to all men.—*M.D.*

3581. *Quodcunque ostendis mihi sic, incredulus odi.* HOR.—“Whatever you thus exhibit, shocks belief.” Incredulous, I detest such abominations. This was written against the exhibition, on the stage, of shocking and disgusting scenes, which outrage all probability, and wound our feelings.—*M.M.*

3582. *Quod decet honestum est, et quod honestum est decet.* CIC.—“What is becoming is honest, and whatever is honest must always be becoming.”—*M.M.*

3583. *Quod defertur non aufertur.* (Lat.)—“What is deferred is not given up.” Altogether removed.—*M.*

3584. *Quod est violentum non est durabile.* (Lat. Prov.)—“What is violent cannot last long.” Men who are prone to fall into violent fits of passion, soon cool; and those who begin any work with a zeal not commensurate with their physical powers, soon tire.—*M.D.*

3585. *Quod huic officium, quæ laus, quod decus erit tanti, quod adipisci cum*

*dolore corporis velit, qui dolorem summum malum sibi persuaserit? quam porro quis ignominiam, quam turpitudinem, non pertulerit, ut effugiat dolorem, si id summum malum esse decrevit?* TULL.—“What office, what commendation, what honours, will be so highly valued by him, who considers bodily sufferings as the greatest of all evils, that he will earn them at the expense of bodily pain? And what ignominy, what act of baseness, will he not submit to, merely to avoid pain, if he is confirmed in the opinion that to bear that pain is the greatest of all ills?”—*M.*

3586. *Quod licet ingratum est, quod non licet acrius urit.* (Lat.)—“That which the laws require is disagreeable, and things which they prohibit, we feel most anxious to do.”—*M.D.*

3587. *Quod malè fers, assuesce; feres benè.* SEN.—“To things which you bear with impatience you should accustom yourself, and, by habit, you will bear them well.” All difficulties vanish before a patient and persevering mind.—*M.D.*

3588. ————— *Quod medicorum est*  
*Promittunt medici, tractant fabrilis fabri.* HOR.—“Physicians promise things which belong to their profession, tradesmen handle the tools which belong to theirs.” So every man should apply himself to the business to which he has been brought up.—*M.D.*

3589. *Quod naturalis ratio inter omnes homines constituit, vocatur jus gentium.* (Lat.)—“That which natural reason has established among all men, is called the law of nations.”—*M.*

3590. *Quod nescias damnare, summa est temeritas.* (Lat.)—“It is the height of presumption to condemn things which you do not understand.”—*M.*

3591. *Quod non potest, vult posse, qui nimium potest.* SEN.—“He who already possesses too much power, wishes to increase it beyond what he is able to compass.” The thirst after power is inherent in our nature, it is insatiable.—*M.D.*

3592. *Quod nunc ratio est, impetus ante fuit.* OVID.—“That which we yesterday pronounced to be an act of violence, we are to-day ready to justify.” What at one time is considered an act of reason, is, at another, termed an outrage.—*M.*

3593. ————— *Quod optanti Divum promittere nemo*  
*Auderet, volvenda dies, en! attulit ultro.* VIR.—“That which not one of the gods would concede to your supplications, behold! the revolving day has spontaneously conferred.” Alluding to some unlooked for fortunate event.—*M.D.*

3594. *Quod petiit spernit, repetit quod nuper omisit.* HOR.—“What he formerly anxiously sought, he now despises, and again, he looks for things which he had before rejected.” Description of the fluctuating and unsettled mind of a capricious man.—*M.D.*
3595. *Quod petis hic est; est Ulubris.* HOR.—“What you demand is here, or at Ulubræ.” You traverse the world in search of happiness, which is within the reach of every man; a contented mind confers it on all.—*M.D.*
3596. *Quod petis id sanè invisum est acidumque duobus.* HOR.—“What you ask for is detestable and nauseous to two other persons.” This is spoken of an author, desirous, but unable, to please the judgments of three different readers.—*M.D.*
3597. *Quod potui perfeci.* (*Lat.*)—“What I could, I have done.” Motto of viscount Melville.—*M.D.*
3598. *Quod præstare potes, ne bis promiseris ulli,  
Ne sis verbosus, dum vis urbanus haberi.* CATO.—“Tender not twice to any man the favours you may have it in your power to confer, and be not too loquacious, while you wish to be esteemed for your kindness.”—*M.D.*
3599. *Quod ratio nequirit, sæpe sanavit mora.* SEN.—“Misfortunes which reason or prudence could not avert, are often mitigated by patience.”—*M.M.*
3600. *Quod satis est cui contingit, nihil amplius optet.* HOR.—“He, to whom what Providence has bestowed is sufficient, let him wish for nothing more.” Let him be contented, grateful, and happy.—*M.M.*
3601. *Quod si deficient vires, audacia certè  
Laus erit; in magnis, et voluisse sat est.* PROPERT.—“But, though our powers should prove deficient, the spirit to make an attempt deserves praise; and, in great undertakings, it is enough to have shown one’s self willing.”—*M.D.*
3602. *Quod si tantus amor menti, si tanta cupido est,  
———— Et insano juvat indulgere labori,  
Accipe quæ peragenda prius.* VIR.—“But if such a passion, if so ardent a desire for enterprize, has taken possession of your mind, receive instructions how you are to begin your work.”—*M.*
3603. *Quod sis esse velis, nihilque malis.* MARTIAL.—“Be content in the station assigned to you, and do not wish to appear greater than you are.”

“Choose what you are, no other state prefer.”

—*M.D.*



3604. *Quod sol atque imbres dederant, quod terra creárat Sponte sua, satis id placabat pectora donum.* (Lat.)—"What the sun had matured, what the rains had nourished, what the earth spontaneously produced, was a gift sufficient to gratify the desires of mankind."—*M.*
3605. *Quod sors feret, feremus æquo animo.* TER.—"Whatever fortune may impose, let us bear it with equanimity."—*M.D.*
3606. *Quod tantis Romana manus contexerit armis, Proditor unus inermis, angusto tempore vertit.* CLAUDIAN.—"What it required so many years of the Roman power to consolidate, a single unarmed traitor overturned in an instant." This was written by the poet against Ruffinus.—*M.*
3607. *Quod verum atque decens curo et rogo, et omnis in hoc sum.* HOR.—"What is true and becoming in life, I study and investigate, and on that I am intent."—*M.M.*
3608. *Quod verum, simplex, sincerumque est, id naturæ hominis est aptissimum.* CIC.—"That which is true, honest, and sincere, is the most congenial to the nature of man."—*M.M.*
3609. *Quod vile est carum, quod carum est vile ; putato ; Sic tibi nec parcus, nec avarus habeberis ulli.* CATO.—"What is inferior in quality is always dear, and if you consider what is dear, as being also inferior, you will neither appear stingy in your own estimation, nor will you be considered so by others."—*M.D.*
3610. *Quod volumus bonum ; quod placet sanctum.* AUSTIN.—"What we desire, we think is good, what pleases us, is holy." Thus do men generally judge of their own acts.—*M.D.*
3611. *Quod vos jus cogit, id voluntate impetret.* TER.—"Any thing which the law would compel you to do, let it be granted as of your own free will." Rather concede to your adversary any point which you cannot withhold, than wait until the law compels you to give it up.—*M.D.*
3612. *Quo fata trahunt retrahuntque, sequamur.* VIR.—"Wherever the fates lead us, let us follow." Let us ever confide in the goodness and protection of Providence, and patiently submit to her decrees.—*M.D.*
3613. *Quo fata vocant.* (Lat.)—"Whither the fates call." Motto of lord Thurlow.—*M.D.*
3614. *Quo me cunque rapit tempestas, deferor hospes.* HOR.—"To whatever point the storm may sweep me, I am carried an unresisting guest." I resign myself without repining, to whatever condition or circumstances I may be placed in.—*M.M.*

3615. *Quo mihi fortunas, si non conceditur uti?* HOR.—“What avails fortune to me, if I am not allowed to enjoy it?”—*M.D.*
3616. *Quo more pyris vesci Calaber jubet hospes.* HOR.—“In the manner in which an inhabitant of Calabria orders his guest to be entertained with pears, which so abound, that hogs are fed with them.” This is applied to persons who would cram you with bad food, which they cannot use, and which is loathsome to you.—*M.D.*
3617. *Quondam etiam victis redit in præcordia virtus.* VIRG.—“Sometimes valour will resume it's place even in the minds of the conquered.”—*M.D.*
3618. *Quondam his vicimus armis.* (Lat.)—“We were formerly triumphant with these arms.” Motto of lord Dorchester.—*M.D.*
3619. *Quoniam id fieri quod vis non potest,  
Velis id quod possit.* TER.—“Since what you desire cannot be accomplished, fix your wishes on something that may be attainable.” It is absurd to form a wish for things which are beyond our reach.—*M.M.*
3620. *Quoniam quidem circumventus ab inimicis præceps agor, incendium meum ruinâ restinguam.* SALLUST.—“Since, then, I am so beset and hurried on by my enemies to destruction, I will extinguish the flame they have stirred up against me by their ruin.” Speech of Catiline to the Conscript Fathers when they accused him of conspiracy against the state.—*M.*
3621. *Quoniam diu vixisse denegatur, aliquid faciamus quo possimus ostendere nos vixisse.* CIC.—“Since a prolongation of life may not be granted to us, let us leave behind us some memento that we have lived.”—*M.D.*
3622. *Qu'on parle bien ou mal du fameux cardinal,  
Ma prose ni mes vers n'en diront jamais rien,  
Il m'a fait trop de bien pour en dire du mal,  
Il m'a fait trop de mal pour en dire du bien.* LA FONTAINE.—“Let the world speak well or ill of this renowned cardinal, neither in my prose nor in my verse will I mention his name; he has conferred on me too much kindness for me to abuse him, and he has too deeply injured me, for me to praise him.” La Fontaine had obtained a pension through the interest of cardinal Richelieu, who afterwards became his bitter enemy, abused his writings, and detracted from his merits. Immediately after the cardinal's decease, the poet was urged, in company, to write something on his former friend, a request to which he instantly replied in the foregoing impromptu effusion.—*M.*

3623. *Quo pax et gloria ducunt.* (Lat.)—"Where peace and glory lead." Motto of the dukes of York and Clarence.—*M.D.*
3624. *Quo plus sunt potæ, plus sitiuntur aquæ.* (Lat.)—"The more we drink, the more we thirst."—The more we have, the more we desire. The more men have, the more they want.—*M.*
3625. *Quo res cunque cadent, unum et commune periculum, Una salus ambobus erit.* VIR.—"However things may turn out, we (or they) shall be exposed to similar dangers, shall enjoy mutual security." Be the result what it may, our fortunes are bound together in the same cause, and inseparable.—*M.D.*
3626. *Quorum æmulari exoptat negligentiam Potius quam ipsorum obscuram diligentiam.* TER.—"Whose negligence (of style) he would rather imitate, than the laboured but obscure diligence perceptible in the writings of others." The poet here alludes to writers of distinguished genius, whose style is unfettered by the rules and precision of art, and to the writings of others, which, though in strict keeping, according to those rules, and critically correct in their composition, display, nevertheless, a want of boldness and originality, and a *mannerism* which is always offensive.—*M.*
3627. *Quos Deus vult perdere prius dementat.* (Lat.)—"Those whom God would wish to fall he first deprives of their reason." This is generally applied to high official characters, whose ambition, obstinacy, or pride, lead them into errors which are the prelude to their fall.—*M.D.*
3628. *Quo semel est imbuta recens servabit odorem Testa diu.* HOR.—"A new cask will long preserve the tincture of the liquor with which it is first impregnated." This is intended to intimate that bad habits, early imbibed, are with difficulty eradicated, and it is meant to point out the necessity of attending strictly to the first principles instilled into the minds of youth.  
 "The odours of the wine that first shall stain  
 The virgin vessel, it shall long retain."—FRANCIS.  
 —*M.D.*
3629. *Quo sursum volo videre.* (Lat.)—"From which station I am resolved to look upward." Motto of lord Adare.—*M.D.*
3630. *Quo tamen adversis fluctibus ire paras?* OVID.—"Whither then do you attempt to direct your course against the tide of circumstances?"—*M.*
3631. *Quot caput vivunt, totidem studiorum Millia.* HOR.—"As is the number of men who exist, so is the

number of different dispositions and pursuits." Every man has his own ruling passion, and no two are in every respect similar.—*M.D.*

- 3632 *Quo teneam vultus mutantem Protea nodo?* HOR.—“ In what noose shall I hold this Proteus who is ever changing his countenance?” How confine to one point, a person who is ever changing the grounds on which he reasons?—*M.D.*
3633. *Quot homines, tot ententiæ.* TER.—“ As many men as there are, so many different opinions exist.”—*M.D.*
3634. *Quotidie coëpulatur.* TER.—“ He gives daily feasts.” He entertains every day. Has a constant succession of company.—*M.*
3635. *Quot servi tot hostes.* SEN.—“ As many servants as you keep, so many enemies do you maintain.” This is an axiom to which there are few men who will not feelingly assent.—*M.*
3636. *Qu'un ami véritable est une douce chose.* LA FONTAINE.—“ How sweet, how invaluable an acquisition, is a true and sincere friend!”—*M.*

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R.

3637. *Rami felicia poma ferentes.* OVID.—“ Branches bearing beauteous fruit.”—*M.*
3638. *Rapidus montano flumine torrens  
Sternit agros, sternit sata læta, boumque labores,  
Præcipitesque trahit sylvas.* VIR.—“ The raging torrent in a mountain stream, levels the fields, lays flat the smiling crops, destroys the labours of the plough, and headlong rushing, up-roots the forest.”

“ ———Deluges descending on the plains  
Sweep o'er the yellow year, destroy the pains  
Of lab'ring oxen, and the peasant's gains;  
Up-root the forest oaks, and bear away  
Flocks, folds, and trees, an undistinguish'd prey.” DRYDEN.  
—*M.*

3639. *Rara avis in terris, nigroque simillima cygno.* OVID.—“A bird rarely seen, and resembling a black swan.” Something wonderful and *unique*. A thing singular and amazing.—*M.D.*
3640. ————— *Rara est adeo concordia formæ  
Atque pudicitia* JUV.—“So uncommon is the alliance of beauty with virtue.” Transcendant beauty is ever a lure to the dissolute, and virtue, so united, is the more exposed to the insidious arts, the fatal snares, of the seducer.—*M.D.*
3641. *Rara fides pietasque viris qui castra sequuntur.* LUCAN.—“Piety and morality are rarely met with among the followers of camps.” This is a common, but unmerited sarcasm against a military life; for in no situations in the world could equal numbers of young men be assembled together, unrestrained by the rigid enforcement of discipline and good conduct, among whom excesses infinitely exceeding those which occur in military society, would not take place; and we have to rejoice that in our armies, (unlike indeed to those against whom this satire was pointed) the strict attention which is paid to the moral conduct of all ranks, the regard that is shewn to decency and good order, and gentleman-like deportment, has extended even to the hearts of the dissolute, and divested vice herself of her unblushing and offensive grossness.—*M.D.*
3642. *Rara temporum felicitate, ubi sentire quæ velis, et quæ sentias dicere licet.* TACIT.—“In a rare juncture of time, when it was permitted to think as one chose, and to express what one thought.” This valuable licence, now the birth-right of *Britons only*, is related by the historian as an attribute of the reign of Nerva, as well as of that of his adopted successor Trajan; the mild, merciful, and conciliating government of each of whom, formed so bright a contrast to the tyranny, violence, and cruelty of most of their predecessors.—*M.D.*
3643. *Rari nantes in gurgite vasto.* VIR.—“Swimming dispersed over the wide ocean.” Originally written to describe the situation of men endeavouring to escape from shipwreck, but now applied to literary works, in which a few excellencies may be selected, as a grain of corn may be found in a bed of chaff.—*M.M.*
3644. *Raro antecedentem scelestum  
Deseruit pede pœna claudo.* HOR.—“The vengeance of the law, though slow in its progress, seldom relaxes in its pursuit of the evil-doer, however rapid his flight.” Providence rarely suffers delinquents, whose crimes have been of a deep dye, to escape punishment.—*M.M.*

3645. *Rarus concubitus corpus excitat, frequens solvit.* CELSUS.—“ The act of coition, when seldom performed, increases the bodily powers ; but a too frequent repetition relaxes the frame.”—*M.D.*

3646. *Rarus enim ferè sensus communis in illâ Fortuna.* JUV.—“ A superior degree of understanding is seldom associated with great fortune.”

————— “ For 'tis rare,  
If mighty fortunes common sense can share.”

—*M.D.*

3647. *Rarus sermo illis, et magna libido tacendi.* JUV.—“ They seldom spoke, and evinced a great love of silence.” This is pointed at men who affect a silent and solemn deportment, conceiving it as being indicative of wisdom and solid sense. Dryden thus translates the passage :

“ Since silence seems to carry wisdom's power,  
Th' affected rogues, like clocks, speak once an hour.”—*DRYDEN.*

—*M.D.*

3648. *Ratio et consilium propriæ ducis artes.* TACIT.—“ Reason and deliberation, are ever to have weight in the councils of commanders.”—*M.D.*

3649. *Ratio quasi quædam lux lumenque vitæ.* CIC.—“ Reason is as the guide and light of life.”—*M.*

3650. *Rebus angustis animosus atque  
Fortis appare,—sapienter idem  
Contrahes vento nimium secundo  
Turgida vela.* HOR.—“ Show, when in adversity, that you possess resolution and courage ; and when your sails are filled with too prosperous gales, be wisely ready to take in a reef.” The latter part, in metaphorical language, cautions us not to permit ourselves to be too much elated by prosperity.—*M.D.*

3651. *Rebus in angustis facile est contemnere vitam ;  
Fortiter ille facit qui miser esse potest.* MART.—“ When we are borne down by misfortune, it is easy to show a disregard of life, but he displays real fortitude, who can bear up against “ *the stings and arrows of outrageous fortune.*”

“ The coward dares to die, the brave live on.”

—*M.D.*

3652. *Rebus secundis etiam egregios duces inolescere.* TAC.—“ When flushed with victory, elated with success, even the most distingui-

leaders become overbearing and insolent." It is scarcely in the nature of man entirely to resist the intoxicating effects of a long train of prosperous events, which are attributed to his talents or his gallantry, and raise him in rank, consequence, wealth, and power above his fellow-citizens. The man who, in such auspicious circumstances can bear himself with moderation and some degree of humility, may be said to be truly great.—*M.D.*

3653. *Recens extinctum lumen, acri nidore offendit*

*Nares.* LUCRET.—“A candle recently extinguished offends our sense of smelling by its acrid effluvium.”—*M.*

3654. ————— *Recepto*

*Dulce mihi furere est amico.* HOR.—“It is delightful to be joyous with a friend.” To receive, in one’s own house, a valued and sincere friend; to open the soul in the fullness of mutual and unrestrained confidence; to communicate the secrets, and interchange the feelings of the heart; affords perhaps more real delight than any other occurrence in the life of man; but this pleasure, while the enjoyment of it is rare indeed, is, alas! also but short-lived.—*M.*

3655. *Recherché.* (Fr.)—“Sought for.” A thing which is with difficulty found, a delicacy. *Il n’y a rien de plus recherché*, there is nothing more esteemed, more in request.—*M.*

3656. *Recta actio non erit, nisi recta fuit voluntas, ab hac enim est actio. Rursus, voluntas non erit recta, nisi habitus animi rectus fuerit, ab hoc enim est voluntas.* SEN.—“No action will be considered as blameless, unless the will was so, for by the will the act was dictated. Again, the will cannot be blameless, unless the object of the mind was just, for, from thence proceeded the action.”—*M.*

3657. *Rectè et suaviter.* (Lat.)—“Uprightly and mildly.” Motto of lord Scarsdale.—*M.D.*

3658. *Rectus in curiâ.* (Lat.)—“Upright in court.” A man should never present himself in a court of justice, when his conduct has been in any way reproachable, within the cognizance of the bench.—*M.D.*

3659. *Reculer pour mieux sauter.* (Fr. Prov.)—“To go back, the better to make your leap.” Metaphorical. To recede with a view of afterward coming forward with increased power and effect.—*M.D.*

3660. *Reddere personæ scit convenientia cuique.* HOR.—“ He knows how to choose and assign to each person a suitable part.” “ He knows what best befits each character.” Spoken of a dramatic writer.—*M.D.*
3661. *Reddere qui voces jam scit puer, et pede certo  
Signat humum, gestit paribus colludere, et iram  
Colligit, ac ponit temerè, et mutatur in horas.* HOR.—“ The boy who just knows how to repeat the words he has learned, and firmly to tread the ground, delights to be matched at play with his equals, is easily provoked and appeased, and changes every hour.” A good description of the “ unsteady tendencies ” of the youthful mind.—*M.*
3662. *Redeat miseris, abeat fortuna superbis.* HOR.—“ May fortune revisit those who are distressed, and forsake the proud ! ” May she turn her smiles to the poor and needy, and withdraw them from those who have been pampered, and grown proud in the sunshine of her favour !—*M.*
3663. *Regibus boni quam mali suspectiores sunt, semperque his aliena virtus formidolosa est.* SALL.—“ Men of worth are more objects of suspicion to kings, than those who are worthless ; and distinguished virtues in other men, are ever to them a ground of apprehension.” The tenure by which kingly authority was held, at the time our author lived, was so precarious, as perhaps to justify the terror entertained of a rival in virtue, or in talent, here alluded to.—*M.*
3664. *Regibus hic mos est ubi equos mercantur opertos  
Inspiciunt, ne si facies (ut sæpe) decora  
Molli fulta pede est, emptorem inducat hiantem,  
Quod pulchræ clunes, breve quod caput, ardua cervix.* HOR.—“ When great men purchase horses, it is their custom to inspect them uncovered ; that if, as it often happens, a fine forehead is supported by a tender hoof, it may not take in the buyer, who is gaping (in admiration) because the buttocks are handsome, the head short, and the neck lofty.”—*M.*
3665. *Regibus summum rerum iudicium Deus dedit, nobis obsequi gloria relictæ.* TACIT.—“ God has invested kings with sovereign rule over human affairs ; to subjects is assigned the duty of obedience.”—*M.*
3666. *Regula ex jure, non jus ex regulâ sumitur.* (*Jus. Antiq.*)—“ The practice is taken from the law, not the law from the practice.”—*M.D.*



3667. *Regum æquabat opes animis, serâque revertens*  
*Nocte domum, dapibus mensas onerabat inemptis.* VIR.—“He was equal to kings in contentment of mind; and late at night returning to his cottage, he crowned his board with unbought dainties.”
- “Late returning home, he supp’d at ease,  
 And wisely deem’d the wealth of monarchs less;  
 The little of his own, because his own did please.” DRYDEN.  
 —M.
3668. *Regum felicitas multis miscetur malis.* (Lat.)—“The happiness of kings is exposed to many interruptions.” Their enjoyments are clouded by a thousand drawbacks; and bitters, untasted in more humble station, are infused into what we erroneously suppose their cup of felicity.—M.
3669. *Re infectâ.* CÆSAR.—“The business being unfinished.” He quitted his mission, *re infectâ*, his object unaccomplished.—M.D.
3670. ————*Re ipsâ reperi,*  
*Facilitate nihil esse homini melius neque clementiâ.* TER.—“My experience in business has convinced me, that nothing is more advantageous, than a desire to accommodate, and afford facilities to all men.” He who possesses polite and affable manners, with an obliging disposition, will conciliate the esteem and regard of every person with whom his business brings him into contact.—M.D.
3671. *Reipublicæ forma, laudari facilius quam evenire, et si evenit haud diuturna esse potest.* TACIT.—“To praise a republican form of government is more easy than to establish it, and even if it is effected, it cannot be of long duration.” The successful attempt, on the other side of the Atlantic, seems to refute this assertion, but the system is there, as yet, but in its infancy.—M.D.
3672. *Relata refero.* (Lat.)—“I carry back with me what I have heard.” I tell my tale on the authority of others. I do not vouch for its truth.—M.D.
3673. *Rélever des bagatelles.* (Fr.)—“To raise, or give consequence to trifles.” Corresponding with the Latin, *nugis addere pondus.*—M.
3674. *Relicta sunt cuncta neglecta apud illum.* (Lat.)—“Every thing in his house seems to be neglected.” Every thing lies in disorder.—M.
3675. *Religentem esse oportet, religiosum nefas.* AUL. GELL.—“A man should be religious but not superstitious.” This maxim, respected among the ancients, is peculiarly worthy of notice in the days in which we live.—M.M.

3676. *Religare bona religionibus.* (Lat.)—"To give one's goods to pious purposes."—*M.*
3677. *Rem acu tetigit.* (Lat.)—"He has touched the thing with a needle." He has hit the nail on the head.—*M.*
3678. *Rem familiarem amplificare.* CIC.—"To augment one's establishment."—*M.*
3679. *Rem tu strenuus auge.* HOR.—"Labour assiduously to encrease your property." Persevere in your efforts to acquire wealth.—*M.*
3680. ————— *Rem facias ; rem Rectè si possis ; si non, quocunque modo rem.* HOR.—"Wealth ; acquire wealth, by honest means if possible ; but if not, by any means get the wealth." This language, supposed to have been spoken by a corrupt, unprincipled man, has been well translated as follows.
- "Get wealth and power, if possible, with grace ;  
If not, by any means, get wealth and place." POPE.  
—*M.M.*
3681. *Renascentur.* (Lat.)—"They will rise again." Motto of viscount Avonmore.—*M.D.*
3682. *Rencontre.* (Fr.)—"A jest, a pun, a quibble." *Il n'est pas heureux en ses rencontres*, he is unlucky in his jests. *Rencontre* is also used to signify a thing bought at second-hand, as *une voiture de rencontre*, *une selle de rencontre*, a second-hand carriage, or a second-hand saddle, &c.—*M.*
3683. *Renovato nomine.* (Lat.)—"By a revived name." Motto of the baron Westcote.—*M.D.*
3684. *Renovet pristina bella.* (Lat.)—"Let him fight his battles over again." A favourite amusement of veteran warriors, especially when they become warm by the enlivening influence of the glass.—*M.*
3685. ————— *Reparabilis adsonat echo.* PER.—"Repeating echo sounds."—*M.*
3686. *Repentè dives nemo factus est bonus.* PUB. SYR.—"No good man becomes suddenly rich." Great fortunes rapidly accumulated are generally the fruit of dishonest acts.—*M.D.*
3687. *Repentè nemo fit turpissimus.* (Lat.)—"No one ever sunk, at once, into the lowest abyss of vice."—*M.D.*
3688. *Repetens exempla suorum.* VIRG.—"Repeating the examples of his ancestors." Motto of lord Grenville.—*M.D.*

3689. *Requiescat in pace. (Lat.)*—"Let him rest in peace." This is very common on tomb-stones, and it is sometimes applied ironically to persons dismissed from high official situations.—*M.D.*
3690. *Rerum ipsarum cognitio vera, e rebus ipsis est. JUL. SCALIG.*—"The true knowledge of all things, must be derived from an intimate acquaintance with the things themselves." He who attempts to speak on any subject, without having made himself master of it, will only expose his own ignorance.—*M.*
3691. *Res angusta domi. JUV.*—"The narrowed state of one's private circumstances;" the limited means of supporting one's establishment. The *res angusta domi*, obliges him to retrench, and live in retirement.—*M.M.*
3692. *Res est sacra miser. OVID.*—"Grief and misery are ever held sacred." The most volatile and profligate cannot view intense misery without a feeling of hallowed respect, nor avoid reflecting, with awe, that they may be themselves overtaken by similar calamity.—*M.D.*
3693. *Res est solliciti plena timoris amor. OVID.*—"Love is an unceasing source of solicitude and apprehension."—*M.M.*
3694. *Res humanæ instabiles sunt, et nihil habent firmitatis. CIC.*—"Human affairs are instable, and have in them nothing lasting, nothing permanent." All human affairs are subject to constant vicissitudes.—*M.*
3695. *Res notæ, atque ad omnes pervulgatæ. (Lat.)*—"Things well known, and universally spoken of."—*M.*
3696. *Respice finem. (Lat.)*—"Look to the end." Consider, and weigh well the consequences of the step you are about to take.—*M.D.*
3697. *Respicere exemplar vitæ morumque jubebo  
Doctum imitatore, et veras hinc ducere voces. HOR.*—"I would advise the skilful imitator narrowly to consult examples of life and manners, and thence to draw just conclusions."  
 "Those are the likest copies which are drawn  
 From the originals of human life." ROSCOMMON.  
 —*M.D.*
3698. *Respondeat superior. (Lat. Law Max.)*—"Let the principal answer." The master must answer for the acts of his servant.—*M.D.*
3699. *Respue quod non es. PERSIUS.*—"Reject what you are not." Never assume a character to which you have not a just claim.—*M.*

3700. *Res sunt humanæ flebile ludibrium.* (Lat.)—"Human affairs are, alas! the mere playthings, the sport of fortune."—*M.*
3701. *Res ubi magna nitet.* HOR.—"Where an ample fortune shines forth." Where splendid circumstances are conspicuous.—*M.*
3702. *Rete non tenditur accipitri neque milvio.* (Lat.)—"The net is not stretched for the hawk, nor for the kite."—*M.*
3703. *Retinens vestigia famæ.* (Lat.)—"Retracing the steps of honourable fame." Motto of lord Ribblesdale.—*M.D.*
3704. *Revocate animos.* (Lat.)—"Resume your courage." Motto of the earl of Kinnoul.—*M.D.*
3705. ——— *Revocate animos mæstumque timorem*  
*Mittite.* VIRG.—"Resume your courage, and cast off this dastardly fear."—*M.*
3706. *Rex datur propter regnum, non regnum propter regem. Potentia non est, nisi ad bonum.* (Lat. *Law Max.*)—"Kings are appointed for the sake of their kingdoms, not the kingdoms for the accommodation of their kings. Power is confided solely to be exercised for the public good."—*M.D.*
3707. *Rex est qui metuit nihil;*  
*Rex est qui cupit nihil.* SEN.—"He who fears no reverse is a king, and he who has nothing to wish for, is equally so." Each in the sovereign sway he exercises over his own mind.—*M.D.*
3708. *Ridentem dicere verum*  
*Quid vetat?* HOR.—"Why may not a man speak the truth while he laughs?" Why may not truth be told without moroseness, and cheerfully?—*M.D.*
3709. *Ridere in stomacho.* CIC.—"To laugh inwardly." To laugh in one's sleeve.—*M.*
3710. *Ride si sapis.* (Lat.)—"Laugh if you are wise." It is right to enjoy ridicule, when directed against absurdities, or ignorance, or vice.—*M.D.*
3711. *Ridet argento domus.* HOR.—"The house smiles with silver." Almost every article is of plate.—*M.*
3712. *Ridetur chordâ qui semper oberrat eâdem.* HOR.—"He will always be laughed at, who is continually striking the same key." Versatility is essential to render either conversation or writing agreeable.—*M.D.*

3713. ——— *Ridiculum acri*

*Fortius ac melius magnas plerumque secatur res.* HOR.—“Ridicule often has a better effect, even in grave and important affairs, than moroseness and severe satire.”—*M.D.*

3714. *Rien n'est plus estimable que la civilité ; mais rien de plus ridicule, et de plus à charge, que la cérémonie.* (Fr.)—“Nothing is more estimable than politeness, nothing more ridiculous or tiresome than mere ceremony.”—*M.D.*3715. *Rien n'empêche tant d'être naturel, que l'envie de le paroître.* ROCHEFOUCAULT.—“Nothing tends more to take away the appearance of easy and natural manners, than the desire to seem to possess them.” Every attempt to assume what we do not possess, every effort to act a part for which we are not qualified, and to seem what we are not, must of necessity be productive of constraint.—*M.D.*3716. *Rien ne peut arrêter sa vigilante audace, L'été n'a point de feux, l'hiver n'a point de glace.* BOILEAU.—“Nothing can impede the progress of his vigilance and valour. He feels in summer no heat, in winter no cold.” An eulogy written on Louis XIV.—*M.D.*3717. *Rien ne s'anéantit ; non, rien, et la matière, Comme un fleuve éternel, roule toujours entière.* BOUCHER.—“No substance or thing is annihilated ; matter, like an ever-flowing stream, rolls on undiminished.” We perceive that every thing on this earth perishes, yet we see that nothing is lost. Nature has provided for the regeneration of all things.—*M.D.*3718. *Rien n'est beau que le vrai, le vrai seul est aimable.* BOILEAU.—“Nothing can, in beauty, equal truth ; truth alone is lovely.”—*M.D.*3719. *Rien n'est si dangereux qu'un indiscret ami ; Mieux vaudroit un sage ennemi.* LA FONTAINE.—“Nothing more dangerous than a friend without discretion ; even a prudent enemy is preferable.” Against the attacks of the latter you may be on your guard, but no vigilance can shield one against the imprudence of the former.—*M.D.*3720. *Rinasce più glorioso.* (Ital.)—“It rises more glorious.” Motto of the earl of Rosslyn.—*M.D.*3721. *Ripa irremeabilis undæ.* VIRG.—“The bank of the stream never to be repassed.” The river Styx.—*M.*3722. *Rira bien qui rira le dernier.* (Fr. Prov.)—“He laughs with reason

who can laugh the last." An anticipated triumph converted into defeat, exposes the expectant to much ridicule.—*M.D.*

3723. *Rire aux anges.* (*Fr. Prov.*)—"To laugh at the angels;" i. e. to laugh foolishly, alone, and without having any thing to laugh at.—*M.*

3724. *Rire dans sa barbe.* (*Fr.*)—"To laugh in one's beard." To smother a laugh, to laugh in one's sleeve. This agrees with the Latin quotation, *ridere in stomacho.*—*M.*

3725. *Rispettar il cane per amor del padrone.* (*Ital.*)—"To love the dog for the sake of his master."—*M.D.*

3726. *Risu dissolvit ilia.* PETRON. ARBITER.—"He bursts his small guts with laughing." The literal translation here given appears ridiculous in English; but the expression may be rendered by the homely phrase, "he bursts his sides with laughing."—*M.*

3727. *Risu inepto res ineptior nulla est.* (*Lat.*)—"Nothing can be more absurd than silly, unprovoked laughter."—*M.M.*

3728. *Risus abundat in ore stultorum.* (*Lat.*)—"Laughter is common in the mouths of fools."—*M.D.*

3729. *Risum teneatis amici?* HOR.—"Can you, my friends, refrain from laughter?" Spoken on seeing any thing outrageously ridiculous or absurd, which would, at the moment, be unseasonable openly to censure.—*M.D.*

3730. *Rixatur de lanâ caprinâ.* (*Lat.*)—"A person who would dispute about a little goat's wool." A captious, litigious person.—*M.D.*

3731. *Rogner les ailes à quelqu'un.* (*Fr.*)—"To clip one's wings." To make a person more moderate in his pretensions.—*M.*

3732. *Role d'équipage.* (*Fr.*)—Marine term. "The list, or roll, of the crew."—*M.D.*

3733. *Rudis indigestaque moles.* OVID.—"A chaotic and undigested mass."—*M.D.*

3734. *Rura mihi et rigui placeant in vallibus amnes,  
Flumina amem sylvasque inglorius.* VIR.—"Rural sports, and streams purling through the valleys delight me. I am fond of rivers and sylvan scenes, all desire for glory having passed away."—*M.*

3735. *Ruse contre ruse.* (*Fr. phrase.*)—"Trick against trick." Deceit opposed by deceit. Diamond cut diamond.—*M.D.*

3736. *Ruse de guerre.* (Fr. phrase.)—"A stratagem in war." Every species of trick, to circumvent your enemy, to deceive him, to harass, and distress him, to diminish his resources, and to draw him into your power, is not only counted fair in war, but the talent to devise and effect these things, forms a prominent feature in the character of a military partizan, if not even of a chief commander.—*M.D.*
3737. *Rus in urbe.* (Lat.)—"A residence situated in town, yet possessing the accommodation, the salubrity, the verdure, the foliage, and the retirement of the country."—*M.M.*
3738. ———— *Rusticus expectat dum defluat amnis ; at ille Labitur et labetur in omne volubilis ævum.* HOR.—"The peasant waits patiently, expecting that the river will run itself dry ; but it still glides on, and so it will continue unceasingly to flow to all eternity."—*M.M.*

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3739. *Sa boule est demeurée.* (Fr. phrase.)—"His bowl has stopped short of the wicket." He has missed his aim.—*M.D.*
3740. *Sæpe exiguus mus Sub terris posuitque domos et horrea fecit.* VIRG.—"The diminutive mouse constructs its house and establishes its granary under ground."—*M.*
3741. *Sæpe in magistrum scelera redierunt sua.* SEN.—"His own faults often fall on the master's head." All are subject to the consequences of their own crimes.—*M.*
3742. *Sæpe intereunt aliis meditantes necem.* (Lat.)—"Men often fall when meditating the destruction of others." The wicked often fall into snares which they had spread for other men.—*M.D.*
3743. *Sæpe premente Deo, fert Deus alter opem.* (Lat.)—"When we are assailed by one evil genius, a more auspicious one frequently comes to our aid." When we think we are overwhelmed with irremediable misfortunes, relief, altogether unexpected, often rescues us from the abyss.—*M.D.*
3744. *Sæpe summa ingenia in occulto latent.* PLAUT.—"The most brilliant talents often lie concealed in obscurity."—*M.*

3745. *Sæpe viâ obliquâ præstat quam tendere rectâ. (Lat.)*—"The circuitous road is often preferable to the direct one." Or, as says the English adage, the longest way about is the shortest way home.—*M.*
3746. *Sæpius ventis agitur ingens  
Pinus, et celsæ graviore casu  
Decidunt turres, feriuntque summos  
Fulgura montes.* HOR.—"The most lofty pine is frequently shaken by the storm; towers which are high, fall to the earth with a more dreadful crash; and the lightning strikes the most elevated mountains." So, those who are exalted to high stations, and puffed up with pride, are more exposed in their elevation to the arrows of adversity than the humble; and their fall is the more severely felt.—*M.D.*
3747. *Sæva jussa, continuas accusationes, fallaces amicitias, perniciem innocentium.* TACIT.—"Cruel and arbitrary commands, continual denunciations, deceitful friendships, and the seduction from virtue of every innocent person." Such is the description of the state of Rome in his time, given by this eminent historian.—*M.*
3748. *Sævi inter se conveniunt ursi.* JUV.—"Even ferocious bears agree among themselves." The beasts of the forest, the most savage, agree with others of their own species; man alone, though the only animal endowed with reason, lives in a state of continual warfare with his fellows.—*M.D.*
3749. *Sævit amor ferri, et scelerata insania belli.* VIR.—"The love of discord prevails, and the sinful rage for war."—*M.D.*
3750. *Sævitque animis ignobile vulgus,  
Jamque faces et saxa volant; furor arma ministrat.* VIRG.—"The rude mob are irritated, and now the brands are hurled, and stones fly about; their rage supplies substitutes for arms." Description of a popular commotion.—*M.D.*
3751. *Saltabat melius quam necesse est probæ.* SALL.—"She danced better than it was suitable for a modest woman to do." Or, as we say, she danced like a *figurante*, an opera girl, or stage dancer.—*M.D.*
3752. *Saltat Milonius, ut semel icto  
Accessit fervor capiti, numerusque lucernis.* HOR.—"Milonius begins to dance as soon as his head is heated with wine, and the number of the lights appears doubled to his sight."—*M.D.*
3753. *Salus per Christum redemptorem. (Lat.)*—"Salvation through Christ our Redeemer." Motto of the earl of Moray.—*M.D.*



3754. *Salus populi suprema est lex.* (Lat.)—"The well-being of the people is the first and great law." The chief object of every government should be to promote the wealth, the happiness, the comforts of the governed, by the introduction of well-established order, and security of person and of property.—*M.D.*
3755. *Saluti consulere et incolumitate suæ.* CIC.—"To study what may contribute to his health, or tend to his safety or welfare." The *primum mobile* of a wise man's actions.—*M.*
3756. *Salvo jure.* (Lat.)—"Saving the right," (meaning the king's right.) Such a grant may be given *salvo jure regis*, "saving the right of the king," his rights and prerogatives being reserved.—*M.D.*
3757. *Salvo pudore.* (Lat.)—"Without a violation of modesty." With due regard to decency.—*M.D.*
3758. *Sanctio justa, jubens honesta, et prohibens contraria.* (Lat.)—"A just decree, enforcing what is honest, prohibiting the contrary."—*M.D.*
3759. *Sang froid.* (Fr.)—"Cold blood." Indifference, unconcernedness, free from perturbation of mind.—*M.D.*
3760. *Sans changer.* (Fr.)—"Without changing." Motto of the earl of Derby.—*M.D.*
3761. *Sans Dieu rien.* (Fr.)—"Nothing without God." Motto of lord Petre.—*M.D.*
3762. *Sans les femmes les deux extrémités de la vie seroient sans secours, et le milieu sans plaisir.* (Fr.)—"Without woman the two extremities of this life would be destitute of succour, and the middle would be devoid of pleasure." Without a mother's care our lives would generally terminate in our infancy; without a female companion in middle life, this world would seem as a desert; the most endearing ties which bind us to it would be dissolved; and when our end approaches, our pillow is smoothed, the sufferings of a bed of sickness are alleviated, and even the pangs of dissolution are mitigated by the female hand, by the kind sympathies of a friend, by the tender assiduities of a wife, or the dutiful and endearing affection of a daughter.—*M.D.*
3763. *Sans tasche.* (Old Fr.)—"Without stain." Motto of viscount Gormanstown, lord Tara, and lord Napier.—*M.D.*
3764. *Sapere aude.* HOR.—"Dare to be wise." Adhere, on all occa-

sions to the dictates of wisdom, and let no advice, no temptation, induce you to deviate from her paths. This is the motto of the earl of Macclesfield.—*M.D.*

3765. ——— *Sapias, vina liques, et spatio*

*Brevi spem longam reseces.* HOR.—“Be wise, rack off your wines, and let your hopes bear a just proportion to the shortness of this life.”—*M.*

3766. ——— *Sapiens sibi qui imperiosus,*

*Quem neque pauperies, neque mors, neque vincula terrent ;*

*Responsare cupidinibus, contemnere honores*

*Fortis ; et in seipso totus teres atque rotundus.* (Lat.)—“He is wise who rigidly governs his own desires ; whom neither poverty, nor death, nor chains affright ; who has the courage to restrain his appetites, to contemn honors, and who is, in himself, polished and round,” pursuing, as does a globe, his smooth and even course.—*M.*

3767. *Sapientem pascere barbam.* HOR.—“To nourish a wise beard.” To affect outward pretensions to wisdom.—*M.D.*

3768. *Sapienter vitam instituere.* TER.—“To regulate wisely the conduct of one’s life.”—*M.*

3769. *Sapientes principes sapientum congressu.* PLATO.—“From communication with wise men princes acquire wisdom.”—*M.D.*

3770. *Sapientia prima est, stultitiâ caruisse.* HOR.—“The first advance towards wisdom, is to show yourself to be free from folly.” He who, on some occasions, shows himself deficient in prudence, or wanting in precaution, will never be esteemed to be a wise man.—*M.D.*

3771. *Satis eloquentiæ sapientiæ parum.* SALL.—“A sufficiency of eloquence, a moderate share of wisdom.” A facility and fluency of utterance is by no means an indication of judgment, or of sterling good sense.—*M.D.*

3772. *Satis superque.* (Lat.)—“Enough, and more than enough.” Generally applied to writers who are prolix and diffuse.—*M.D.*

3773. *Satis supèrque me benignitas tua ditavit.* HOR.—“Your bounty has sufficiently, even superfluously, enriched me.” Written by the poet to his friend and patron Mæcenas.—*M.*

3774. *Satius initiis mederi quam fine.* (Lat.)—“It is better to be cured at the beginning of a disorder than at the end.” See *Principiis obsta.*—*M.*

3775. *Sauve qui peut.* (Fr.)—"Let him save himself who can." The signal of defeat and flight when a French army is routed.—*M.D.*
3776. *Scabies et contagia lucri.* (Lat.)—"The contagious itch after gain." The passion with which the miser worships his heaps of gold.—*M.*
3777. *Scandalum magnatum.* (Law Lat.)—"A reflection, or slight, thrown out against either an individual peer, or against the body of the peerage." A statute to punish this high offence, remains on our statute-book since the time of Richard II.—*M.D.*
3778. *Scelere velandum est scelus.* SEN.—"One crime is to be covered by another." The commission of one crime very generally leads to the perpetration of a second; and with every new deed of evil, our scruples become weaker, until, at last, we are too deeply implicated in crime to retrace our steps. The French say truly, *ce n'est que le premier pas qui coute.* "It is only at the first step (into vice) that we feel remorse."—*M.D.*
3779. *Scelus est jugulare Falernum*  
*Et dare Campano toxica sæva mero.* MART.—"It is wicked to spoil Falernian wine (by mixing) and to give (to your guests) deleterious poison in the new wine of Campania."—*M.*
3780. *Scelus intra se tacitum qui cogitat ullum*  
*Facti crimen habet.* JUV.—"He who coolly contemplates the perpetration of a crime, incurs all the guilt of having committed it." The desire, or intention to commit a dishonest or base act, is, to the person meditating it, as disgraceful, in the opinion of honest men, as the actual perpetration.—*M.M.*
3781. *Scenis decora alta futuris.* VIRG.—"The lofty decorations of future grandeur."—*M.*
3782. *Scientiæ non visæ ut thesauri absconditi nulla est utilitas.* (Lat.)—"Knowledge which is never displayed, like hidden treasure, is perfectly useless."—*M.*
3783. *Scientia popinæ.* SEN.—"The knowledge of the practice in cooks' shops." Or, the art of cookery.—*M.*
3784. *Scilicet ut fulvum spectetur in ignibus aurum,*  
*Tempore sic duro est inspicienda fides.* OVID.—"As the yellow gold is assayed in the fire, so the faith (of friendship) is brought to the test in moments of adversity."—*M.D.*
3785. *Scimus, et hanc veniam petimusque damusque vicissim.* HOR.—"We know it, and we ask, and allow in return this privilege."

"I own the indulgence, and such I give and take." FRANCIS.

—*M.D.*

3786. *Scinditur incertum studia in contraria vulgus.* VIR.—“The wavering multitude is separated by different opinions.”—*M.D.*
3787. *Scio coactus tuâ voluntate es.* TER.—“I know that you are led by your own will.” While you urge various excuses, you are governed solely by your own inclination.—*M.D.*
3788. *Scio quid valeant humeri et quid ferre recusent.* (Lat.)—“I know what shoulders can bear, and what they will refuse to bear.” I know him well, and how far he is capable of acting.—*M.D.*
3789. *Scire potestates herbarum usumque medendi.* VIR.—“To know the virtue of herbs, and their use as healers.”—*M.*
3790. *Scire tuum nihil est, nisi te scire hoc sciat alter.* PER.—“The knowledge you may possess is as nothing, unless it is known to others that you do possess it.”—*M.D.*
3791. *Scire volunt omnes, mercedem solvere nemo.* JUV.—“All men wish to possess knowledge, but few people choose to undergo the trouble, or to pay the expense.”—*M.D.*
3792. *Scire volunt secreta domûs, atque inde timeri.* JUV.—“They insinuate themselves into family secrets, from thence to be feared.” There were at Rome wretches base enough to make a livelihood by this practice, they ingratiated themselves, as slaves, into the secrets of a family, as dependants into the confidence of their friend or patron, and having found out any act for which either could be denounced, they laid them afterwards under contribution, enforced by a threat of denunciation.—*M.*
3793. *Scit genius, natale comes qui temperet astrum.* HOR.—“The genius, our inseparable companion, who regulates the planet of our nativity, best knows,” how to account for the different dispositions and propensities by which we are actuated.
- “ —————That directing pow’r  
Who forms the genius in the natal hour ;  
That God of nature who, within us still,  
Inclines our action, and constrains our will.” POPE.  
—*M.*
3794. *Scit uti foro.* (Lat.)—“He knows how to treat in the marketplace.” How to make his bargains. He does not sell his hen in a rainy day. Old saying.—*M.*
3795. *Scoglio immoto contro le onde sta.* (Ital.)—“As a rock, he stands unmoved against the waves.” Inscription found on ancient armour.—*M.D.*

3796. *Scribendi rectè, sapere est et principium et fons.* HOR.—“Wisdom and prudence form the chief ground of good writing, and are the source of all correctness.”

“Of writing well these are the chiefest springs,  
To know the nature and the use of things.”

—M.M.

3797. *Scriptorum chorus omnis amat nemus et fugit urbes,  
Ritè cliens Bacchi somno gaudentis et umbrâ.* HOR.—“The entire tribe of poets love the retirement of shady groves, and hate cities; genuine votaries of Bacchus, who delight in peaceful repose, and in shady woods.”—M.

3798. *Se a ciascuno l'interno affanno  
Si leggesse in fronte scritto,  
Quanti mai che invidia fanno  
Ci farebbero pietà.* METAST.—“If the internal griefs of every man could be read, written on his forehead, how many who now excite envy, would appear to be objects of pity?”—M.D.

3799. *Se causam clamat, crimenque, caputque malorum.* VIRG.—“She exclaims that she was the cause, her's the crime, she the author of their misfortunes.” Spoken of Amata, the queen of Latinus, and mother of Lavinia; she had instigated Turnus to violate his truce with Æneas, and on his defeat she destroyed herself.—M.

3800. *S'échauffer au dépens du bon Dieu.* (Fr. Exp. Popul.)—“To warm one's-self in the sun.”—M.

3801. *Secret et hardi.* (Fr.)—“Secret and bold.” Motto of lord Dymock.—M.D.

3802. *Secreta hæc murmura vulgi.* JUV.—“These sullen murmurings of the common people.”—M.

3803. *Secretè amicos admone, lauda palam.* PUB. SYR.—“Bestow advice on your friends in private, praise them openly.”—M.M.

3804. *Secundis dubiisque rectus.* (Lat.)—“A man who is unshaken and upright, whether in prosperous or in adverse fortune.” Motto of viscount Duncan.—M.D.

3805. *Secundo amne defluit.* (Lat.)—“He floats with the stream.” His affairs are in a prosperous state.—M.

3806. *Sed fugit, interea fugit, irreparabile tempus.* VIR.—“But time, never to be recalled, in the meanwhile flies away.” Time and tide

wait for no man, procrastination should ever be avoided, and the present moment be turned to the best possible account.—*M.M.*

3807. *Sed non ego credulus illis.* VIR.—“ But I do not believe all they say.” I am not so vain as to think I merit all the praises bestowed upon me.

“ ——I discern their flatt'ry from their praise.”

—*M.*

3808. *Sed notat hunc omnis domus et vicinia tota, Introrsum turpem, speciosum pelle decora.* HOR.—“ But this fellow's entire neighbourhood, and even his own family consider him to be inwardly base, though of a specious, plausible exterior.” Description of a specious deceitful hypocrite.

“ Yet his own house, his neighbours, through his art  
Behold an inward baseness in his heart.” FRANCIS.

—*M.D.*

3809. *Sed nunc amoto quæramus seria ludo.* HOR.—“ But now, playfulness apart, let us turn our thoughts to more serious matters.” Let us think of our affairs.—*M.M.*

3810. *Sed nunc non erat his locus.* HOR.—“ But at present there is no place for these.” These arguments, or observations, are at present ill-timed and preposterous, irrelevant to the subject under discussion.—*M.D.*

3811. ————— *Sed omnes una manet nox, Et calcanda semel via lethi.* HOR.—“ One eternal night awaits us all, and every man must once tread the path of death.” The darkness of the tomb is the portion of all men.—*M.*

3812. *Sed præsta te eum, qui mihi, a teneris (ut Græci dicunt) unguiculis, es cognitus.* CIC.—“ Approve yourself to be the same person that I have known you to be, from your infancy.” *A teneris unguiculis*, “ from your having tender nails,” was a Grecian mode of implying extreme youth.—*M.*

3813. *Sed sine labe decus.* (Lat.)—“ Honour without a stain.” Motto of lord Eldon.—*M.D.*

3814. ————— *Sed te Nos facimus, Fortuna, Deam, cæloque locamus.* (Lat.)—“ But we make thee, O Fortune! a goddess, and assign thee a place in the heavens.”

“ Fortune a goddess is to fools alone;  
The wise are always masters of their own.” DRYDEN.

—*M.D.*

3815. *Segnem ac desidem, et circo, et theatris corruptum militem.* TACIT.—“A soldiery cowardly and indolent, debauched at the circus and the theatres.” Enervated by the excesses and dissipation of the metropolis.—*M.D.*
3816. *Segniùs irritant animos demissa per aurem, Quam quæ sunt oculis subjecta fidelibus.* HOR.—“Events of which we have the relation merely from hearsay, make less impression on the mind, than those which we have actually witnessed.”—*M.D.*
3817. *Se laisser prendre aux apparences.* (Fr.)—“To suffer one’s-self to be captivated by outward appearances.”—*M.*
3818. *S’embarquer sans bisquit.* (Fr.)—“To go to sea without bread.” This means to begin a work, to enter on any undertaking, without having made the necessary preparations. To embark in a project without having provided the means of executing it.—*M.D.*
3819. *Semel abbas semper abbas.* (Lat.)—“Once an abbé always an abbé.” Once a colonel always a colonel.—*M.D.*
3820. *Semel insanivimus omnes.* (Lat.)—“We have all been, on some occasions, mad.” There are few men who must not feel, that at some moments of their lives, they have acted in opposition to the dictates of reason.—*M.D.*
3821. *Semel malus, semper præsumitur esse malus.* (Lat. *Law Max.*)—“He who has once acquired a bad character, is always presumed to be bad.” Every man will be presumed to be capable of again committing a crime of which he had already been guilty.—*M.D.*
3822. *Se minore è noi l’orgoglio, La virtù non è minore.* METAST.—“Although our pride is less, our virtue is not diminished.”—*M.D.*
3823. ———— *Semita certè Tranquillæ per virtutem patet unica vitæ.* JUV.—“The only path which leads to tranquillity of life, is certainly to be attained through a virtuous course of conduct.”—*M.M.*
3824. *Semper avarus eget.* HOR.—“The miser is ever in want.” Surrounded by plenty, but too poor in spirit to enjoy it.—*M.M.*
3825. ———— *Semper bonus homo tiro est.* MAR.—“A novice always acts with zeal.” Or, according to the old adage, “a new broom sweeps clean.”—*M.*
3826. *Semper causæ eventorum magis movent, quam ipsa eventa.* (Lat.)—

“ The causes which produce great events are often regarded with more intense interest than the events themselves.”—*M.*

3827. *Semper eris pauper, si pauper es, Æmiliane, Dantur opes nulli nunc nisi divitibus.* MAR.—“ If you are now poor, Æmilianus, you will continue to be so, riches are now bestowed on those alone who are wealthy.”—*M.*
3828. *Semper fidelis.* (Lat.)—“ Always faithful.” Motto of lord Onslow.—*M.D.*
3829. *Semper habet lites alternaque jurgia lectus, In quo nupta jacet ; minimum dormitur in illo.* JUV.—“ The bed in which a married woman lies, is a scene of dispute and wrangling, and sound sleep is seldom enjoyed there.” The *semper* here should be exchanged for *aliquando*, sometimes, instead of *always*.—*M.D.*
3830. *Semper honos, nomenque tuum, laudesque manebunt.* VIR.—“ Your honour, your renown, your praises, shall be everlasting.”—*M.D.*
3831. *Semper inops, quicunque cupit.* CLAUD.—“ He who is ever wishing for more, is always poor.” This phrase is synonymous with *semper avarus eget*.—*M.D.*
3832. *Semper nocuit differre paratis.* LUCAN.—“ It has always been prejudicial to the interests of those who are fully prepared for action, to admit of procrastination or delay.”—*M.D.*
3833. *Semper paratus.* (Lat.)—“ Always ready.” Motto of lord Clifford.—*M.D.*
3834. ————*Semperque relinqui  
Sola sibi, semper longam incommitata videtur  
Ire viam.* VIR.—“ She seems to be left wholly to herself, and to perform alone a tedious journey.”
- “ ————— She seems alone  
To wander in her sleep through ways unknown,  
Guideless and dark.” DRYDEN.
- M.*
3835. *Semper il mal non vien per nuocere.* (Ital. Prov.)—“ Misfortune is not always attended with injurious effects.” Misfortunes oft are blessings in disguise. The ways of Providence are inscrutable to the finite perceptions of man, and events which at first appear, to our limited judgment, to be pregnant with ruin and misery, are, not infrequently, productive of infinite advantage.—*M.D.*
3836. *Senilis stultitia, quæ deliratio appellari solet, senum levium est, non omnium.* CIC.—“ That aberration of intellect, which in old men is



termed dotage, is not a foible common to all who are old, but to those rather who were remarkable for levity of disposition.—*M.M.*

3837. *Se non è vero, è ben trovato.* (*Ital. Prop.*)—"If it is not true, it is a happy invention."—*M.D.*

3838. *Sentio te sedem hominum ac donum contemplari; quæ si tibi parva (ut est) videtur, hæc cælestia semper spectato; illa humana contemnito.* *CIC.*—"I perceive that you contemplate the seat, and the habitation of man; which, if it appears to you, (as it really is) contemptible, you should fix your views steadily on heavenly objects, and despise those of this world."—*M.D.*

3839. *Sentir le renfermé, ou le relent.* (*Fr.*)—"To have a musty smell." to be tainted.—*M.*

3840. *Sepulchri mitte supervacuos honores.* (*Lat.*)—"Dispense with all superfluous funeral honours." Confine yourself to what decency requires, abstaining from all vain parade or show.—*M.*

3841. *Sequiturque patrem haud passibus æquis.* *VIR.*—"He follows his father, but not with equal steps." In his imitation of his father's conduct, he neither displays the decision, the talent, nor the vigour, nor the liberality by which he was distinguished.—*M.D.*

3842. *Sequitur superbos ultor à tergo Deus.* *SEN.*—"An avenging God closely pursues the steps of the proud."—*M.*

3843. *Sequor, nec inferior.* (*Lat.*)—"I follow, but not inferior."—Motto of lord Crewe.—*M.D.*

3844. *Sera in fundo parsimonia.* (*Lat.*)—"Economy is late when you are at the bottom of your purse." When all your property is dissipated, it is too late to begin to economize.—*M.*

3845. *Seria cum possim, quod delectantia malim*  
*Scribere, tu causa es, lector.* *MAR.*—"Thou, reader, art the cause of my treating of lighter (more pleasing) subjects, when I am capable of writing on those which are more serious." An author must suit his subject and his style to the taste of those readers by whom he expects to be chiefly perused.—*M.D.*

3846. *Seriatim.* (*Lat.*)—"In order." In due course. According to rank or place.—*M.D.*

3847. *Serit arbores quæ in altera sæcula prosint.* *STAT.*—"He sows the seeds of trees which will be profitable in a future age." To posterity.—*M.*

3848. *Serius aut citius sedem properamus ad unam.* *OVID.*—"Sooner or later we all hasten to the same end." All are born to die.—*M.*

3849. *Sermone huic obsonas.* PLAUT.—“ You prevent his being heard.” You speak at the same time with him. You drown his voice by your noise.—*M.*
3850. *Serò respicitur tellus, ubi fune soluto, Currit in immensum panda carina salum.* OVID.—“ We cast back our eyes late to the land, after the mooring is loosed, and the ship (the curved keel) stretches away into the immense deep.”—*M.D.*
3851. *Sero sed serio.* (*Lat.*)—“ Late, but seriously.” Motto of the marquises of Lothian and Salisbury.—*M.D.*
3852. *Sero venientibus ossa.* (*Lat.*)—“ The bones for those who come late.” Some persons are on all occasions habitually too late, but especially for dinner appointments; and to them this quotation should be practically applied.—*M.D.*
3853. *Serpentes avibus gementur, tigribus agni.* (*Lat.*)—“ Serpents may couple with birds, lambs with tigers.” You may as well expect the most opposite things in nature to be reconciled, the most incongruous to harmonize, as that such a thing can happen.—*M.M.*
3854. *Serrar la stalla quando si han perduti buovi.* (*Ital.*)—“ To shut your stall when you have lost your ox.” Construed by the English proverb, “ when the steed is stolen, you shut your stable door.” Meaning, that you do every thing when it is too late.—*M.*
3855. *Serum est cavendi tempus in mediis malis.* SEN.—“ The period of precaution is past, when we are in the midst of misfortunes.” Foresight might often avert evils, with which we are overwhelmed through our own negligence.—*M.D.*
3856. *Serus in cælum redeas, diuque Lætus intersis populo.* HOR.—“ May you at a late period return to heaven, and may you long happily live among your people!” This elegant compliment was addressed to Augustus; it has since been paid to other potentates; but to no individual has it ever been applied as a tribute of genuine respect and esteem, to none has it ever been with greater sincerity tendered, as an unfeigned pledge of national gratitude and affection, than to the respected and venerable patriot, John Foster, Esq. (now lord Oriel) to whom this well-merited compliment is inscribed on one of the canal-bridges, bearing his name, near Dublin, one word only being added to the original text.

“ *Serus in cælum redeas, diuque  
Lætus intersis populo Hiberniæ.*”

*M.M.*

3857. *Serva jugum.* (Lat.)—"Preserve the yoke." Motto of the Earl of Errol.—*M.D.*
3858. *Servabo fidem.* (Lat.)—"I will keep faith." Motto of lord Sherborne.—*M.D.*
3859. *Servare cives, major est virtus patriæ patri.* SEN.—"To preserve the lives of citizens, is the greatest virtue that can be exhibited by the father of his country."—*M.D.*
3860. *Servare leges patrias pulchrum ac bonum.* (Lat.)—"To support the laws of our country is honourable and good."—*M.*
3861. *Servata fides cineri.* (Lat.)—"Faithful to the memory of my ancestors." Motto of lord Harrowby.—*M.D.*
3862. ————— *Servetur ad inum*  
*Qualis ab incepto processerit, et sibi constet.* HOR.—"Let steadiness of character be maintained to the last, as it proceeded from the beginning, and let it always appear consistent with itself." Inconsistency is always discreditable and injurious to character.—*M.D.*
3863. *Servientes servitute ego servos introduxi mihi, non qui me imperent.* PLAUT.—"I have hired domestics for the purpose of serving, but not to command me."—*M.*
3864. *Serviet æternum, qui parvo nesciat uti.* HOR.—"Let him live and die a slave, who cannot live on a small income." Prodigality is the mother of baseness and servility.—*M.M.*
3865. *Ses affaires lui sont par dessus la tête, or, Il a des affaires par dessus la tête.* (Fr.)—"He is over head and ears in business."—*M.*
3866. *Seu calidus sanguis seu rerum inscitia vexat.* HOR.—"Whether the heat of your blood, or your utter inexperience in affairs transports you."—*M.*
3867. *Seu quis olympiacæ miratus præmia palmæ*  
*Pascit equos, seu quis fortes ad aratra juvencos ;*  
*Corpora præcipuè matrum legat.* VIR.—"Whoever, ambitious of the Olympic prize, breeds horses for the course, or whoever wishes for hardy bullocks for the plough, let his chief care be directed to the shapes of the dams."  
 "The gen'rous youth, who, studious of the prize,  
 The race of running coursers multiplies,  
 Or to the plough the sturdy bullock breeds,  
 May know that from the dam the worth of each proceeds." DRYDEN.  
 —*M.*

3868. *Sexu fœmina, ingenio vir. (Lat.)*—"In sex a woman, in genius quite a man." Epitaph of Maria Theresa of Austria.—*M.D.*
3869. *Si ad naturam vivas, nunquam eris pauper ; si ad opinionem, nunquam dives. SEN.*—"If you live according to what nature requires, you never will be poor ; if according to the opinions of men, you never will be rich." The absolute necessities of life are cheap and easily commanded ; and it is our artificial wants, the cravings of luxury and extravagance, that empty our purses, and involve us in difficulties, not the cravings of nature.—*M.M.*
3870. *Si antiquitatem spectes, est vetustissima, si dignitatem est honoratissima, si jurisdictionem est capacissima. COKE.*—"If you consider it as to its antiquity, it is very ancient ; if as to its dignity, it is most honourable ; if as to its jurisdiction, it is most unbounded." One of our most able writers on legal subjects, thus describes the British house of commons.—*M.D.*
3871. *Si benè quid memini causæ sunt quinque bibendi, Hospitis adventus, præsens sitis, atque futura, Aut vini bonitas, aut quælibet altera causa. (Lat.)*—"If I remember right, there are five excuses for drinking : the arrival of a guest, present thirst, or the fear of its approach, or the goodness of the wine, or any other cause which you prefer." Written by Dr. Aldridge of Oxford, one of the *good fellows* of that university.—*M.*
3872. *Sibi parat malum qui alteri parat. ARISTOT.*—"He injures his own character who attempts to do an injury to another."—*M.*
3873. *Sibi quisque peccat. (Lat. Prov.)*—"He who sins, sins against himself." Nothing is more true than that all our sins light at last *on our own heads*, and he who is just to himself, must be so to all the world.—*M.*
3874. *Sibi uni fortunam debet. (Lat.)*—"He owes his fortune to himself." To his own exertion and industry he owes the wealth he has acquired.—*M.*
3875. *Si cadere necesse est, occurrendum discrimini. TAC.*—"If to fall is unavoidable, one should meet the event with firmness." Misfortune should be met with resolution and energy.—*M.D.*
3876. *Si caput dolet omnia membra languent. (Lat Aphorism.)*- "If the head aches, all the members of the body are more or less disabled." So, in the body politic, and throughout the various departments in which the multifarious concerns of this world are transacted, if the presiding genius to whom is entrusted the direction of any particular branch, should be found incompetent, from whatever cause, he must be replaced, or disorder suddenly creeps into the affairs

under his superintendence, and soon renders his office an useless burthen to his employers.—*M.D.*

3877. *Siccis omnia nam dura Deus proposuit ; neque Mordaces aliter diffugiunt sollicitudines.* HOR.—“The god (Bacchus) shews no favour to those who love not wine; nor can they by other means dispel corroding cares.”—*M.*

3878. *Sic cum transierint mei  
Nullo cum strepitu dies ;  
Plebeius moriar senex ;  
Illi mors gravis incubat,  
Qui, notus nimis omnibus,  
Ignotus moritur sibi.* SEN.—“Thus, when in silence and unnoticed my days shall have passed away, I shall die an obscure plebeian. Death is a grievous visitor to him, who, too well known to all the world, dies at last unknown only to himself.”

“Thus, when my fleeting days at last  
Unheeded silently are past,  
Calmly I shall resign my breath,  
My life unknown, forgot in death,  
While he o’ertaken, unprepared,  
Finds death an evil to be fear’d,  
Who dies to others too much known,  
A stranger to himself alone.”

—*M.*

3879. *Si claudo cohabites, subclaudicare disces.* (Lat.)—“If you always live with those who are lame, you will yourself learn to limp.” We cannot avoid contracting the habits, catching the dialect, or adopting the manners of those with whom we associate.—*M.*

3880. *Sic delatores, genus hominum publico exitio repertum, et pœnis nunquam satis coercitum, per præmia eliciebantur.* TACITUS.—“Thus informers, a description of men brought forward for purposes of public destruction, and whose wicked acts were never sufficiently discouraged by punishments, were drawn into action by rewards.” The historian here alludes to one of the greatest evils resulting, in his day, from despotic rule. From the first dawn of civilization, or social establishments, informers have been found wherever despotism has existed; and in all ages, in all countries, they have been the pests, the very curse of all society.—*M.D.*

3881. *Sic donec.* (Lat.)—“Thus until.” Motto of the earl of Bridgewater.—*M.D.*

3882. *Si ceux qui sont ennemis des divertissemens honnêtes, avoient la direction du monde, ils voudroient ôter le printems et la jeunesse ; l'un de*

*l'année, et l'autre de la vie.* BALZAC.—“ If those severe censors who condemn all innocent recreations, had a control over the world, they would strike out the spring, and abolish youth; the former from the calendar, the latter from human life.”—*M.D.*

3883. *Sic itur ad astra.* VIR.—“ Thus men ascend to the stars.” Motto of the baron Bellenden.—*M.D.*

3884. *Sie mihi tarda fluunt ingrataque tempora, quæ spem Consiliumque morantur agendi gnaviter id, quod Æquè pauperibus prodest, locupletibus æquè, Æquè neglectum pueris senibusque nocebit.* HOR.—“ Those hours appear to me to pass tedious and irksome, which retard my hope and resolution of vigorously executing that scheme, which equally involves the interests of the rich and of the poor, and the deferring of which, equally hurts the young and the old.”—*M.*

3885. ————— *Sic omnia fatis*  
*In pejus ruere et retro sublapsa referri.* (Lat.)—“ Thus by the fates' decree, all things are subject to gradual deterioration and retrogradation.” A destiny fixed and immutable was held by the ancients to rule all things —*M.D.*

3886. *Sic passim.* (Lat.)—“ So every where,” or throughout the work. Implying that any certain expression or sentiment is to be found repeated in various parts of the same work.—*M.D.*

3887. *Sic præsentibus utaris voluptatibus, ut futuris non noceas.* SEN.—“ Let not the enjoyment of pleasures now within your grasp, be carried to such excess, as to incapacitate you from future repetition.”—*M.D.*

3888. ————— *Sic quisque pavendo*  
*Dat vires famæ, nulloque auctore malorum Quæ finxere timent.* LUCAN.—“ Thus each person by his apprehensions, adds strength to rumour, and without any real ground for anticipating evil, men believe every thing that their fears represent.”—*M.D.*

3889. *Sic ruit ad celebres cultissima fœmina ludos.* OVID.—“ Thus the most amiable women eagerly flock to these celebrated sports.”—*M.*

3890. *Sic transit gloria mundi.* (Lat.)—“ Thus the glory of this world becomes extinct.” How fleeting is human happiness, how transitory is worldly grandeur!—*M.D.*

3891. *Sicut ante.* (Lat.)—“ As before.” As before-mentioned.—*M.D.*

3892. *Sic utere tuo, ut alienum non lædas.* (Lat. Law Max.)—“ You must so use your own property as not to injure that of your neighbour.”

You must not erect on your own property any thing that may seriously annoy or injure the adjoining proprietor, or become a nuisance to any one.—*M.D.*

3893. *Sicuti aurum ignes, ita etiam amicos tempus judicat. (Lat.)*—"As fire purifies gold, so does time prove the sterling value of friends."—*M.*

3894. *Sicut Notus pulverem, sic luxuries improbos gyrat. (Lat.)*—"As the wind scatters the dust, even so luxury overturns the wicked."—*M.*

3895. ————— *Sicut*  
*Parvula (nam exemplo est) magni formica laboris*  
*Ore trahit quodcunque potest, atque addit acervo*  
*Quem struit; haud ignara, ac non incauta futuri. HOR.*—"Like unto the ant (for she may serve as an example of unceasing industry,) who carries in her mouth whatever she is able, and adds it to the heap which she stores up, neither ignorant of, nor inattentive to her future wants." A beautiful simile, in which men labouring to acquire a competence for their old age, are compared to the industrious and frugal ant.—*M.*

3896. *Sic visum Veneri; cui placet impares*  
*Formas atque animos sub juga ahenea*  
*Sævo mittere cum joco. HOR.*—"Such is the will of Venus; who sometimes feels a cruel pleasure in subjecting to her brazen yoke persons and hearts ill suited to each other."—*M.*

3897. *Sic vita erat; facile omnes perferre ac pati;*  
*Cum quibus erat cunque unâ, his sese dedere;*  
*Eorum obsequi studiis; adversus nemini;*  
*Nunquam præponens se aliis; ita facillimè*  
*Sine invidiâ inrenies laudem. TER.*—"His manner of life was this; to bear with every body's humours; to comply with the inclinations and pursuits of those he associated with; to contradict no person; never to assume a superiority over others; this is the way to gain applause without exciting envy."—*M.*

3898. *Sic volo, sic jubeo, stat pro ratione voluntas. (Lat.)*—"So I wish it to be, so I command that it may be, let my pleasure stand in the stead of reason." Appropriate language to be spoken by a despot.—*M.D.*

3899. *Si Deus nobis cum, quis contra nos? (Lat.)*—"If God is with us, who shall be against us?" Motto of viscount Mountmorres.—*M.D.*

3900. *Si dicentis erunt fortunis absona dicta,*  
*Romani tollent equites peditesque cachinnum. HOR.*—"If your words

are at variance with what your fortune and situation in life will justify, all the world will laugh at you." Patricians and plebeians.—*M.*

3901. *Si dixeris, Æstuo, sudat.* JUV.—"If you say that you are warm, he sweats." This is applied to one of those mean, base wretches who hover around the great, and gain admittance by the adroitness with which they administer doses of flattery, and the promptitude with which they make all their opinions quadrate with those of their patron. These summer flies may well be called *blood-suckers*.—*M.M.*

3902. *Si est animus æquus tibi, satis habes, qui benè vitam colas.* PLAUT.—"If you possess a well-regulated and contented mind, you, who lead a good life, are possessed of abundance."—*M.*

3903. *Si foret in terris, rideret Heraclitus.* (Lat.)—"If even Heraclitus was here, he would laugh." The philosopher here mentioned was only distinguished by his continual weeping for the follies and vicissitudes of human affairs, and the quotation depicts the extreme folly of any project, the absurdity of which would make this *mourner* (one of his appellations) laugh.—*M.D.*

3904. *Si fortuna juvat, caveto tolli ;  
Si fortuna tonat, caveto mergi.* AUSON.—"If fortune smiles upon you, be not too much elated ; and if she frowns, be not cast down." In all circumstances endeavour to preserve an equal mind.—*M.D.*

3905. *Si fractus illabatur orbis,  
Impavidum ferient ruinae.* HOR.—"If this world's wreck should fall about him, the ruins would not strike him with dread."

"Should the whole frame of nature round him break  
In ruin and confusion hurl'd,  
He, unconcern'd, would hear the mighty crack,  
And stand serene amidst a falling world." ANON.

This effect of a consciousness of strict and uncompromising integrity on the human mind, is here finely described.—*M.*

3906. *Si fuit errandum, causas habet error honestas.* OVID.—"If I was in error, that error proceeded from honourable motives."—*M.*

3907. *Si genus humanum, et mortalia temnitis arma ;  
At sperate Deos memores fandi atque nefandi.* VIRG.—"If you should treat with contempt all mankind, you must still remember that there exists a heavenly tribunal, where cognizance is taken of right and of wrong." Where happiness everlasting is awarded, or



condemnation to endless misery pronounced, "according to the works done in the flesh."—*M.D.*

3908. *Si je t'attrape je te ferai voir à qui tu te jouës. (Fr.)*—"If I get hold of you I will let you see whom you have been playing tricks upon." "I'll make you know your Lord God from John Bell." Old English saying.—*M.*
3909. *Si je puis. (Fr.)*—"If I can." Motto of the baron Newburgh.—*M.D.*
3910. *Si judicas, cognosce; si regnas, jube. SEN.*—"If you sit in judgment, investigate; if you possess supreme power, command." The difference between the judicial and ministerial duties is here defined. In the former, you must be controlled by evidence, in the latter, by your own will alone.—*M.D.*
3911. *Si jus violandum, regnandi gratiâ violandum est, cæteris rebus pietatem colas. CIC.*—"If law and justice are to be outraged, it is for the sake of empire alone it should be done; on other occasions adhere to the dictates of piety."—*M.*
3912. *Si l'adversité te trouve toujours sur tes pieds, la prospérité ne te fait pas aller plus vite. (Fr. Prov.)*—"If adversity finds a man always on foot, prosperity will not make him move more quickly." This would intimate, that if, under the pressure of adversity, a man has been able to support himself, and display activity and vigour, his utmost exertions must have been required, and all his energies of mind and body been called into action; that therefore his pace, though it might be continued, could not be accelerated by the temptation of more prosperous results to his labours.—*M.*
3913. *Si la noblesse est vertu, elle se perd par tout ce qui n'est pas vertueux, et si elle n'est pas vertu, c'est peu de chose. LA BRUYERE.*—"If nobility is virtue, it is tarnished by every thing that is base, and if it is not productive of virtuous conduct, it is indeed of little value."—*M.*
3914. *Si laus hominem allicere ad rectè faciendum non potest, ne metus quidem à fœdissimis factis potest avocare. CIC.*—"If the love of praise cannot influence a man to act honestly, the fear of punishment or of disgrace will never restrain him from base actions."—*M.*
3915. *Si la vie est misérable, elle est pénible à supporter; si elle est heureuse, il est horrible de la perdre; ainsi l'un revient à l'autre. LA BRUYERE.*—"If this life is unhappy, it is a burthen to us which it is difficult to bear; if it is in every respect happy, it is dreadful to be deprived

of it; so that in either case the result is the same, for we must exist in anxiety and apprehension." It is wisely, perhaps, and mercifully, so ordained; for, was it otherwise, we should be too closely attached to this world.—*M.*

3916. *Silent leges inter arma.* CIC.—"The voice of the laws is stifled, when military sway prevails."—*M.D.*

3917. *Si l'on vouloit être estimé, il faut vivre avec des personnes estimables.* LA BRUYERE.—"If men wish to be held in esteem, they must associate with those only who are estimable."—*M.*

3918. *Simia, quam similis, turpissima bestia, nobis!* (LAT.)—"The monkey, that hideous beast, how like he is to us!" Mr. Macdonnel in his Dictionary, gives the following query, elicited by the imitative talents of this animal.

"Do chatt'ring monkeys mimic men,  
Or we, turn'd apes, out-monkey them?"

—*M.D.*

3919. *Si mihi pergit quæ vult dicere, ea quæ non vult Audiet.* TER.—"If he continues to say whatever he pleases to me, he shall hear things he will not like."—*M.D.*

3920. *Si, (Mimnermus uti censet) sinè amore jocisque Nil est jucundum, vivas in amore jocisque.* HOR.—"If, (as thinks Mimnermus) nothing is pleasant without love and mirth, live in love and mirth."

"If nothing, as Mimnermus strives to prove,  
Can e'er be pleasant without wanton love,  
Then live in wanton love, thy sports pursue."

—*M.M.*

3921. *Simplex munditiis.* HOR.—"Simple in neat attire." Clean and tidy, free from gaudy ornaments.—*M.D.*

3922. *Simul et jucunda et idonea dicere vitæ.* HOR.—"To tell of those things which tend both to amusement and instruction in life." In the ways of the world.—*M.M.*

3923. *Sincerum est nisi vas, quodcunque infundis acescit.* HOR.—"Unless your cask is perfectly clean, whatever you pour into it turns sour." If evil propensities which appear in young minds, are not eradicated by early education, all after-instruction will be to no purpose; it will be as wine poured into the dirty cask.—*M.D.*

3924. *Sine Cerere et Baccho friget Venus.* (Lat.)—"Without the support of wine and food, love would soon perish." Here the *persons* are metonymically put for the *things*, viz. Ceres, the goddess of corn, for *bread*, Bacchus, the god of wine, for *wine*, and Venus, the goddess of love, for *that passion*.—*M.D.*
3925. *Sine curâ.* (Lat.)—"Without charge or care." A sinecure. This is applied to places or appointments, where the only duty to be performed is that of receiving the salary.—*M.D.*
3926. *Sine die.* (Lat.)—"Without a day." A term used to express the adjournment of any assembly, or the postponement of any business, for an indefinite period; no time being named for its re-assembling or its re-consideration.—*M.D.*
3927. *Sine fuco et fallaciâ homo.* CIC.—"A man without guile and void of deceit."—*M.*
3928. *Sine invidiâ.* (Lat.)—"Without envy." Free from all invidious feeling.—*M.D.*
3929. *Sine me, vacuum tempus ne quod dem mihi Laboris.* TER.—"Permit me not to allow myself any leisure time, any respite from labour."—*M.*
3930. *Sine odio.* (Lat.)—"Without hatred." Free from all animosity.—*M.D.*
3931. *Sine quâ non.* (Lat.)—"Any thing on which the performance, or existence, of another thing depends." Any condition that is indispensable, or ingredient that is absolutely necessary.—*M.D.*
3932. *Sine virtute esse amicitia nullo pacto potest; quæ autem inter bonos amicitia dicitur, hæc inter malos factio est.* SALL.—"True friendship cannot subsist without virtue, for that bond which, among good men, is denominated friendship, is among wicked men designated by the name of faction."—*M.D.*
3933. *Singula de nobis anni prædantur euntes.* HOR.—"Revolving years continually deprive us of what we possess." Every thing that Providence has bestowed upon us, health, strength, beauty, and understanding, are hourly yielding to the destructive influence of time.—*M.D.*
3934. *Si non errâsset fecerat ille minus.* MART.—"If he had not done wrong, he would have done less." Spoken of a person, who, having committed an error, or been negligent in his duty, works afterwards with increased activity and diligence to retrieve the time he had lost.—*M.D.*

3935. *Si non Euryalus Rutulos cecidisset in hostes, Hertacidi Nisi gloria nulla foret.* OVID.—“Had not Euryalus fallen among his Rutulian enemies, Nisus, the son of Hyrtacus, would not have reaped such a harvest of glory.”—*M.*
3936. ————— *Si non Intendes animum studiis et rebus honestis, Invidia vel amore vigil torquebere.* HOR.—“If you do not dispose your mind to study, and to laudable contemplations, you will be tormented and kept awake by envy or by love.”—*M.*
3937. *Si nous n'avions point de défauts, nous ne prendrions pas tant de plaisir à en remarquer dans les autres.* ROCHEFOUCAULT.—“If we did not ourselves possess so many foibles, we should not feel so much pleasure in distinguishing those of other men.” It is too common a failing among men, to experience a degree of gratification on seeing others reduced to their own level.—*M.D.*
3938. *Si nous ne nous flattions pas nous mêmes, la flatterie des autres ne nous pourroit nuire.* (Fr.)—“If we did not entertain a too flattering opinion of ourselves, the flattery of others could not injure us.”—*M.D.*
3939. *Si parva licet componere magnis.* VIR.—“If it may be permitted to draw a comparison between things which are little, and those which are great.” Between trivial and important matters.—*M.D.*
3940. *Si præsens benè collocaveris, de futuro tibi dubium non erit.* (Lat.)—“If you well apply the present time, you need not be apprehensive as to the future.”—*M.*
3941. *Si qua fidem tanto est operi latura vetustas.* VIR.—“If any antiquity can confirm our belief of so great a work.”—*M.*
3942. *Si qua, metu dempto, casta est, ea denique casta est.* OVID.—“If any woman preserves her chastity, when all fear of detection is removed, then she, indeed, may be pronounced strictly chaste.” With some, the greatest sin is considered to consist in being *found out*.—*M.*
3943. *Si qua vis aptè nubere, nube pari.* OVID.—“If you wish to marry suitably, marry your equal.” The best chance for happiness in the marriage state, is certainly to be expected, where the age, the rank, and circumstances of the parties are nearly on an equality.—*M.D.*
3944. *Si quæris monumentum circumspice.* (Lat.)—“If you seek my monument look around.” Epitaph on the monument of Sir Christo

pher Wren, the architect who designed and built St. Paul's Cathedral in London.—*M.D.*

3945. *Si quid ingenui sanguinis habes, non pluris eum facies quam lutum.* PETRON. ARBITER.—“If you have any thing ingenuous in your nature, you will not esteem him more than you would a lump of clay.”—*M.*

3946. *Si quid novisti rectius istis  
Candidus imperti; si non, his utere mecum.* HOR.—“If you know any thing preferable to the maxims I have laid down, candidly impart your knowledge; but if you do not, adopt these with me.”—*M.M.*

3947. *Si quis clericus, aut monachus, verba jocularia risum moventia serat, anathemata esto.* (*Lat.*)—“If any priest or monk should be guilty of using a jocular expression, exciting laughter, let him be anathematized.” Decree of the 2d council of Carthage. Imposing on ecclesiastics a show of gravity, to make them confirmed hypocrites.—*M.*

3948. *Si res ita sit, valeat lætitia!* (*Lat.*)—“If this has happened, farewell joy!” If this occurrence has actually taken place, all my prospects of happiness are at an end.—*M.*

3949. *Si Romæ fueris, Romano vivito more;  
Si fueris alibi, vivito ut ibi.* D. AMBROSIUS.—“If you are at Rome, live like the Romans; if in any other place, live as they do there.”—*M.D.*

3950. ————— *Si sapias  
Neque præterquam quas ipse amor molestias  
Habet addas, et illas, quas habet, rectè feras.* TER.—“If you are wise, do not add to the troubles which love entails, and bear with patience those which are inseparable from it.”—*M.*

3951. *Si sit prudentia.* (*Lat.*)—“If you are but guided by prudence.” Motto of lord Auckland.—*M.D.*

3952. *Sit bona librorum et provisæ frugis in annum  
Copia.* HOR.—“Let me have a good supply of books, with a sufficiency of provisions for the year's consumption.” These things the poet seems to have considered as the *summa bona* of this life.—*M.*

3953. *Si tempus in studia conferas, omne vitæ fastidium effugeris; nec noctem fieri optabis tædio lucis, nec tibi gravis eris, nec aliis supervacuus.* SEN.—“If you devote your time to study, you will avoid all the irksomeness of this life, nor will you long for the approach

of night, being tired of the day; nor will you be a burthen to yourself, nor your society insupportable to others."—*M.*

3954. *Si nulla te movet tantarum gloria rerum.* VIR.—“If you are unmoved by the glory of such great achievements.”—*M.D.*

3955. *Si tibi deficient medici, medici tibi fiant  
Hæc tria; mens hilaris, requies, moderata diæta.* SCHOLA SALER.—  
“If you stand in need of medical advice, these three things will be as good as a physician to you; a cheerful mind, relaxation from business, and moderate regimen.”—*M.M.*

3956. *Sit mihi fas audita loqui.* VIR.—“What I have heard permit me to relate.”—*M.M.*

3957. ———— *Sit mihi mensa tripes et  
Chonca salis puri.* HOR.—“Let me have but a three-legged table, with a shell full of pure salt.”

“Man wants but little here below,  
Nor wants that little long.”

—*M.*

3958. *Sit mihi quod nunc est, etiam minus, ut mihi vivam  
Quod superest ævi, si quod superesse volunt Dii.* HOR.—“Allow me to retain what I now possess, or even less; that my remaining days, if any should be allotted to me, may be devoted to my own gratification.”—*M.D.*

3959. *Sit piger ad pœnas princeps, ad præmia velox.* OVID.—“A prince should be slow to inflict punishments, but prompt in conferring rewards.”—*M.D.*

3960. *Sit tibi terra levis.* (Lat.)—“May the earth lie light upon thee.” This was a wish offered by the ancients, from a belief that the weight of the earth placed upon a sinful body, was oppressive and distressing.—*M.D.*

3961. ———— *Si veris magna paratur  
Fama bonis, et si successu nuda remoto  
Inspicitur virtus, quicquid laudamus in ullo  
Majorum, fortuna fuit.* LUCAN.—“If a distinguished reputation is the lot of those who are truly good, and if (the successful events of their lives being put out of the question) their virtues, or personal valour are alone to be the subject for consideration, then shall we find in his fortune, every thing that was thought praiseworthy in the most eminent of our ancestors.” This poetic offering to the memory of Pompey, has since been applied to other

generals, whose services deserved the reward of success, though they could not command it.—*M.D.*

3962. *Si vis incolumem, si vis te reddere sanum, Curas tolle graves, irasci crede profanum.* (Lat.)—"If it is your wish to be safe, in person, and in health, shun exhausting cares, and consider it profane to indulge transports of passion."—*M.D.*

3963. ————— *Si vis me flere, dolendum est Primum ipsi tibi.* HOR.—"If you wish to move or to affect me, you must first convince me by your acts and gestures, that you do yourself feel." This is addressed either to the actor or writer of tragedy.—*M.D.*

3964. *Si vis pacem, para bellum.* (Lat.)—"If it is your wish to preserve peace, you should always appear prepared for war." Every government should hold itself in a state to repel aggression.—*M.D.*

3965. ————— *Si volet usus, Quem penes arbitrium est et jus et norma loquendi.* HOR.—"If custom, (fashion) will so have it, whose province it is to regulate the propriety and rules of speech." See *Mortalia facta*.—*M.D.*

3966. *Si vulnus tibi, monstratâ radice vel herbâ, Non fieret levius, fugeres radice vel herbâ Proficiente nil curarier.* HOR.—"If you had a wound, the pain of which was not diminished by the application of a plant or root that was prescribed, you would reject the plant or root which had not effected your cure."—*M.*

3967. *Socius atque comes tum honoris tum etiam calamitatis.* CIC.—"The companion and sharer as well in my honours, as in my misfortunes."—*M.*

3968 *Socius fidelis anchora tuta est.* (Lat.)—"A faithful companion is a secure anchor."—*M.*

3969. *Socrates, cui nulla pars sapientiæ obscura fuit, non erubuit tunc, cum interpositâ arundine cruribus suis, cum parvulis filioli ludens, ab Alcibiade risus est.* VALER. MAX.—"Socrates, to whom no maxims of wisdom were unknown, was not ashamed, when, caught by Alcibiades with a reed between his legs playing with little children, he was laughed at by that general."—*M.*

0. *Soi-disant.* (Fr.)—"Self-called." The *soi-disant* great man, is commonly, in reality, a little man. The *soi-disant* duke, a swindler.—*M.D.*

3971. *Sola Deo salus. (Lat.)*—"Safety is from God alone." Motto of lord Rokeby.—*M.D.*
3972. *Sola juvat virtus. (Lat.)*—"Virtue alone assists." Motto of lord Blantyre.—*M.D.*
3973. *Solamen miseris socios habuisse doloris. VIRG.*—"It is, to those who are unhappy, an alleviation, to have partners in their sorrows."—*M.D.*
3974. *Sola nobilitas virtus. (Lat.)*—"Virtue is the most true nobility." Virtue is the true source of nobility. Motto of the marquis of Abercorn.—*M.D.*
3975. *Sola salus servire Deo. (Lat.)*—"Safety is alone to be ensured by serving God." Motto of the earl of Rosse.—*M.D.*
3976. *Sola virtus invicta. (Lat.)*—"Virtue alone is invincible." Motto of the duke of Norfolk.—*M.D.*
3977. *Sol crescentes decedens duplicat umbras. VIRG.*—"The setting sun doubles the lengthened shadows."—*M.*
3978. *Soles occidere et redire possunt,  
Nobis cum semel occidit brevis lux,  
Nox est perpetua una dormienda. CATULL.*—"The sun sets, but it rises again; when, however, the brief period of life which we are permitted to enjoy, is brought to a close, we, thence, eternally sleep in everlasting night."—*M.*
3979. *Solet agi sinceritas ad perniciem. (Lat.)*—"Sincerity is used to our destruction." However estimable and praiseworthy the qualities of sincerity and candour may be, when under the control of prudence and discretion, if they are allowed too great latitude, they expose us to the arts of the designing and evil-minded, whom our unguarded openness may enable to compass our ruin, or overreach us.—*M.*
3980. *Solitudinem faciunt, pacem appellant. TACIT.*—"They depopulate the country, and reduce it to the state of a desert, and then boast of having established tranquillity."—*M.D.*
3981. *Sol occubuit; nox nulla secuta est. (Lat.)*—"The sun has gone down; but no night followed." This flattering eulogium, addressed to a successor to a throne, implies, that while his father's good government rendered his country happy, his loss will be less severely felt in consequence of his successor's worth. Though the sun of his father's glory is set, his country will be enlightened by the splendour of his own.—*M.D.*



3982. *Somnia, terrores magicos, miracula, sagas, Nocturnos lemures portentaque Thessala rides?* HOR.—“Can you laugh at dreams, magic terrors, miracles, sorceresses, goblins of the night, and Thessalian prodigies?” The Thessalians had great faith in magic, so much so, that they became notorious for it, and the term *mulier Thessala* became the common appellation for a magician.—M.

3983. ————— *Somnus agrestium*  
*Lenis virorum non humiles domos*  
*Fastidit, umbrosamque ripam.* HOR.—“Refreshing sleep does not disdain the humble dwelling of the peasant, nor even to visit him on his shady bank.”—M.

3984. *Son pied est toujours en l'air.* (Fr.)—“His foot is always in the air.” He is an active, busy, stirring fellow.—M.

3985. *Sorex suo perit indicio.* (Lat.)—“The rat perishes by his own showing.” His hole being seen, leads to his destruction.—M.

3986. *S'orienter.* (Fr.)—This literally means, “to know, or point out the east.” To know where you are, according to the points of the compass.—M.

3987. *Sors et virtus miscentur in unum.* VIRG.—“Chance and valour have equal play.” It is equally doubtful which may prevail. This is said of the battle between Æneas and Turnus, in which their armies were engaged promiscuously and hand to hand.—M.

3988. *Sortir des bornes de la raison.* (Fr.)—“To over-step the bounds of reason.” To act foolishly, rashly, improvidently.—M.

3989. *Soyez ferme.* (Fr.)—“Be firm.” Motto of the earl of Carrick.—M.D.

3990. *Spargere voces in vulgum ambiguas.* VIRG.—“To scatter doubtful rumours among the common people.—M.D.

3991. ————— *Spatio brevi*  
*Spem longam reseces; dum loquimur fugerit invida*  
*Ætas; carpe diem quam minimum credula postero.* HOR.—“Abridge your hopes in proportion to the shortness of the span of human life, for while we converse, the hours, as if envious of our pleasure, fly away; enjoy therefore the present time, and trust not too much to what to-morrow may produce.”

“Thy lengthen'd hopes with prudence bound,  
Proportion'd to the flying hour;  
Whilst thus we talk in careless ease,  
The envious moments wing their flight;  
Instant the fleeting pleasures seize,  
Nor trust to-morrow's doubtful light.” FRANCIS.

—M.M.

3992. *Specie duci*. LIVY.—“ To be caught by appearances.” To be captivated at first sight of a thing.—*M*.

3993. *Spectas et tu spectaberis*. (*Lat.*)—“ You see and you shall be seen.” You here see character analyzed, but if your failings deserve it your own character shall also be exhibited.—*M.D.*

3994. *Spectatum veniunt, veniunt spectentur ut ipsæ*. OVID.—“ They come to see, and (not less) to be seen.”

“ To be themselves a spectacle they come.”

Ladies sometimes go to see exhibitions, when their chief object is to exhibit themselves.—*M*.

3995. *Spectatum admissi, risum teneatis, amici?* HOR.—“ Being admitted to see (the picture) can ye, my friends, restrain your laughter?” Was there ever an exhibition so preposterous?—*M.M.*

3996. *Spectemur agendo*. (*Lat.*)—“ Let us be regarded according to our conduct.” Motto of the earl of Beaulieu, and of viscount Clifden.—*M.D.*

3997. *Spem bonam certamque domum reporto*. (*Lat.*)—“ I carry home good and certain hopes.” I have to announce the pleasing intelligence of hopes not likely to be disappointed.—*M.D.*

3998. *Spem pretio non emo*. TER.—“ I do not pay for empty hopes.” I do not barter gold for fallacious expectations.—*M.M.*

3999. *Sperate, et vosmet rebus servate secundis*. VIR.—“ Cherish hope, and look forward to more prosperous times.” To a more favourable turn of affairs.—*M.D.*

4000. *Sperate miseri, cavete felices*. (*Lat.*)—“ Ye who are in misery, live in hope; ye who are in prosperity, take care lest ye fall.” Fortune is so capricious, that the most wretched may entertain hope; while, in the most palmy state of prosperity, the possibility of a reverse should never be forgotten.—*M.D.*

4001. *Sperat infestis, metuit secundis,  
Alteram ad sortem bene præparatum  
Pectus*. HOR.—“ The heart that is well-prepared for all occurrences, never loses hope in adversity, while, in prosperity, it is not without fear.” Is always on its guard. Of this Mr. Macdonnel has given, in his Dictionary, the following amusing translation.

“ When fortune frowns, ye may with hope get tipsy ;  
But when she smiles, suspect the flatt’ring gipsy.”

—M.D.

4002. ————— *Speravimus ista*

*Dum fortuna fuit.* VIR.—“ We once entertained such prospects, when we were fortune’s favourites.” In our more prosperous days, such expectations were familiar to us.—M.D.

4003. *Sperne voluptates, nocet empta dolore voluptas.* HOR.—“ Despise transitory pleasures ; when the enjoyment is attended with pain, it is not worth the purchase.”—M.D.

4004. *Spero meliora.* (Lat.)—“ I hope for better things.” Motto of viscount Stormont and baron Torphichen.—M.D.

4005. *Spes alit exules.* (Lat.)—“ Hope supports us even in exile.”—M.

4006. *Spes durat avorum.* (Lat.)—“ The hope of my ancestors continues.” Motto of the earl of Rochford.—M.D.

4007. *Spes gregis.* VIR.—“ The hope of the flock.” This term is sometimes used in speaking of one particular child, in whom the chief hopes of his parents are centered, as being the prop of the family.—M.

4008. *Spes incerta futuri.* VIR.—“ Our hopes as to futurity are precarious.”

“ Hopes and fears in equal balance stand.”

—M.

4009. *Spes mea in Deo.* (Lat.)—“ My hope is in God.” Motto of lord Teynham.—M.D.

4010. *Spes mea Christus.* (Lat.)—“ Christ is my hope.” Motto of the earl of Lucan.—M.D.

4011. *Spes servat afflictos.* (Lat.)—“ Hope supports those who are in affliction.”—M.

4012. *Spes sibi quisque.* VIR.—“ Let every man’s hope be founded on himself.” Let every man build his hopes on his own resources, or exertions, and not on those of others.—M.

4013. *Spesso la speme va coll’inganno insieme.* METAST.—“ Hope and deceit often go together.”—M.D.

4014. *Spes tutissima cælis.* (Lat.)—“ The most safe hope is in heaven.” Motto of the earl of Kingston.—M.D.

4015. *Spiritus promptus, caro autem infirma. (Lat.)*—"The spirit is willing, but the flesh is weak." Virtuous resolutions are often formed when we have neither firmness nor perseverance to carry them into execution.—*M.D.*
4016. *Spretæ injuria formæ. VIR.*—"The injustice offered to her despised person." This is in allusion to the affront offered to Juno, by the celebrated judgment of Paris; but the phrase has, in modern days, been used to signify any want of that homage that is due to beauty, of that attention which females expect to receive, of that admiration of feminine accomplishment which ladies cultivate with so much care, the withholding of which inflicts the *spretæ injuria formæ*, which the fair sex (Juno-like) are said never to pardon.—*M.D.*
4017. *Squamis astantibus Hydri. CIC.*—"The scales of the Hydra standing up." Being erect.—*M.*
4018. *Standum est contra res adversas. (Lat.)*—"We must stand erect before the arrows of adversity."—*M.*
4019. *Stant cætera tigno. (Lat.)*—"The others stand on a beam." Motto of the earl of Aboyne.—*M.D.*
4020. *Stare decisis, et non movere quietia. (Lat. Law Max.)*—"To abide by decisions made, and not to stir up points that are at rest."—*M.D.*
4021. *Stare loco nescit, pereunt vestigia mille  
Ante fugam, absentemque ferit gravis ungula campum. (Lat.)*—"He knows not how to stand still, a thousand steps are taken before he starts, and the sounding hoof strikes (by anticipation) the distant plain."
- "Th' impatient courser pants in ev'ry vein  
And pawing seems to beat the distant plain;  
Hills, vales, and floods, appear already crost,  
And e'er he starts a thousand steps are lost."
- M.*
4022. *Stare super vias antiquas. (Lat.)*—"To stand firmly attached to old ways." Old habits or customs. To resist novelties, or innovation.—*M.D.*
4023. *Statim daret, ne differendo videretur negare. CORN. NEP.*—"He would at once give, lest that, by deferring, it should appear that he intended to deny."—*M.D.*
4024. *Stat magni nominis umbra. LUCAN.*—"He stands, but the shadow

of his former high repute." The lustre of his former great actions is dimmed by his late conduct, and he has consequently fallen in the estimation of the world.—*M.M.*

4025. *Stat promissa fides. (Lat.)*—"The promised faith remains." Motto of the baron Lindores.—*M.D.*

4026. *Stat pro ratione voluntas. (Lat.)*—"My will is to stand in the place of reason." Under the rule of a despot, even the dictates of common sense must be abandoned if in opposition to this will; which, among his subjects, (slaves) is to hold the place of reason and of law.—*M.M.*

4027. *Stat sua cuique dies ; breve et irreparabile tempus  
Omnibus est vitæ ; sed famam extendere factis,  
Hoc virtutis opus. VIRG.*—"For every man there is an appointed day, a brief period of life, which is irrevocable; but, to extend our fame by our actions, is indeed a work of virtue, or of valour." A pre-eminence in virtue, in valour, or in genius, may, as it were, extend the period of life allotted to us, by immortalizing our names, and transmitting them to posterity, consecrated by the remembrance of our gallantry, our talent, or our worth, and securing for us a proud place in the memory of mankind, by ranking us among those "*Qui sui memores alios fecere merendo.*" See the article "*Inventas.*"—*M.M.*

4028. *Status quo. (Lat.)*—"The state in which." *Status quo ante bellum.* The state in which belligerents stood before the war. A term often found in diplomatic communications. Its opposite is the *Uti possidetis*, which see.—*M.D.*

4029. *Stavo bene ; ma, per star meglio, sto qui. (Ital.)*—"I was well, but by wishing to be better, here I am." I have brought myself to my grave. Epitaph on an hypochondriacal person, who, though not ill in health, had quacked himself to death.—*M.D.*

4030. *Stemmata quid faciunt ? Quid prodest, Pontice, longo  
Sanguine censi ? JUV.*—"Where is the use of pedigrees? Where, O Ponticus, is the good of a descent deduced from a long line of ancestors?" The advantages of high birth are, indeed, nothing, if unaccompanied by virtue, and genius improved by education; without these, the man of elevated rank or fortune is disgraced by his ignorance, and held in contempt by others.—*M.D.*

4031. ———— *Sterilisque diu palus, aptaque remis  
Vicinas urbes alit, et grave sentit aratrum. HOR.*—"And the lake,

long infertile and navigable, now maintains neighbouring cities, and feels the heavy plough."—*M.*

4032. *Sternitur, exanimisque tremens procumbit humi bos.* VIRG.—“The ox is felled, and lies half dead, trembling on the ground.”—*M.*

4033. *Stimulos dedit æmula virtus.* LUCAN.—“Rival valour spurred him on.” A spirit of emulation always prompts us to noble deeds, and elicits whatever is virtuous, heroic, or honourable in our nature.—*M.D.*

4034. *Stolidam præbet tibi vellere barbam.* PERS.—“He permits thee to pull his ridiculous beard.”

“Holds out his foolish beard for thee to pluck.”

—*M.*

4035. *Stomachetur omnia.* CIC.—“All things vex and fret him.” He torments himself about every thing. Some men are of a temperament so irritable, so subject to excitation, that the most trifling occurrences cause them most serious uneasiness.—*M.*

4036. *Strata jacent passim sua quæque sub arbore poma.* VIRG.—“The fruits lie every where scattered under their own trees.”—*M.*

4037. *Stratum super stratum.* (Lat.)—“Layer upon layer.” Beds of any substances disposed regularly one course over the other.—*M.D.*

4038. *Strenua nos exercet inertia ; navibus atque  
Quadrigris petimus bene vivere ; quod petis hic est.* HOR.—“We are engaged in indolent occupations, we seek happiness in our *yacht*, and *four-in-hand clubs*, while it is every where to be found.” That happiness which conscious rectitude implants in every breast where it is an inmate, is in vain sought for in change of place and scene, if we have it not within.

“Active in indolence abroad we roam  
In quest of happiness, which dwells at home.  
With vain pursuits fatigued, at length you'll find,  
No place excludes it from an equal mind.”

—*M.D.*

4039. *Strozza l'inimico, o accarezzalo.* MACHIAV.—“Either strangle your enemy or caress him.”—*M.D.*

4040. *Studiis et rebus honestis.* (Lat.)—“By honest studies and pursuits.” Motto of lord Ashburton.—*M.D.*

4041. ————— *Studiis florentem ignobilis otii.* VIRG.—“Indulging in the studies of inglorious leisure.”

“Affecting studies of less noisy praise.”

The poet here intimates, that while Cæsar was pursuing his high destiny in arms, he (Virgil) was passing his time at Naples, in the pleasing but inglorious pursuit of his studies.—*M.*

4042. *Studio culinæ tenetur.* CIC.—"His heart is in the kitchen." He thinks of nothing but his belly.—*M.*
4043. *Studere suis commodis.* CIC.—"To study his own convenience and advantage."—*M.*
4044. *Stulte, quid o frustra votis puerilibus optas, Quæ non ulla tulit, fertque feretque dies?* OVID.—"Oh! thou fool, why dost thou vainly wish for things which no time past has ever produced, and which none that is to come will ever realize?"—*M.*
4045. *Stultitiam patiuntur opes.* (*Lat.*)—"Riches will sometimes screen folly." Follies are often passed over in the rich, which, if committed by a poor man, would expose him to ridicule and contempt.—*M.D.*
4046. *Stultitiam simulare loco, sapientia summa est.* (*Lat.*)—"To affect folly is, on some occasions, consummate wisdom."—*M.D.*
4047. *Stultorum incurata malus pudor ulcera celat.* HOR.—"The awkward and injudicious modesty of fools, leads them to conceal uncured wounds." We should ever be solicitous that our failings should be discerned by those, whose friendship would lead them to correct them.—*M.D.*
4048. *Stultum est timere quod vitare non potes.* PUB. SYRUS.—"It is foolish to view with feelings of fear, those things which we know are inevitable."—*M.D.*
4049. *Stultus labor est ineptiarum.* MART.—"Labour bestowed on trifles betrays folly." Great exertions, when directed to pursuits that are fruitless, become subjects of derision; and they can only be considered estimable or praise-worthy, when they lead to some useful purpose.—*M.D.*
4050. *Stultus nisi quod ipse facit, nil rectum putat.* (*Lat.*)—"To the fool, nothing appears to have been well done, except those things which he himself has done."—*M.D.*
4051. *Sua comparare commoda, ex incommodis alterius.* TER.—"To build up his own fortunes on the wreck of the fortune of another." This is an attempt we too frequently see made; it confirms the proverb, *homo homini lupus*, &c.—*M.*
4052. *Suâ confessione hunc jugulo.* CIC.—"I convict him from his own mouth." His own testimony condemns him.—*M.*

4053. *Sua cuique Deus fit dira cupido.* VIRG.—“The ruling appetite of every man, is to him as a deity.” We are all too apt to be subservient to some favourite foible, to which we sacrifice almost every thing. See *L’homme est sourd*, &c.—M.
4054. *Sua cuique vita obscura est.* (Lat.)—“No man is a competent judge of his own conduct.”—M.
4055. *Sua cuique voluptas.* (Lat. Prov.)—“Every man has some favourite pleasure,” some peculiar taste or passion.—M.D.
4056. *Sua quisque exempla debet æquo animo pati.* PHÆDRUS.—“Every man is bound in justice to tolerate in others, acts of which he has himself set the example.”—M.D.
4057. *Sua regina regi placet, Juno Jovi.* PLAUT.—“The king admires his queen, as Jupiter does Juno.” See *asinus asino*, &c. *si liceat parva componere magnis*.—M.
4058. *Suave est ex magno tollere acervo.* HOR.—“It is delightful to draw from a great heap.” This is expressive of the strange gratification a miser feels in taking from an immense heap, the scanty pittance he allows himself for his support.—M.M.
4059. *Suave, mari magno turbantibus æquora ventis,  
E terrâ magnum alterius spectare laborem.* LUCRET.—“It is agreeable, when the waves of the ocean are agitated by a storm, to view from the shore the great labours of others.” Secure ourselves, we too often view with indifference the dangers of others.—M.D.
4060. *Suavitas sermonum atque morem haudquaquam mediocre condimentum amicitiae.* CIC. *de Amicitia*.—“Mildness of expression and manner is by no means an unimportant ingredient in friendship.—M.
4061. *Suaviter et fortiter.* (Lat.)—“Mildly and firmly.” Motto of earl Minto.—M.D.
4062. *Suaviter in modo fortiter in re.* (Lat.)—“Mild in manner, resolute in purpose.” Motto of the earl Newburgh.—M.D.
4063. *Sub cruce candida.* (Lat.)—“Under the fair cross.” Motto of lord Lovell.—M.D.
4064. *Sub cruce salus.* (Lat.)—“Salvation by the cross.” Motto of viscount Bangor.—M.D.
4065. *Sub hoc signo vinces.* (Lat.)—“Under this sign thou shalt conquer.” Motto of viscount De Vesci.—M.D.
4066. *Subita amicitia rarè sine pœnitentiâ colitur.* (Lat.)—“Friendships too hastily formed, we generally have reason to repent.”—M.



4067. *Subito crevit, fungi instar, in divitias maximas.* (Lat.)—"He has suddenly started, mushroom-like, into immense wealth."—M.
4068. *Sublatâ causâ tollitur effectus.* (Lat.)—"The cause being removed, the effect must cease."—M.D.
4069. *Sublatam ex oculis quærimus invidi.* HOR.—"When she is removed from our sight we eagerly look after her."  
 "Snatch'd from our sight, we eagerly pursue her."  
 —M.
4070. *Sublimi feriam sidera vertice.* HOR.—"My lofty flight shall raise me to the stars." This truly poetic flight is now used merely in jest.—M.D.
4071. *Sub pœnâ.* (Law Lat.)—"Under a penalty." A writ issued for summoning witnesses.—M.D.
4072. *Sub silentio.* (Lat.)—"In silence." The business was suffered to pass over, to die away *sub silentio*.—M.D.
4073. *Succedaneum.* (Lat.)—"A substitute." Any one thing substituted in place of another.—M.D.
4074. *Succurrendum parti maximè laboranti.* CELSUS.—"The party on whom the chief weight of the labour falls should receive assistance."—M.D.
4075. *Sufficit ad id, natura quod poscit.* SEN.—"What nature requires is sufficient." The real wants of nature are very few, and we should endeavour, as far as it is possible, to limit our desires accordingly.—M.D.
4076. *Sufficit huic tumulus, cui non sufficeret orbis.* (Lat.)—"The space within this tomb now suffices for him, for whom the whole world was too confined." Epitaph for the tomb of Alexander the Great.—M.
4077. *Suggestio falsi.* (Lat.)—"The suggestion, or utterance of a falsehood." This, and the *suppressio veri*, are the most serious charges that can be imputed to any person placing himself before the public either as a writer or an orator.—M.D.
4078. *Sui cuique mores fingunt fortunam.* CORN. NEPOS.—"The fortunes of every man are in a great measure dependant on his own manners and his moral conduct." So implies the English proverb; "Manners make the man."—M.M.
4079. *Sui generis.* (Lat.)—"Of its own kind." Of it's own distinct species, not homogeneous with any other vegetable or animal production.—M.D.

4080. *Suivez raison.* (Fr.)—"Follow reason." Motto of the earl of Altamont, viscount Montague, and lord Kilmaine.—*M.D.*
4081. ————— *Sume superbiam*  
*Quæsitam meritis.* HOR.—"Assume the pride for which your merits give you just ground." This was addressed by the poet to Melpomene his favourite muse.—*M.*
4082. *Sumite materiam vestris qui scribitis æquam*  
*Viribus, et versate diu quid ferre recusent,*  
*Quid valeant humeri.* HOR.—"Let authors select a subject to which their powers are equal, and let them studiously weigh to what burthen their shoulders are equal, and what they will refuse to carry." This is most salutary advice, as most men are apt to rate too highly their own mental powers.—*M.M.*
4083. *Summam nec metuas diem, nec optes.* MAR.—"You should not fear, nor yet should you wish for your last day."—*M.D.*
4084. *Summa perfectio attingi non potest.* CIC.—"Consummate perfection cannot be attained."—*M.*
4085. *Summum bonum.* (Lat.)—"The chief good." The object the most desirable to be obtained. Among the ancients, some philosophers held pleasure to be the *summum bonum* of this life, while others preferred virtue.—*M.D.*
4086. *Summum crede nefas animam præferre pudori,*  
*Et propter vitam vivendi perdere causas.* JUV.—"Consider it most infamous to prefer life to honour, and for the sake of living, to sacrifice every thing that can make life valuable or supportable."—*M.D.*
4087. *Summum jus summa injuria.* (Lat.)—"The extreme point of right, is often a great injustice." So are frequently legal penalties, when exacted to the utmost rigour of the letter of the enactment.—*M.D.*
4088. *Sum quod eris, fui quod es.* (Lat.)—"I am what you will be, I was what you are." A hint to the living from the dead, conveyed through the medium of a sepulchral inscription.—*M.D.*
4089. *Sunt bona mixta malis, sunt mala mixta bonis.* (Lat.)—"There are good things mixed up with bad, there are bad things mingled with good." Enjoyment dashed with misery. Misfortunes lightened by prosperous events. Such are the vicissitudes to which human life is subject.—*M.D.*
4090. *Sunt bona, sunt quædam mediocria, sunt mala plura*

*Que legis.* MART.—“Of the books one reads some are good, some middling, more bad.”

“Some good, some bad, some neither one nor t’other.”

—M.

4091. ——— *Sunt certi denique fines,*  
*Quos ultra citraque nequit consistere rectum.* HOR.—“There are to all things certain limits, beyond, or on this side of which, propriety cannot subsist.”—M.
4092. *Sunt lachrymæ rerum, et mentem mortalia tangunt.* VIR.—“There are calamities which call forth our commiseration, and human woes which touch the heart.”—M.D.
4093. *Sunt quædam vitia, quæ nemo est quin libenter fugiat.* CIC.—“There are certain evil propensities from which every man would wish to be exempt.” From which every wise man would fly.—M.
4094. *Sunt superis sua jura.* OVID.—“Even the gods themselves are bound by laws.” This is used in political discussion, to intimate that the higher powers in every state have a certain line of duties prescribed to them, to which adherence is as strictly imperative on them, as obedience is with regard to their subjects.—M.D.
4095. *Sunt verba et voces, quibus nunc lenire dolorem*  
*Possis, et magnam morbi deponere partem.* HOR.—“There are rules and maxims by which you may mitigate your pain, and even in a great measure overcome the disease.” This is addressed to a person whose heart burns with the love of gain.—M.
4096. ——— *Superat quoniam fortuna, sequamur,*  
*Quoque vocat vertamus iter.* VIRG.—“Since fate guides, we must follow; and whithersoever she may call, we must turn our course.”  
 “ ’Tis fate diverts our course, and fate we must obey.” DRYDEN.  
 —M.
4097. *Suo marte.* (Lat.)—“By his own power.” He effected his release *suo marte*, by his own unaided ability or power.—M.D.
4098. *Suo sibi gladio hunc jugulo.* TER.—“With his own sword I stab this man.” I turn his own argument against himself. I defeat him with his own weapons; by means of his own admissions.—M.D.
4099. *Suos liberos negligit, et ad eorum arbitrium libidinemque vivere sinit.* CIC.—“He neglects his children, and suffers them to pass their time according to their own will and inclination”—M.
4100. *Super abissus ambulans.* (Lat.)—“Walking on the brink of an

abyss." Applied to a man who proceeds headlong, though on the verge of ruin.—*M.D.*

4101. *Superanda omnis fortuna ferendo est.* VIR.—“ Every misfortune is to be overcome by patience.”—*M.D.*

4102. *Superbi homines in conviviis stulti sunt.* (Lat.)—“ Even the proud, when in their cups, relax and play the fool.”—*M.*

4103. *Supersedeas.* (Law Lat.)—“ You may supersede.” You may set aside, suspend, or annul. A writ to stay proceedings in any case, or to abrogate the authority of an inferior court or individual.—*M.D.*

4104. *Super subjectam materiam.* (Lat.)—“ Upon the statement or matter submitted.” No man can be professionally responsible for an opinion which has been founded *super subjectam materiam*, on the statement submitted to him by his client.—*M.D.*

4104.\* *Supparasitari amico.* PLAUT.—“ To toad-eat his patron.”—*M.*

4105. *Suppressio veri.* (Lat.)—“ The suppression of the truth.” The withholding (or telling a part only) of the truth. See *suggestio falsi*.—*M.D.*

4106. *Supremum vale illi dixit.* OVID.—“ He bid him a last farewell.”—*M.*

4107. *Surdo fabulam narras.* (Lat.)—“ You relate your story to a deaf man;”—or, to a person who, through inattention, does not hear.—*M.*

4108. *Suscipere et finire.* (Lat.)—“ To undertake and to finish.” Motto of the duke of Cumberland.—*M.D.*

4109. *Suspectum semper invisumque dominantibus, qui proximus destinaretur.* TACIT.—“ He who is next heir to supreme power, is always suspected and hated by him who actually wields it.”—*M.D.*

4110. *Suum cuique.* (Lat.)—“ His own to every man.” Let each have his own.—*M.D.*

4111. *Suum cuique incommodum ferendum est potius quam de alterius commodis detrahendum.* CIC.—“ Every man should submit to his own grievances, rather than trespass on the conveniences or comforts of his neighbour.”—*M.D.*

4112. *Suum cuique pulchrum.* (Lat. Prov.)—“ Every man pronounces his own beautiful.” Or, in homely phrase, “ Every man thinks his own geese swans.” Nor will any man be found crying “ stinking fish.” Condemning what is his own.—*M.*

4113. *Suum quemque scelus agitat.* CIC.—“ We are all influenced by our evil propensities.” Or, we all are accountable for our own crimes.—*M.*
4114. *Suus cuique mos.* TER.—“ Each man has his own peculiar habits.”—*M.D.*
4115. ————— *Sylvas inter reptare salubres*  
*Curantem quicquid dignum sapiente bonoque est.* HOR.—“ To stroll solitary among the healthful groves, meditating on whatever is worthy of the wise and of the good.”—*M.D.*

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T.

4116. *Tabula rasa.* (Lat.)—“ A smoothed, or levelled, table.” It is said, when a man is perfectly uninformed, that his blank and vacant mind is like a *Tabula rasa*. The ancients used tablets lightly and uniformly covered over with wax, on which they wrote their memoranda, with an instrument pointed at one end for the purpose, and called a *stylus*, the other end being broad and flat, for obliterating what had been inscribed, by levelling or smoothing the wax, and leaving it a blank : from this the figurative expression here used, has been taken.—*M.D.*
4117. *Tacent, satis laudant.* TER.—“ Their silence is praise.” The silence of the censorious may be esteemed as praise ; as, if there was any ground for censure, they would not fail to gratify their ill-nature by bestowing it.—*M.M.*
4118. *Tache sans tache.* (Fr.)—“ A task executed without a spot or stain.” Motto of lord Northesk.—*M.D.*
4119. *Tacitum vivit sub pectore vulnus.* VIR.—“ The wound, though uncomplained of, lives in his breast.” The deep sense of injury remains, the day of revenge will arrive.—*M.D.*
4120. *Tædium vitæ.* (Lat.)—“ Weariness of life.” Being tired of existence. The French use the term *ennui*, but it has not the force of the Latin expression, and means rather that listlessness which belongs to an indolent disposition, or the being tired of one’s situation almost without knowing why.—*M.D.*

4121. *Talent, goût, esprit, bon sens, choses différentes mais non incompatibles. Entre le bon sens et le bon goût, il y a la différence de la cause à son effet, entre esprit et talent il y a la proportion du tout à sa partie.* LA BRUYERE.—“Talent, taste, wit, good sense, are very different things, but by no means incompatible. Between good sense and good taste, there exists the same difference as between cause and effect, and between wit and talent there is the same proportion as between a whole and its part.”—*M.*

4122. ————*Tale tuum carmen nobis, divine poeta, Quale sopor fessis.* VIR.—“Thy verses, divine poet, are as agreeable to us, as sleep to the weary.”

“O heavenly poet such thy verse appears,  
So sweet so charming to my ravish'd ears,  
As to the weary swain, with cares oppress,  
Beneath the sylvan shade, refreshing rest.” DRYDEN.  
—*M.D.*

The above is also sometimes used ironically in speaking of poets who set one to sleep.—*M.D.*

4123. *Tam consentientibus mihi sensibus nemo est in terris.* CIC.—“I know not a man in the world whose sentiments so perfectly accord with mine.”—*M.*

4124. *Tam deest avaro quod habet, quam quod non habet.* PUB. SYR.—“The miser finds himself as much in want of that which is his own, as of that which belongs to another.”—*M.D.*

4125. *Tam ficti pravique tenax quam nuncia veri.* VIR.—“Equally ready to propagate falsehood and calumny, as to announce that which is true.”—*M.*

4126. *Tam Marte quam Minervâ.* (Lat.)—“As much by the influence of Mars, as by that of Minerva.” He has gained his object, as much by his gallantry, as by his wisdom.—*M.D.*

4127. *Tam Marti quam Mercurio.* (Lat.)—“As much for Mars as for Mercury.” Equally disposed to fight or to negotiate. Fitted as well for war as for business.—*M.D.*

4128. ————*Tamen me Cum magnis vixisse fatebitur usque Invidia.* HOR.—“Nevertheless, even envy herself must admit that I have lived among the great.” That I have been received into the best society.—*M.*

4129. *Tandem fit surculus arbor.* (Lat.)—“A twig in time becomes a tree.” Motto of the marquis of Waterford.—*M.D.*

4130. *Tandem poculum mæroris exhausit.* CIC.—“He has exhausted the cup of grief.” He has reached the extremity of misfortune, and drained the cup of sorrow to the dregs.—*M.*
4131. *Tangere ulcus.* TER.—“To touch one’s sore.” To renew one’s grief. To re-open a wound. Used metaphorically.—*M.*
4132. *Tantæne animis cælestibus iræ?* VIRG.—“Can such passions exist in heavenly minds?”—*M.D.*
4133. *Tanti est quanti est fungus putidus.* (Lat.)—“He is worth as much as a rotten mushroom.”—*M.*
4134. *Tanti quantum habeas sis.* (Lat.)—“Your consequence is proportioned to your wealth.” According to the extent of your possessions, will be that of your influence.—*M.*
4135. *Tant mieux.* (Fr.)—“So much the better.”—*M.D.*
4136. *Tanto buon, che val niente.* (Ital. Prov.)—“So good as to be good for nothing.” This is meant to describe that soft good-natured complying disposition, that must always be prejudicial to the possessor, while it does good to no other person.—*M.D.*
4137. *Tanto homini fidus, tantæ virtutis amator.* (Lat.)—“Faithful to so great a man, a lover of such eminent virtue.”—*M.D.*
4138. *Tanto in mærore jacet, ut ab illo recreari nullo modo possit.* CIC.—“He is so overcome by excessive grief, that his mind cannot, by any effort, be diverted from it.”—*M.*
4139. *Tanto più di pregio reca all’opera l’umiltà dell’artista, quanto più aggiunge di valore al numero la nullità del zero.* (Ital. BERNINI)—“The modesty of an artist adds as much to the merit of his work, as does a cypher (in itself worth nothing) to the value of a number to which it is joined.”—*M.D.*
4140. *Tant pis.* (Fr.)—“So much the worse.”—*M.D.*
4141. *Tantum cibi et potionis adhibendum est, ut reficiantur vires, non ut opprimantur.* CIC.—“Meat and drink should be taken in sufficient quantities to invigorate our bodies, but not to overload or oppress.”—*M.*
4142. *Tantum de medio sumptis accedit honoris.* HOR.—“So much of honour is due to examples drawn from the middle station in life.” The most striking incidents may occur in common transactions. The poet here alludes to theatrical representations, in which he wishes to see the piece drawn from those common occurrences which interest every one, and practically come home to all our

feelings, rather than to be amused for a moment with scenes in which kings, queens, and heroes are the actors, whose successes or whose miseries produce but a transient effect on the minds of the audience, and are no sooner seen than forgotten.—*M.D.*

4143. *Tantum magna suo debet Verona Catullo, Quantum parva suo Mantua Virgilio.* MAR.—“As much as the great Verona owes (*of fame*) to her Catullus, so much is the little Mantua indebted to her Virgil.”—*M.*

4144. *Tantum se fortunæ permittunt, etiam ut naturam dediscant.* QUINT. CURT.—“They so wholly devote themselves to the pursuit of fortune, that their very nature is changed.”—*M.D.*

4145. *Tantum series juncturaque pollet.* HOR.—“Of so much consequence are system and connection.” A work in which the incidents are systematically arranged, and well connected, will always be read with pleasure.—*M.D.*

4146. *Tantus amor florum, et generandi gloria mellis.* VIR.—“Such is their love of flowers, so intent are they on accumulating honey.” The bee.

“Such rage of honey in their bosom beats,  
And such a zeal have they for flow’ry sweets.”

—*M.*

4147. *Tantus amor laudum, tantæ est victoria curæ.* VIR.—“Such is the love of praise, so great the anxiety for victory.”—*M.*

4148. *Tarda sit illa dies, et nostro serior ævo.* OVID.—“May that day be slow to come, and may it be deferred beyond our times!” A wish offered by the poet for the prolongation of the life of Augustus. The quotation may be also applied to put off any disagreeable event.—*M.D.*

4149. *Tarda solet magnis rebus inesse fides.* (Lat.)—“Men are slow to repose great confidence in extended and novel undertakings.”—*M.*

4150. ————*Tardè, quæ credita lædunt, credimus.* OVID.—“We slowly give credit to things which, if believed, would wound our feelings.”—*M.D.*

4151. *Tardè sed tutè.* (Lat.)—“Slow but sure.”—*M.D.*

4152. *Tectior et occultior cupiditas.* CIC.—“Avariciousness close and concealed.” Kept private.—*M.*

4153. *Tegimen direpta leoni pellis erat.* OVID.—“The skin which formed his covering, was stripped from the lion.”—*M.*



4154. ——— *Tel, en vous lisant, admire chaque trait, Qui dans le fond de l'âme et vous craint et vous hait.* BOILEAU.—“Such a person, in reading your work, admires every line, but, at the bottom of his soul, he fears and detests you.”—*M.D.*
4155. *Tel maître, tel valet.* (Fr. Prov.)—“Like master, like man.”—*M.D.*
4156. *Τελος ὄραν μακροῦ βίου.* *Telos horan makrou biou.* (Gr.)—“To see the end of a long life.”—*M.D.*
4157. *Telum imbelle sine ictu.* VIR.—“A harmless dart, devoid of force.” Used metaphorically in reference to an argument that is feeble and ill-founded.—*M.D.*
4158. *Tel vous semble applaudir, qui vous raille et vous joue ; Aimez qu'on vous conseille, et non pas qu'on vous loue.* BOILEAU.—“Such a person seems to applaud, while, in fact, he ridicules and derides you ; attach yourself to those who admonish, not to those who praise you.”—*M.D.*
4159. *Temerè ac nullo consilio.* CIC.—“Rashly and unadvisedly.”—*M.*
4160. *Temeritas est florentis ætatis, prudentia senescentis.* CIC.—“Rashness belongs to youth, prudence to old age.”—*M.*
4161. *Temeritas nunquam cum prudentiâ commiscetur.* CIC.—“Rashness and prudence are never inmates of the same breast.”—*M.*
4162. *Temperatæ suaves sunt argutiæ, immodicæ Offendunt.* PHÆD.—“Arguments urged with temper and mildness please, those which are intemperate offend.”—*M.*
4163. *Templa quam dilecta !* (Lat.)—“Temples how beloved !” Motto of the duke of Buckingham. A foolish pun on the family name, Temple. The motto is also exhibited on the front of the magnificent palace at Stowe.—*M.D.*
4164. *Tempora mutantur, et nos mutamur in illis.* (Lat.)—“The times are changed, and we too have changed with them.”
- “Men change with fortune, manners change with climes,  
Tenets with books, and principles with times.”
- M.D.*
4165. *Tempora si fuerint nubila, solus eris.* OVID.—“If the storms of adversity should assail you, you will be alone.” Deserted by your former associates, the hollowness of whose friendship becomes manifest, when you stand the most in need of it.—*M.D.*

4166. *Tempore ducetur longo fortasse cicatrix ;  
Horrent admotas vulnera cruda manus.* OVID.—“ A wound may, through time, be closed, but, when fresh, it cannot bear the touch.” This applies especially to affliction.—*M.D.*
4167. *Tempore felici multi numerantur amici ;  
Si fortuna perit, nullus amicus erit.* OVID.—“ In periods of prosperity we reckon many friends ; if fortune forsakes us, they fly also.” —*M.D.*
4168. *Tempus abire tibi est, ne———  
Rideat et pulset lasciva decentius ætas.* HOR.—“ It is time for you to quit the stage, lest that age, in which fun is more becoming, should ridicule and hiss you off it.” Addressed to an old man. —*M.*
4169. *Tempus anima rei.* (*Lat.*)—“ Time is the soul of business.”—*M.*
4170. *Tempus edax rerum.* HOR.—“ Time, the destroyer of all things.” —*M.D.*
4171. *Tempus omnia revelat.* (*Lat.*)—“ Time discloses all things.”—*M.D.*
4172. *Teneros animos aliena opprobria sæpe  
Absterrent vitiis.* HOR.—“ The disgrace into which other men have fallen, often deters from vice those whose minds are yet tender.” Unhackneyed in sin.—*M.*
4173. *Tentanda via est quâ me quoque possim  
Tollere humo, victorque virum volitare per ora.* VIRG.—“ A way must be explored by which I also may rise from the earth, and triumphantly extend my renown.” This quotation is applicable ironically to literary tyros, who attempt to strike out some new style for themselves, but generally fail to improve on the old.—*M.M.*
4174. *Te piacula nulla solvent.* HOR.—“ No atonement can absolve you.”—*M.*
4175. *Teque his, infelix, exue monstros.* OVID.—“ Wretch that thou art, put off this monstrous shape.”—*M.*
4176. *Teres atque rotundus.* HOR.—“ A man smooth and round.” Who is conscious of his own rectitude, and sensible of the regularity and evenness of his dispositions and desires, and who, like a polished globe, rolls on, without deviation, in his even course.—*M.D.*
4177. *Terminus a quo.* (*Lat.*)—“ The limits or bounds from which.” In

metaphysics, denotes the place from whence any motion commences, and stands in contradistinction to the other extreme, which is called the *Terminus ad quem*. A bastard is, in law, said to be a *Terminus a quo*, i. e. the first of his family, the source from which it originates, he himself having had, in the eye of the law, no father, or being a *Filius nullius*.—*M.*

4178. *Terræ filius*. (*Lat.*)—"A son of the earth." An Oxford phrase. A fellow of no birth; whose parents were unknown.—*M.D.*

4179. —————*Terræ*  
*Pingue solum primis extemplo e mensibus anni*  
*Fortes invertant tauri*. *VIR.*—"Let your oxen begin your ploughing with the new year."

"Then borrow part of winter for thy corn,  
 And early, with thy team, the glebe in furrows turn." *DRYDEN.*  
 —*M.*

4180. *Terra malos homines nunc educat, atque pusillos*. *JUV.*—"This earth now supports many bad and weak men."—*M.D.*

4181. *Terra salutiferas herbas, eademque nocentes*  
*Nutrit, et urticæ proxima sæpe rosa est*. *OVID.*—"The earth produces wholesome as well as deleterious herbs, and the rose may grow entwined with the nettle."—*M.*

4182. *Terram cælo miscent*. (*Lat.*)—"They mix (stir up together) heaven and earth." They throw the house out of the windows.—*M.*

4183. *Tertium quid*. (*Lat.*)—"A third something." Produced by the union, or collision of any two substances opposite in power or principle.—*M.D.*

4184. *Tertium sal*. (*Lat.*)—"A third salt." A term in chemistry, denoting a salt resulting from the mixture of an acid and an alkali, which partakes in such a degree of the nature of both, as to be neither an acid nor an alkali, but neutral.—*M.*

4185. *Της φύσεως γραμματεὺς ἦν, τὸν κάλαμον ἀποβρέχων εἰς νοῦν*. *SUIDAS.*  
*Tes phuseos grammateus en, ton calamon apobrechon eis noun*.—"He was the interpreter of nature, delineating his thoughts by his pen."—*M.D.*

4186. *Te sine, nil altum mens (mea) inchoat*. *VIR.*—"Without thy aid my mind can compass nothing elevated or great."

"Without thee, nothing lofty can I sing."

Addressed by the poet to his friend and patron, Mæcenas.—*M.*

4187. *Teterrima hyems.* CIC.—"A cold, severe, blowing winter."—*M.*

4188. ———— *Tetrum ante omnia vultum.* JUV.—"A countenance beyond conception hideous."

" ———— A visage, rough,  
Deform'd, unfeatur'd."

—*M.*

4189. ———— *Teucrum comitantibus armis,  
Punica se quantis attollet gloria rebus!* VIR.—"The Trojan arms being united with ours, to what eminence may not the glory of Carthage be elevated!" A part of Dido's argument to reconcile her sister Anna to her marriage with Æneas.—*M.*

4190. ———— *Theseá pectora juncta fide.* OVID.—"Souls united in an attachment as sincere as that of Theseus."

" Breasts that with sympathizing ardour glow'd  
And holy friendship such as Theseus vow'd."

In allusion to the friendship which subsisted between Theseus and Pirithous, king of the Lapithæ.—*M.*

4191. *Tibi nullum periculum esse perspicio, quod quidem sejunctum sit ab omnium interitu.* CIC.—"I can discern no danger with which you are threatened, not also involving the destruction of us all."—*M.D.*

4192. *Tibi tanto sumptui esse, mihi molestum est.* PLAUT.—"It gives me much concern that you should be exposed to so great expense."—*M.*

4193. *Tiens à la vérité.* (Fr.)—"Stick to the truth." Motto of lord De Blaquiere.—*M.D.*

4194. *Tiens à ta foy.* (Fr.)—"Hold to thy faith." Motto of the earl Bathurst.—*M.D.*

4195. *Tigridis evita sodalitatem.* (Lat.)—"Shun the company of the tiger." Avoid all association with the wicked.—*M.*

4196. *Tigris agit rabida cum tigride pacem  
Perpetuam, sævis inter se convenit ursis.* JUV.—"The ferocious tiger agrees with his fellow, the bear with the bear."

" Tiger with tiger, bear with bear you'll find,  
In leagues offensive and defensive join'd."

—*M.*

4197. *Timeo Danaos et dona ferentes.* VIR.—“ I entertain fears of the Greeks, even when they bring gifts.” Presents offered by an enemy excite suspicions of some evil design.—*M.D.*
4198. *Timet pudorem.* (Lat.)—“ He fears shame.” Motto of viscount Downe.—*M.D.*
4199. *Timidus se vocat cautum, parcum sordidus.* (Lat. Prov.)—“ The dastard says that he is cautious, the miserly fellow calls himself economical.” We all palliate our own faults.—*M.D.*
4200. *Timorem mitte.* VIR.—“ Dismiss all fear.” Banish apprehension.—*M.*
4201. *Tirar il sasso e nascondere la mano.* (Ital.)—“ To throw a stone and hide the hand.” To play tricks, as boys do, throwing any thing, one at the other, and then hiding the hand as if he had not thrown it.—*M.D.*
4202. *Tirer à la courte paille.* (Fr.)—“ To draw straws for a thing.” To decide any thing by lot or by chance.—*M.*
4203. *Tirer le diable par la queue.* (Fr. Prov.)—“ To draw the devil by his tail.” To be obliged to have recourse to shifts to live.—*M.D.*
4204. *Tirer un malade d'affaires (le guérir).* (Fr.)—“ To recover a sick person from his illness.” To cure him.—*M.*
4205. *Toga virilis.* (Lat.)—“ The manly costume.” The Roman youth, on attaining a certain age, assumed the *Toga virilis*, or habit of a man.—*M.D.*
4206. *To ὅλον.* (Gr.) *To holon.*—“ The whole.” The entire.—*M.D.*
4207. *To καλον.* (Gr.) *To kalon.*—“ What is handsome.” \ Becoming, good.—*M.D.*
4208. *Tolle jocos—non est jocus esse malignum.* (Lat.)—“ Forbear from such jokes, there is no jest in malignity.” This alludes to those ill-natured sarcastic jests which wound individual feelings, and excite a momentary merriment at the expense of the character or the peace of one unfortunate person.—*M.D.*
4209. *Tolle moras, semper nocuit differre paratis.* LUCAN.—“ An end to delays, postponement is wrong, when you are ready to act.”—*M.D.*
4210. *Tollimur in cælum curvato gurgite, et iidem Subductâ ad manes imos descendimus undâ.* VIR.—“ We are raised

to the skies on the swelling bosom of the wave, and again, by its descent, we seem plunged to the bottom of the profound abyss.”  
—*M.*

4211. *Tolluntur in altum*

*Ut lapsu graviore ruant.* CLAUD.—“ They are raised to an elevated station, that they may be precipitated in more signal ruin.”—*M.D.*

4212. Το πρεπον. (Gr.) *To prepon.*—“ That which is becoming, or decorous.”—*M.D.*

4213. *Torpent mihi membra.* HOR.—“ My limbs are enfeebled.” Become languid.—*M.*

4214. *Torquet (poeta) ab obscœnis jam nunc sermonibus aurem ;*

*Mox etiam pectus præceptis format amicis,*

*Asperitatis et invidiæ corrector et iræ ;*

*Rectè facta refert ; orientia tempora notis*

*Instruit exemplis.* HOR.—“ He (the poet) guards the boy’s ear from obscene discourse ; and at length he forms his mind on friendly precepts, correctors of frowardness, envy, or anger ; it is the poet who sings heroic deeds, and instructs the rising generation by famed examples.”—*M.*

4215. *Tot ac tantæ res.* CIC.—“ So many and such important affairs.”—*M.D.*

4216. *Tot capita, tot sensus.* TER.—“ So many heads, so many opinions.”—*M.*

4217. *Tot homines quot sententiæ.* TER.—“ As many men as there are, so many different opinions will there be.”—*M.D.*

4218. *Totidem verbis.* (Lat.)—“ In so many words.” He expressed himself *totidem verbis*, in so many words. In the same number of words, or in the same terms I have used.—*M.*

4219. *Toties quoties.* (Lat.)—“ As often, so often.” As often as the offence shall be committed, so often shall the penalty be enforced. This term is also applied to a lease granted by a first lessee, who derives under a bishop, to a third person, in which the first lessee is bound to renew to his under-tenant, as often as the bishop shall renew to him ; and this is called a *toties quoties* lease.—*M.D.*

4220. *Toto cœlo.* (Lat.)—“ By the whole heavens.” As widely as the extent of the heavens, do these men differ in sentiment and disposition.—*M.D.*

4221. *Tot tantisque rebus urgemur et premimur, ut nullam alleviationem quisquam non stultissimus sperare debeat.* CIC.—“ We are em-

barrassed and overwhelmed by so many weighty and important affairs, that no man, who is not a fool, can hope to reduce them to order."—*M.*

4222. *Totum mundum agit histrio.* (*Lat.*)—"The player appears in all characters."

"They are the abstract, and brief chronicles, of the times."

SHAKESPEARE.

—*M.*

4223. *Totus mundus agit histrionem.* (*Lat.*)—"All the world are acting as players." Playing a part. "All the world's a stage."—*M.D.*

4224. *Tou ἀριστεύειν ἕνεκα.* (*Gr.*) *Tou aristuein heneka.*—"In order to excel." Motto to the crest of lord Henniker.—*M.D.*

4225. *Toujours prêt.* (*Fr.*)—"Always ready." Motto of the marquis of Antrim and the earl of Clanwilliam.—*M.D.*

4226. *Toujours propice.* (*Fr.*)—"Always propitious." Motto of viscount Cremorne.—*M.D.*

4227. *Tourner autour du pot.* (*Fr.*)—"To go about the pot." To be afraid to speak openly or in direct terms. *Anglicè*, to go about the bush.—*M.*

4228. *Tourner casaque.* (*Fr.*)—"To become a turn-coat." To turn cat in pan. To change sides. Forsake one's party.—*M.D.*

4229. *Tous frais faits.* (*Fr.*)—"All charges paid."—*M.D.*

4230. *Tous les hommes sont foux, et malgré tous leurs soins, ne diffèrent entr'eux, que du plus ou du moins.* BOILEAU—"All men are more or less mad, and notwithstanding all their care, they differ but in the degree."—*M.M.*

4231. *Tous les jours à la cour un sot de qualité*  
*Peut juger à travers avec impunité.* VOLTAIRE—"At court, a fool of high rank, may, with impunity, every day pronounce false and ill-founded opinions" (on literary works and literary characters.)—*M.*

4232. *Tous mes avertissemens ne lui servent de rien.* (*Fr.*)—"All the cautions I have given him have produced no good effect." Been useless.—*M.*

4233. *Tout bien ou rien.* (*Fr.*)—"Either all or none." Motto of the earl of Gainsborough.—*M.D.*

4234. *Tout éloge imposteur blesse une âme sincère.* BOILEAU.—“Praise undeservedly bestowed, wounds a sensible mind.” Unmerited commendation must always be considered as an insult.—*M.D.*
4235. *Tout est contradiction chez nous ; la France, à parler sérieusement, est le royaume de l'esprit et de la sottise, de l'industrie et de la paresse, de la philosophie, et du fanatisme, de la gaieté et du pédantisme, des loix et des abus, de bon goût et de l'impertinence.* VOLTAIRE.—“With us all is inconsistency ; France, seriously speaking, is the country of talent, combined with folly ; of industry marred by idleness ; of philosophy impeded by fanaticism ; of gaiety blended with pedantry ; of laws and of transgressions, of good taste and of impertinence.” So says Voltaire, whose distinguished talents, and perfect knowledge of his countrymen, entitle him certainly to every credit. The description is indeed, *un tableau tiré de main de maître*. A picture sketched by a masterly hand.—*M.*
4236. *Tout est pris.* (Fr.)—“Every place is engaged.” Every point is occupied ; every subject is exhausted. No place is left for a display of powers or of genius ; no scope for the employment of talent, no subject for the exercise of industry. This is a common complaint with those whose mediocrity of talent does not enable them to emerge from obscurity.—*M.D.*
4237. *Toute révélation d'un secret est la faute de celui qui l'a confié.* LA BRUYERE.—“Every disclosure of a secret is the fault of him who first confided it to another.”—*M.*
4238. *Tout le monde se plaint de sa mémoire, et personne ne se plaint de son jugement.* ROCHEFOUCAULT.—“Every person complains of the badness of his memory, but none of their defective judgment.” From the latter, we are restrained by our pride.—*M.D.*
4239. *Tout vient de Dieu.* (Fr.)—“All things come from God.” Motto of lord Clinton.—*M.D.*
4240. *Traditus non victus.* (Lat.)—“Delivered up, but not conquered.” Motto of lord Howden.
4241. *Trahit homines suis illecebris ad verum decus virtus.* CIC.—“Virtue allures man by her charms into the path of true honour.”—*M.*
4242. ————*Trahit ipse furoris*  
*Impetus, et visum est lenti quæsisse nocentem.* LUCAN.—“The violence of their rage urges them on, and an enquiry as to the guilty appears too tedious.” This would have been peculiarly applicable to the Parisian *Sans-culottes*, who sacrificed, in the plenitude of



their revolutionary mania, the innocent and the guilty, in one common undistinguishing slaughter—*M.D.*

4243. *Trahit sua quemque voluptas.* VIRG.—“Each man is influenced by his own peculiar propensities.”—*M.D.*

4244. *Transeat in exemplum.* (Lat.)—“Let it stand as a precedent.” Let it be remembered as an example worthy of imitation.—*M.D.*

4245. *Trinacria quondam*

*Italiae pars una fuit, sed pontus et æstus*

*Mutarere situm; rapuit confinia Nereus*

*Victor, et obstantes interluit æquore montes.* CLAUD.—“Sicily once formed a part of Italy, but the sea and the tides have changed its situation; conquering Nereus has altered its boundaries, and leaves the mountains by the interposed sea.”—*M.*

4246. ————— *Tristia mæstum*

*Vultum verba decent, iratum plena minarum.* HOR.—“Grave language suits a sorrowful countenance, words denoting menace an angry one.”—*M.*

4247. *Triumpho morte tam vitâ.* (Lat.)—“I triumph in death as well as in life.” Motto of viscount Allen.—*M.D.*

4248. *Tros Tyriusve mihi nullo discrimine agetur.* VIR.—“Whether he be Trojan or Tyrian, shall make no difference in my conduct towards him.” I feel equally interested about the parties (or, the parties are equally indifferent to me) and I shall act impartially between them.—*M.D.*

4249. *Trudit gemmas, et frondes explicat omnes.* VIR.—“It swells its buds and unfolds all its leaves.” Description of the vine bursting into leaf —*M.*

4250. *Truditur dies die.* HOR.—“One day is succeeded by another.”—*M.D.*

4251. *Truditur dies die,*

*Novæque pergunt interire lunæ.*

*Tu secunda marmora*

*Locas sub ipsum funus, et sepulchri*

*Immemor struis domos.* HOR.—

“Day presses on the heels of day,  
And moons increase to their decay;  
But you, with thoughtless pride elate,  
Unconscious of impending fate,  
Command the pillar'd dome to rise;  
When lo! thy tomb forgotten lies.” FRANCIS.

—*M.M*

4252. *Tua ratio existimetur acuta, meum consilium necessarium.* CIC.—“Your reason or judgement may be considered acute, yet my advice may be necessary.”—*M.*
4253. *Tua res agitur, paries cum proximus ardet.* HOR.—“Your own property is in danger when the adjoining house is in flames.” We should all reflect that calamities, of whatever nature, that afflict our neighbour, may soon assail ourselves.—*M.M.*
4254. *Tu dic mihi quo pignore certes.* VIR.—“Say for what stake you will contend.” Name your bet.—*M.*
4255. *Tuebor.* (Lat.)—“I will protect, or defend.” Motto of lord Torrington.—*M.D.*
4256. *Tum equidem in senectâ hoc deputo miserrimum, sentire eâ ætate se odiosum alteri.* (Lat.)—“To a person far advanced in years, I think it a most unhappy circumstance to feel conscious of being hated by another.”—*M.*
4257. *Tum excidit omnis constantia, et mors non dubia oculos cæpit obducere.* PETRON. ARB.—“Then all our courage failed, and certain death began to stare us in the face.”—*M.*
4258. *Tu ne cede malis, sed contra audentior ito.* VIR.—“Never give way to misfortune, but, on the contrary, resist it with fortitude.” The first four words form the motto of lord Milton.—*M.M.*
4259. *Tune impune hæc facias ? Tune hic homines adolescentulos Imperitos rerum, eductos liberè, in fraudem illicis ? Sollicitando et pollicitando eorum animos lactas ? Ad meretricios amores nuptiis conglutinas ?* TER.—“Shall you escape with impunity? you, who lay snares for young men of liberal education, but unacquainted with the world, and, by force of importunity and promises, allure their minds, and at length unite them in marriage with harlots.”—*M.*
4260. *Tunica propior pallio est.* (Lat.)—“My waistcoat is nearer to me than my mantle;” or, as says the English proverb, “near is my coat, but nearer is my skin.”—*M.*
4261. *Tuo tibi judicio est utendum ; virtutis et vitiorum grave ipsius conscientia pondus est ; quâ sublatâ jacent omnia.* CIC.—“You must be directed by your own judgment as to yourself; the influence of conscience is great in weighing your own virtues and vices, but if that influence is taken away, all is at an end.” There is an end to every thing.—*M.D.*
4262. *Tu, quamcunque Deus tibi fortunaverit horam,*

*Grata sume manu ; neu dulcia differ in annum,*

*Ut quocunque loco fueris, vixisse libenter*

*Te dicas.* HOR.—“ Whatever hours fortune may have rendered propitious to your desires, receive with a grateful hand ; nor defer for a year the enjoyment (of life) to a future period ; that wherever you shall be, you may be able to say, you have lived with pleasure.” The poet here reiterates his oft repeated admonition, that man should receive with gratitude the gifts of Providence, and cultivate the blessings flowing from contentment of mind.—*M.*

4263. *Tuque, O ! dubiis ne defice rebus.* (Lat.)—“ And thou (my friend) do not abandon me in these doubtful circumstances.”—*M.*

4264. *Turba Remi sequitur fortunam, ut semper, et odit Damnatos.* JUV.—“ The crowd, as always is the case, flock to the banner of the successful Romulus, and abandon those who are unfortunate.”—*M.*

4265. *Tu quid ego, et populus mecum desideret, audi.* HOR.—“ Now hear what I, and the people no less than I, desire.” This is addressed to dramatic writers, whose duty it is to study and to consult, the taste of the public.

“ Now hear what ev'ry auditor expects.” ROSCOMMON.

—*M.*

4266. *Turpe est aliud loqui, aliud sentire ; quanto turpius aliud scribere, aliud sentire !* SEN.—“ It is base to say one thing while you think another, but how much more infamous is it to write sentiments which are in opposition to those you entertain.” The evanescent nature of evil which is orally disseminated, renders it less pernicious than that which is committed to writing, and he who deliberately applies himself to give currency to principles which his own heart must condemn, must indeed be infamous.—*M.D.*

4267. *Turpe est difficiles habere nugas, Et stultus labor est ineptiarum.* MART.—“ It is silly to create difficulties out of trifles, and the labour of fools is folly.”

“ 'Tis folly only and defect of sense,  
Turns trifles into things of consequence.”

—*M.*

4268. *Turpe est in patriâ peregrinari, et in iis rebus quæ ad patriam pertinent hospitem esse.* MANUT.—“ It is disgraceful to be regarded as a stranger in one's own country, and to be ignorant of those things which relate to her welfare.”—*M.D.*

4269. *Turpe est laudari ab illaudatis.* (Lat.)—"It is discreditable to receive the praises of those, who are themselves abandoned or worthless, undeserving of praise."—*M.D.*
4270. *Turpe est viro, id in quo quotidie versatur ignorare.* (Lat.)—"It is a shame for any man to be ignorant of a business in which he is daily employed."—*M.D.*
4271. *Turpis et ridicula res est elementarius senex; juveni parandum, seni utendum est.* SEN.—"It is shameful and ridiculous to see an old man learning first principles; boys should learn, and the old know how to apply."—*M.D.*
4272. *Tuta quoque est fallitque oculos, e lacte recenti  
Litera; carbonis pulvere tange, leges.* OVID.—"Writing done with new milk, is secure and invisible; but powder it over with dust of charcoal, and it becomes legible." This valuable receipt has been thought worthy of insertion, for the use of lovers, whose tender and sympathetic communications should not be exposed to the prying curiosity of *unenamoured* eyes.—*M.*
4273. *Tuta timens.* (Lat.)—"Fearing even that which is safe." However prosperous our fortunes, however solid our means, however flourishing our circumstances may appear, we should never be so far elated, as to be unmindful of the possibility of a reverse.—*M.D.*
4274. *Tutum silentii præmium.* (Lat.)—"The reward of silence is certain." The proverb says, "Little said is soon mended."—*M.D.*
4275. *Tuum est.* (Lat.)—"It is your own." Motto of the earl Cowper.—*M.D.*



U.

4276. *Uberibus semper lacrymis, semperque paratis  
In statione sua; atque expectantibus illam  
Quo jubeat manare.* JUV.—"Fruitful in tears, always at command in their place, and ready to flow as she may direct."—*M.D.*
4277. *Uberrima fides.* (Lat.)—"An unbounded confidence. An implicit faith."—*M.D.*



4289. *Ubi vulneratus est cubitus, brachium est infirmum.* (Lat.)—"A wounded elbow renders the arm weak."—*M.*
4290. *Udum et molle lutum es ; nunc, nunc properandus et acri Fingendus sine fine rotá.* PER.—"Thou art now only pliable and humid clay, and must quickly receive a new form from the rapid wheel." The potter's wheel is the one here alluded to, and it is intended to compare the soft and pliant clay, to the human mind in the early stages of life, when it is tender and susceptible of whatever impressions education and discipline may confer.—*M.D.*
4291. *Ulcera animi sananda magis quam corporis.* (Lat.)—"The wounds of the mind are to be healed, rather than those of the body."—*M.*
4292. *Ulterius ne tende odiis.* VIR.—"Let your enmity no farther go." This is the degrading appeal made by Turnus to Æneas, when he implored the victorious Trojan hero to spare the life of a fallen foe.—*M.*
4293. *Ulterius tentare veto.* VIR.—"I forbid all farther attempts." I prohibit your farther proceeding. This is the mandate of Jupiter to his queen, not farther to pursue with her hatred the remnant of the Trojan nation, and may be applied in any instance as a prohibitory mandate.—*M.D.*
4294. *Ultima ratio regum.* (Lat.)—"The final reasoning of kings." Many pieces of ordnance still lie in British arsenals bearing this motto, said to have been engraved on his cannon by order of Louis XIV.—*M.D.*
4295. ————— *Ultima semper Expectanda dies homini est, dicique beatus Ante obitum nemo supremaque funera debet.* OVID.—"Every man should be prepared for his last day, and no man should be pronounced happy, until his life is closed, and his body is committed to the ground." The vicissitudes are so great in human affairs, that the most brilliant fortunes may unexpectedly be overwhelmed; no man therefore can be sure that his prosperity will be permanent, nor should he be said to be happy, until he had passed that bourne beyond which all things are immutable.—*M.D.*
4296. *Ultima Thule.* VIRG.—"The extremity of the earth." Supposed to have meant the most northern part of Shetland. *Ult.* abbreviation for *ultimus*. (Lat.)—"The last."—*M.*
4297. ————— *Ultra Finem tendere opus.* HOR.—"To launch beyond all bounds."—*M.*

4298. *Umbra pro corpore.* (Lat.)—"The shadow instead of the body." The shadow instead of the substance.—*M.*
4299. *Una hirundo non facit ver.* (Lat. Prov.)—"One swallow does not make a summer."—*M.*
4300. *Una salus victis nullam sperare salutem.* VIRG.—"The only security for the conquered consists in their expecting no mercy from their conquerors." Men rendered furious through despair, will often effect what their more cool courage might not be able to accomplish.—*M.D.*
4301. *Un chercheur de franchises lippés.* (Fr.)—"A spunger." A fellow fond of free quarters, who prowls about, living at other men's expense.—*M.*
4302. *Un coup de bec.* (Fr.)—"A peck of the bill or beak." As if from a bird. This means a sarcasm or satirical cut, directed at a person.—*M.*
4303. *Unde habeas quærit nemo ; sed oportet habere.* JUV.—"Whence your wealth comes, nobody enquires ; but it is necessary to possess wealth." If you are seen to spend liberally a good income, few people trouble themselves as to the nature or extent of your resources.—*M.D.*
4304. *Unde tibi frontem libertatemque parentis, Cum facias pejora senex ?* (Lat.)—"Whence do you draw the semblance and authority of a parent, when you, who are old, commit greater faults?" With how little effect must reproof come from an old man, who himself sets the example of vicious habits.—*M.D.*
4305. *Un Dieu, un roy.* (Fr.)—"One God, one king." Motto of lord Lyttleton.—*M.D.*
4306. *Un diner sans façon est une perfidie.* BERCHOUX.—"A dinner divested of ceremony, is an act of perfidy." Said by a *bon vivant*, who did not like a *family party*, or *family fare*.—*M.*
4307. *Une affaire flambée.* (Fr.)—"An irretrievable desperate business." *C'est une affaire flambée.* It is a lost case.—*M.*
4308. *Une grande âme est au-dessus de l'injustice, de la douleur, de la moquerie ; et elle seroit invulnérable si elle ne souffroit par la compassion.* LA BRUYERE.—"A great mind is above doing an unjust act, above giving way to grief, above descending to buffoonery ; and it would be invulnerable, if compassion did not prey upon its sensibility."—*M.*
4309. *Une médaille à fleur de coin.* (Fr. term of the Mint.)—"A medal

or coin in perfect preservation." A piece of money which looks as if it had just come from the mint.—*M.*

4310. *Une nation frivole, qui rit sottement, mais qui croit rire gaiement, de tout ce qui n'est pas dans ses mœurs, ou plutôt dans ses modes.* VOLTAIRE.—“A nation who laugh foolishly, while they think they laugh wittily, at every thing that is not agreeable to their customs, or rather to their fashions.” The great writer here quoted, has left this satire against his countrymen, in a letter addressed to Monsieur du Marsais, dated 12th October, 1755, and published in his works.—*M.*
4311. *Un enfant, en ouvrant les yeux, doit voir la patrie, et jusqu' à la mort ne voir qu'elle.* ROUSSEAU.—“An infant, when the light first dawns upon him, should look on his country, and through life it should be the object of his regards.” He should devote himself to advance her interests; or sacrifice himself to consolidate her power. This is a fine picture of patriotism, but, alas! not to be realized in our days.—*M.D.*
4312. *Un esprit sain puisse à la cour le goût de la solitude et de la retraite.* LA BRUYERE.—“A man of sound judgment contracts, in the courtly circle, a love of solitude and retirement.” The intrigue, the duplicity, the dissimulation and insincerity practised at courts, must disgust every honest man, and teach him to look for happiness within himself and in retirement.—*M.*
4313. *Une froideur, ou une incivilité, qui vient de ceux qui sont au-dessus de nous, nous les fait haïr, mais un salut, ou un sourire nous les reconcilie.* LA BRUYERE.—“A coldness or an incivility manifested towards us by a superior, makes us hate him; but no sooner does he condescend to honour us with a salute or a smile, than we forget the former indignity, and become perfectly reconciled to him.”—*M.*
4314. *Une tromperie en attire une autre.* (Fr.)—“One falsehood draws us into the committing of a second.” Seldom does it happen that a first lie does not require the support of a second, but detection is sure to follow, and disgrace must attend every deviation from truth.—*M.*
4315. *Unguibus et rostro.* (Lat.)—“With nails and beak.” With all one's means. He contended the point, *unguibus et rostro*. Tooth and nail.—*M.D.*
4316. *Unguis in ulcere.* CIC.—“A nail in the wound.” This expression was addressed by the great orator, to Catiline, the conspirator, who, when his country was deeply wounded by domestic faction



applied his nail, as the orator emphatically said, to the wound, to keep it open.—*M.M.*

4317. *Un homme d'esprit seroit souvent bien embarrassé sans la compagnie des sots.* ROCHEFOUCAULT.—“A wit would often be much at a loss, if fools were excluded from society.” Take from the wit his butt, and he becomes himself almost the fool.—*M.D.*
4318. *Un homme de tous les tems, et de tous les ages.* (Fr.)—“A person who accommodates himself to all circumstances of time, to the habits of persons of every age.”—*M.*
4319. *Un homme, toujours satisfait de lui-même, peu souvent l'est des autres, rarement on l'est de lui.* ROCHEFOUCAULT.—“A man who shows himself too well satisfied with himself, is seldom pleased with others, and they, in return, are little disposed to like him.” Self-sufficiency is always offensive, but especially in the young. It grows upon us, too, at every age, and should be sedulously guarded against, as being always disgusting, and repulsive of the good opinion of others.—*M.D.*
4320. *Un homme vain trouve son compte à dire du bien, ou du mal, de soi; un homme modeste ne parle point de soi.* LA BRUYERE.—“A vain man (an egotist) will always speak of himself, either in praise or in censure; but a modest man ever shuns making himself the subject of his conversation.”—*M.*
4321. *Uni æquus virtuti, atque ejus amicis.* HOR.—“A friend to virtue only, and to her friends.” Speaking of Lucilius, who satirized the great men of his time. The three first words form the motto of the earl of Mansfield.—*M.D.*
4322. *Unica virtus necessaria.* (Lat.)—“Virtue is the great requisite.” Motto of the earl of Mornington.—*M.D.*
4323. *Un je servirai.* (Fr.)—“One I will serve.” Motto of the earls of Pembroke and Caernarvon.—*M.D.*
4324. *Un noble, s'il vit chez lui dans sa province, vit libre; s'il vit à la cour, il est protégé, mais il est esclave.* LA BRUYERE.—“A man of rank, who lives on his own property in the country, feels himself free and independent, but if he frequents the court, though he may enjoy patronage, he must be a slave.”—*M.*
4325. *Uno avulso non deficit alter.* VIR.—“One being displaced, another is soon found to fill his station.” This may be applied to political employments, which are no sooner vacated, than innumerable aspirants start up for the succession.—*M.M.*

4326. *Un roy, une foy, une loi.* (Fr.)—"One king, one religion, one law." Motto of the marquis of Clanricarde.—*M.D.*
4327. *Un sot à triple étage.* (Fr.)—"A fool of the third story." A downright blockhead.—*M.D.*
4328. *Un sot trouve toujours un sot qui l'admire.* BOILEAU.—"Every blockhead finds another greater than himself to admire him." There is no writer so bad, that some fool will not be found to praise his productions.—*M.D.*
4329. *Un 'tiens,' vaut mieux que deux 'tu l'auras.'* (Fr. Prov.)—"One 'take,' is better than two 'thou shalt have it.'" A bird in the hand, &c.—*M.D.*
4330. *Un tout seul.* (Fr.)—"One all alone." Motto of earl Verney.—*M.D.*
4331. *Unus homo nobis cunctando restituit rem ;*  
*Non ponebat enim rumores ante salutem.* (Fragm. of ENNIUS.)—"One man, by prudent delay, redeemed our affairs; for he did not attend to vague or idle rumours, but studied the public advantage." In consequence of the prudent resolution of Fabius, to decline giving battle to Hannibal, the army of the latter wasted away and dispersed, and the republic was saved. Fabius was afterwards distinguished by the name of *Cunctator*, delayer.—*M.D.*
4332. ————— *Unus utrique*  
*Error ; sed variis illudit partibus.* HOR.—"Each commits the same error; but it deceives them in different ways." Different men may pursue the same absurdity, but follow it by different paths.—*M.D.*
4333. *Urbem lateritiam invenit, marmoream reliquit.* SUET.—"He found a city of bricks, he left it a city of marble." This, Augustus said, he did by Rome.—*M.D.*
4334. *Urit grata protervitas*  
*Et vultus nimium lubricus aspici.* HOR.—"Her agreeable humour enthrals me, and her captivating countenance, too dangerous to be looked upon." This is a part of the poet's confession of his passion for Glycera.—*M.*
4335. *Urit maturè urtica vera.* (Lat.)—"The true nettle stings early." This may be applied to a young person who inherits from his parents a rancorous, acrimonious, or vindictive disposition, which he early displays among his juvenile associates, as much to his own discredit and discomfort, as to their annoyance.—*M.*
4336. *Urit pedem calceus.* HOR.—"The shoe galls my foot."—*M.*

4337. *Usage du monde.* (Fr.)—"The usage of the world." This term is applied exclusively to that acquaintance with the customs and usages of polite society, which we only meet in educated and well-bred men, and which can alone be acquired by familiar intercourse with men of polished manners.—*M.*

4338. ———— *Usque adeone*

*Scire tuum nihil est, nisi te scire hoc sciat alter.* PER.—"Is then what you know, to go for nothing, unless others know that you possess such knowledge." Is not the knowledge you have acquired, a source of comfort to you, without forcing your acquirements on the notice of others?—*M.D.*

4339. *Usque adeone mori miserum est?* VIRG.—"Is it then so very dreadful a thing to die?" Is it then so shocking a reflection that we are born to die?—*M.D.*

4340. *Usus adjuvat artem.* (Lat.)—"Habit instructs us in our trade." Practice forms the artificer.—*M.*

4341. *Usus promptum facit.* (Lat.)—"Practice makes perfect." English proverb.—*M.*

4342. ———— *Usus,*

*Quem penes arbitrium est, et jus, et norma.* (Lat.)—"Fashion, which regulates the judgment, the propriety, the right." The passage ends with the word *loquendi*, alluding to the influence of fashion, in deciding on the correctness of language, the propriety of speech, the *norma loquendi*. But the passage may be also applied to express the influence which fashion exercises among all ranks and stations, and in almost all the concerns of life.

"Fashion, the arbiter and rule of right."

—*M.*

4343. *Ut ager, quamvis fertilis, sine cultura fructuosus esse non potest; sic sine doctrina animus.* SEN.—"As the soil, however rich it may be, cannot be productive without culture, so the mind without cultivation, can never produce good fruit."—*M.*

4344. *Ut ameris, amabilis esto.* OVID.—"That you may be beloved, be amiable." If you do not render yourself worthy of the love of others, it is in vain to hope that it will be extended to you.—*M.D.*

4345. *Ut apes geometriam.* (Lat.)—"As bees practise geometry." Motto of the marquis of Lansdowne.—*M.D.*

4346. *Utatur motu animi, qui uti ratione non potest. (Lat.)*—"Let him yield to the impulses of his mind (to his passions) who cannot obey the dictates of reason."—*M.D.*
4347. *Ut Baccho Cererique, tibi sic vota quotannis Agricolaë facient. (Lat.)*—"To thee, as regularly as to Bacchus or Ceres, the husbandmen will present their annual vows."—*M.*
4348. *Utcunque placuerit Deo. (Lat.)*—"However it may please God." Motto of earl Howe.—*M.D.*
4349. *Ut ejus modestiam cognovi, gravis tibi nullá in re erit. CIC.*—"Being perfectly acquainted with his modesty, I am sure he will be in no way troublesome to you."—*M.*
4350. *Utendum est ætate ; cito pede præterit ætas. Quàm cuperes votis hunc revocare diem ? OVID.*—"You should diligently employ your youth, time flies with a swift foot ; with what earnest wishes would you not hereafter desire to recall the present day?"—*M.D.*
4351. *Utere tuâ fortunâ. VIR.*—"Profit by whatever opportunities fortune throws in your way." By your good luck.—*M.*
4352. ————— *Uterne*  
*Ad casus dubios fidet sibi certius ? hic, qui*  
*Pluribus assuerit mentem corpusque superbum ;*  
*An qui, contentus parvo, metuensque futuri,*  
*In pace, ut sapiens, aptarit idonea bello ? HOR.*—"Which of the two will be able, with the greatest security, to confide in his own powers, in a moment of adversity ? He who has indulged his mind and his pampered body in many luxuries ; or he who, contented with a little, and provident for the future, shall, like a wise man, prepare in the time of peace things necessary for war." Every man, in his prosperity, should make provision to meet adversity.—*M.*
4353. *Uterque bonus belli pacisque minister. (Lat.)*—"Each of them is a good minister, either in peace or in war."—*M.D.*
4354. *Ut folia in sylvis pronos mutantur in annos,*  
*Prima cadunt ; ita verborum vetus interit ætas,*  
*Et juvenum ritu florent modò nata vigentque,*  
*Debemus morti nos nostraque. HOR.*—"As, in the woods, the leaves change with each revolving year, and the most early fall the first, so words perish as they grow old ; and those of more modern date succeed, and flourish for a time, like men in their youth ; but at length we, and all our works, must pay our debt to death."—*M.*

4355. *Ut homo est, ita morem geras.* TER.—“As the man is (with whom you have to deal) so should you conduct yourself.” He who has an object to gain must be obsequious before the great, mild with his equals, and he must assume the manners and language the most likely to suit his purpose.—*M.M.*
4356. *Uti aliquo multum.* CIC.—“To be very intimate, or in frequent intercourse, with any one.”—*M.*
4357. *Utile dulci.* (Lat.)—“The useful, with that which is agreeable.” A combination of the *utile dulci*, renders any work perfect.—*M.D.*
4358. *Utilitas juvandi.* (Lat.)—“The utility of assisting others.” The pleasure which a good mind must experience from the reflection that he has been of service to a neighbour or a friend.—*M.*
4359. *Utilium sagax rerum.* HOR.—“Sagacious in his judgment of things which are useful.” To be a competent judge of such things as are really useful and necessary, and suited to the circumstances in which we are placed, and to discard and despise superfluities, is a most happy exertion of good sense and resolution.—*M.M.*
4360. *Utinam ne frustra!* (Lat.)—“Oh! that it may not be vain!” Oh! that my efforts may not prove fruitless! or, that my hopes may not be disappointed!—*M.*
4361. *Utinam tam facilè vera invenire possem, quam falsa convincere.* CIC.—“Would I could with as much facility find out the truth, as I can that which is false.” We are often in want of a guide to lead us to the truth, but rarely can a chain of falsehoods be so adroitly fabricated, that on investigation some link will not be found to be defective.—*M.D.*
4362. *Ut in vitâ, sic in studiis, pulcherrimum et humanissimum existimo, severitatem comitatemque miscere, ne illa in tristitiam, hæc in petulantiam procedat.* PLIN. EPIST.—“As in our lives so also in our studies, it is most becoming and most wise, so to temper gravity with cheerfulness, that the former may not imbue our minds with melancholy, nor the latter degenerate into licentiousness.”—*M.*
4363. *Uti possidetis.* (Lat.)—“As you now possess.” A term used in diplomacy, implying that, at the termination of a war, each of the contracting parties is, with the consent of the other, to retain whatever acquisitions of territory he may have gained in the contest. Its opposite is the *status quo*, which see.—*M.D.*
4364. *Utitur anatinâ fortunâ, cum exit ex aquâ, aret.* (Lat.)—“He possesses a duck-like property, when he comes out of the water he is dry.”—*M.*

4365. *Utitur, in re non dubia, testibus non necessariis.* CIC.—“He adduces unnecessary evidence on a point in which no doubt exists.” He labours to confirm a fact already established. Mr. Macdonnel very acutely remarks, “that such persons contend without an opponent, and triumph without a victory.”—*M.D.*
4366. *Ut jugulent homines, surgunt de nocte latrones.* HOR.—“Robbers rise by night that they may cut the throats of others.”—*M.*
4367. *Ut mens sit justa, oratio mendacii expers, maxime elaborare debemus.* MARC. ANTH.—“We ought most anxiously to study, that our minds may be in all things upright, our conversation untainted by falsehood.” Deceit and duplicity should be carefully avoided, in word, as well as in deed.—*M.*
4368. *Ut metus ad omnes, poena ad paucos perveniret.* (*Lat. Law Max.*)—“That all may be deterred, but few punished.” This should be the great object of all penal enactments.—*M.D.*
4369. ——— *Ut nec pes, nec caput uni Reddatur formæ.* HOR.—“So that neither the head, nor the foot, shall seem to belong to the same figure.” Applicable either to a literary production or to a picture, in which all is disjointed, incongruous, and heterogeneous.—*M.D.*
4370. *Ut nemo in sese tentat descendere, nemo ! Sed præcedenti spectatur mantica tergo, Quæsieris.* PERS.—“You enquire, why no man applies himself to find out his own faults (to search them to the bottom), but fixes his eye on the bag on the shoulder of him who goes before him.” The fable to which allusion is here made, describes men walking after each other in a line, each having on his shoulder a double bag, the foremost end containing their neighbour’s faults, while the hinder end contained their own, which attracted the inquisitive regards of him who followed.
- “None, none descends into himself to find,  
The secret imperfections of his mind.” DRYDEN.
- M.D.*
4371. *Ut nunc maxime memini.* PLAUT.—“As well as I can now remember.” To the best of my recollection.—*M.*
4372. *Ut prosim.* (*Lat.*)—“I may prosper,” or do good. Motto of lord Foley.—*M.D.*
4373. *Utque alios industria, ita hunc ignavia ad famam protulerat.* TACIT.—“As industrious efforts have produced the advancement of some, this man has attained to celebrity by indolence and sloth.” He,

therefore, is indebted for his elevation to accident, and not to his own merits.—*M.D.*

4374. *Ut quimus, quando ut volumus non licet.* TER.—“ We must act as we can, when we are not permitted to act as we wish.” We must always regulate our conduct according to circumstances.—*M.D.*
4375. *Ut quisque suum vult esse ita est.* TER.—“ As every parent wishes his children to be, so they generally are.” The minds of children are in their nature so ductile, that when evil dispositions strike deep root, they are almost always to be ascribed to a neglected or defective education, and the blame attaches to the parents.—*M.D.*
4376. *Ut quocunque paratus.* (Lat.)—“ Prepared on every side.” Motto of the earl of Cavan.—*M.D.*
4377. *Ut redit, itque frequens, longum formica per agmen,  
Granifero solitum cùm vehit ore cibum ;  
Aut ut apes, saltusque suos et olentia nactæ  
Pascua, per flores et thyma summa volant ;  
Sic ruit ad celebres cultissima foemina ludos.* OVID.—“ As the ant carries in its mouth its accustomed food, frequently passing and repassing through the dense swarm, or as the bees, having attained their forest, and their sweet-smelling pastures, range through the flowers and the tips of the thyme, in like manner do the most elegant women press forward to enjoy these celebrated sports.” —*M.*
4378. *Ut ridentibus arrident, ita flentibus adflent  
Humani vultus.* (HOR.)—“ The human countenance smiles on those who smile, and weeps with those who weep.” It is the nature of man to rejoice with his brother in his good fortune, and to sympathise with him in his sorrows.—*M.*
4379. *Utrum horum mavis accipe.* (Lat.)—“ Take which ever of these you like the best.”—*M.D.*
4380. *Utrumque vitium est, et omnibus credere et nulli.* SEN.—“ It is equally wrong to confide in all, or in none.” To talk of our affairs to every man, would be the height of folly and imprudence ; but he must be unhappy indeed, who has not at least one friend, in whom he can repose confidence, in whose keeping he can safely deposit every secret of his heart.—*M.*
4381. *Ut sæpe summa ingenia in occulto latent.* PLAUT.—“ How oft we see the greatest genius buried in obscurity.” How often we meet, even in the lower classes of the community, talents which, had they been cultivated and fostered by a friendly hand, or created under

the cheering influence of prosperity, would have done honour to the most eminent station.—*M.M.*

4382. *Ut sementem feceris, ita et metes.* CIC.—“As you sow, so shall you reap.” According to your actions will be the consequences. The natural effect will follow its cause.—*M.M.*
4383. *Ut sit mens sana in corpore sano.* JUV.—“That we may enjoy a sound mind in a healthful frame.” This, said the author, should be our constant prayer.—*M.M.*
4384. *Ut solet accipiter trepidas agitare columbas.* OVID.—“As the hawk terrifies the trembling dove.”—*M.*
4385. *Ut tibi superstes uxor ætatem fiet.* PLAUT.—“That your wife may long survive you.” Attain an age surpassing yours.—*M.*
4386. *Ut tu fortunam sic nos te, Celse, feremus.* HOR.—“As you conduct yourself, under whatever fortunes may be assigned to you, so, Celsus, shall we esteem you.”—*M.*
4387. *Ut vellem, his potius nugis tota illa dedisset  
Tempora sævitæ.* JUV.—“Would he had rather devoted to trifles such as these, all those moments in which he was meditating cruelties.” Spoken of a tyrant who wasted in frivolous amusements, the hours that were not occupied in planning acts of cruelty.—*M.D.*
4388. ——— *Uxorem cum dote, fidemque, et amicos,  
Et genus, et formam, regina pecunia donat.* HOR.—“Sovereign money procures a wife with a large fortune, gets a man credit, creates friends, stands in the place of pedigree, and even of beauty.”—*M.*
4389. *Uxorem malam obolo non emerem.* (Lat.)—“I would not purchase a bad wife, no, not even for a farthing.”—*M.*
4390. *Uxori nubere nolo meæ.* MART.—“I will not marry a wife who shall be my master.” Wear the breeches.—*M.*

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V.

4391. *Vacuus cantat coram latrone viator.* JUV.—“He who is pennyless may laugh at robbers.” Or sing before them.—*M.D.*



4392. *Vade mecum.* (Lat.)—"Go with me." Any work illustrative of the principles of the profession he may have chosen, should be the constant *vade mecum*, of every young person embarking in any business.—M.D.
4393. *Væ victis!* (Lat.)—When war is waged with such exterminating rancour, that quarter is refused, *væ victis*, "woe to the conquered."—M.D.
4394. *Valeat quantum valere potest.* (Lat.)—"Let it have weight, as far as it may."—M.D.
4395. *Valeat res ludicra.* HOR.—"Farewell that frivolous thing." The poet here alludes to the stage and dramatic writing.—M.D.
4396. *Valet anchora virtus.* (Lat.)—"Virtue is a sure anchor." Motto of viscount Gardiner.—M.D.
4397. *Valete ac plaudite.* TER.—"Farewell and applaud." This was the valedictory conclusion of the Latin comedy.—M.M.
4398. *Valet ima summis*  
*Mutare, et insignem attenuat Deus,*  
*Obscura promens.* HOR.—"God is powerful to make high that which is low, to humble the proud, and raise the lowly from obscurity." The whole creation is subject to the sovereign will of the Almighty.—M.M.
4399. *Vale, vale, cave ne titubes mandataque frangas.* HOR.—"Farewell! be careful lest you stumble, and disobey my commands."—M.
4400. *Val meglio piegarsi che rompersi.* (Ital. Prov.)—"It is better to submit than to ruin one's-self by a fruitless opposition."—M.
4401. *Val meglio un asino vivo che un dottor morto.* (Ital.)—"A live ass is better than a dead doctor." This is a consolatory reflection for those who are apprehensive of injuring their constitutions by intense study.—M.D.
4402. *Vana quoque ad veros accessit fama timores.* LUCAN.—"Vague reports came, in addition to well-founded fears."—M.D.
4403. *Varium et mutabile semper*  
*Fœmina.* VIRG.—"Woman is ever unsteady in her resolves; her opinions are governed by whim and caprice."—M.M.
4404. *Vastius et insurgens decimæ ruit impetus undæ.* OVID.—"The overwhelming swell of the tenth wave, rises more vast than all the others." See *Qui venit*.—M.

4405. *Vehemens in utramque partem, aut largitate nimia aut parsimonia.* TER.—“Whichever side he takes, he is in the extreme, either of too profuse liberality, or a too contracted economy.”—*M.*
4406. *Vehimur in altum.* (Lat.)—“We touch on the sublime.”—*M.D.*
4407. ————*Vejosque habitante Camillo*  
*Ibi Roma fuit.* LUCAN.—“Camillus dwelling at Veii, Rome is there.” So highly was Camillus esteemed at Rome, that it was commonly said, “where Camillus is, there is Rome.” And this high compliment was paid him during his residence at Veii, by Lucan.—*M.*
4408. *Vel capillus habet umbram suam.* PUB. SYR.—“Even a hair has its shadow.”—*M.*
4409. *Velim mehercule cum istis errare, quam cum aliis rectè sentire.* (Lat.)  
 —“I would prefer being in error with these men, to being in the right with the others.” I am so well assured of the upright principles and generally correct views of these men, that, even though they should be once in error, I would adhere to them, rather than associate myself with their opponents.—*M.D.*
4410. *Velis et remis.* (Lat.)—“With sails and oars.” We advanced *velis et remis*, with all possible expedition.—*M.D.*
4411. *Vellem in amicitia sic erraremus, et isti*  
*Errori nomen virtus posuisset honestum.* HOR.—“Would that in our friendships we were addicted to the same failing, and that virtue had designated such errors by an honourable name.” The poet here alludes to the blindness of lovers, who seldom see the faults of their mistress; and wishes that men were equally partial to their friends, and indulgent to their failings.—*M.*
4412. *Velocius ac citius nos*  
*Corrumpunt vitiorum exempla domestica, magnis*  
*Cum subeant animos auctoribus.* JUV.—“Examples of vicious courses, practised in a domestic circle, corrupt more readily, and more deeply, when we behold them in persons in authority.” This admirable remark applies more especially to the influence which the conduct of fathers or mothers is almost sure to produce on the minds of their children.—*M.M.*
4413. *Velox consilium sequitur pœnitentia.* DECIM. LABER.—“Precipitate counsels are generally productive of subsequent repentance.”—*M.D.*
4414. ————*Velut si*

*Egregio inspersos reprehendas corpore nævos.* HOR.—“As if one was to find fault with moles on a beautiful person.”

“As perfect beauties often have a mole.” CREECH.

—M.

4415. *Veluti in speculum.* (Lat.)—“As if in a looking-glass.” I will show you your faults *veluti in speculum*, as if in a mirror.—M.D.

4416. *Venalis populus, venalis curia patrum.* (Lat.)—“The people venal, the senators venal.” Such was at one time the state of Rome.—M.D.

4417. *Vendentem thus et odores.* HOR.—“Selling frankincense and perfumes.” To the use of such persons, says the poet, as sell groceries, and such like things, are many of the ephemeral productions with which the press teems commonly consigned.—M.D.

4418. *Vendidit hic auro patriam.* VIRG.—“He has sold his country for gold.”—M.D.

4419. *Venenum in auro bibitur.* SEN.—“Poison is drank out of gold.” This would intimate that those who possess such costly utensils, are more likely to be the objects of murderous attempts, than those who drink out of wooden vessels.—M.D.

4420. *Venerari parentes liberos decet.* (Lat.)—“It is the duty of children to show veneration and respect towards their parents.”—M.

4421. *Veniam petimusque damusque vicissim.* HOR.—“The indulgence we solicit, we, in our turn, are willing to grant.”—M.

4422. *Venienti occurrere morbo.* PER.—“Meet the coming disease.” The early symptoms of indisposition should be checked on their first appearance. See *Neglecta*, &c. and *Principiis obsta*.—M.M.

4423. *Venir à belles baises demander une chose.* (Fr.)—“To urge a request in a humble manner.” To ask in an attitude, as if to kiss hands.—M.

4424. *Veniunt à dote sagittæ.* JUV.—“The darts came from her wealth.” Her portion is truly captivating.—M.D.

4425. *Veni, vidi, vici.* JULIUS CÆSAR.—This is recorded as the laconic dispatch in which that great commander announced a victory to the Conscript Fathers. “I came, I saw, I conquered.”—M.D.

4426. *Venter non habet aures.* (Lat.)—“Hunger has no ears.” Hunger will break through stone walls. Is deaf to all restraints. Food or death!!—M.

4427. *Ventis secundis.* (Lat.)—"With a fair wind." With prosperous gales; uninterrupted success. Motto of lord Hood.—*M.D.*
4428. *Ventis verba fundis.* (Lat.)—"You pour out your words to the winds." You talk to the winds. To no purpose.—*M.*
4429. *Ventre affamé n'a point d'oreilles.* (Fr.)—"A hungry belly has no ears." This agrees with the Latin quotation just preceding.—*M.D.*
4430. *Ventre à terre.* (Fr.)—"Belly to the ground." This phrase implies that a horse is going at full stretch, galloping at the top of his speed.—*M.*
4431. *Ventum ad supremum est.* VIR.—"Matters are come to an extremity." A crisis.—*M.*
4432. *Vera dicere justum est; mentiri vero injustum.* PLATO—"It is always just to speak the truth, but to lie is unjust."—*M.*
4433. *Vera gloria radices agit, atque etiam propagatur; ficta omnia celeriter, tanquam flosculi, decidunt; nec simulatum potest quidquam esse diuturnum.* TULL.—"True glory strikes root, and even extends itself; all false pretensions fall as do flowers, nor can any thing feigned be lasting." Or false be creditable.—*M.*
4434. *Vera redit facies, dissimulata perit.* PETRON. ARBITER—"Our natural countenance returns, the mask we had assumed falls off." Hypocrisy may for a time deceive, her delusions, however, are but short-lived, the assumed character is detected, generally with disgrace.—*M.*
4435. *Verba animi proferre et vitam impendere vero.* JUV.—"To give utterance to the sentiments of the heart, and to risk one's life in support of the truth."—*M.D.*
4436. *Verba ligant homines, taurorum cornua funes.* (Lat.)—"Men are bound by words, the horns of bulls by ropes."—*M.D.*
4437. *Verba provisam rem, non invita sequentur.* HOR.—"Words, if the subject has been well digested, will flow spontaneously."—*M.*
4438. *Verborum paupertas, imo egestas.* SEN.—"A poverty of expression, and a want of words."—*M.*
4439. ————— *Verbum verbo reddere, fidus*  
*Interpres.* HOR.—"To translate word for word, as a faithful interpreter."—*M.D.*

4440. *Vere adrentante hyems se remittit.* TIBULL.—“On the approach of spring the winter disappears.”—*M.*
4441. *Verecundia mulierem, non color fucatus ornat.* (Lat.)—“True modesty adorns a woman more than the disguise of paint.” Modesty is, in woman, far more captivating than the most beautiful complexion, or than all the borrowed graces the toilette can impart.—*M.*
4442. *Veritas à quocunque dicitur à Deo est.* (Lat.)—“Truth, by whomsoever spoken, comes from God.” A strict adherence to truth has, in all ages, been a distinguishing characteristic of all good men: they cherish in their hearts a love of it, which is innate, and implanted by the Deity, by whom it is regarded with peculiar favour. It is, in short, a divine essence.—*M.D.*
4443. *Veritas nihil veretur nisi abscondi.* (Lat.)—“Truth fears nothing but concealment.” Truth seeks publicity, ever presenting itself spontaneously to the tongue, and demanding utterance; it flows from the heart unaided by art, while falsehood must be supported with the utmost ingenuity and circumspection, and is generally detected, covering the propagator with confusion and shame.—*M.D.*
4444. *Veritas sermo est simplex.* AMMIAN.—“Truth is simple,” requiring neither study nor art.—*M.*
4445. *Veritas vel mendacio corrumpitur vel silentio.* AMMIAN.—“Truth is violated by falsehood, and it may be equally outraged by silence.” Hence the wise arrangement of the form in which oaths are administered in British courts of justice, where the deponent is required, to tell “*the truth, the whole truth, and nothing but the truth.*” —*M.*
4446. *Veritas vincit.* (Lat.)—“Truth conquers.” Motto of the Scotch Earl Marechal.—*M.D.*
4447. *Veritas visu et morâ, falsa festinatione et incertis valescunt.* TACIT.—“Truth is established by investigation and delay; falsehood prospers by precipitancy, is supported by doubtful expedients.”—*M.D.*
4448. *Veritate quid violentius aure tyranni.* JUV.—“What, to a tyrant’s ear, can be more offensive than truth?”—*M.*
4449. *Veritatis simplex oratio est.* SEN.—“The expression of truth is simple.” Her majesty is insulted, her beauty impaired by the ornaments of art, and amplification is as hateful to her, as concealment is offensive.—*M.D.*

4450. *Vérité sans peur.* (Fr.)—"Truth without fear." Motto of lord Middleton.—*M.D.*
4451. *Ver non semper viret.* (Lat.)—"The spring does not always flourish." Or Vernon always flourishes. Motto of lord Vernon.—*M.D.*
4452. ————*Versate diu, quid ferre recusent, Quid valeant humeri.* HOR.—"Try well the extent of your powers, what your shoulders can bear, and what they cannot sustain." This is advice given by the poet to dramatic writers; but it may be equally applied, not only to authors generally, but to men of all descriptions who are about to enter on any enterprise, as every man should maturely consider, how far his ability and his means may be adequate to ensure success, in the project he contemplates.
- " ———— Oft try what weight you can support,  
And what your shoulders are too weak to bear." ROSCOMMON.  
—*M.M.*
4453. *Versus.* (Lat.)—"Against." A term used in legal proceedings; as *A versus B.* A against B.—*M.D.*
4454. *Versus inopes rerum, nugæque canoræ.* HOR.—"Verses destitute of meaning, trifles in rhyme."—*M.D.*
4455. *Vertentem sese frustra sectabere canthum Cum rota posterior curras, et in axe secundo.* PER.—"You will in vain follow the revolutions of the foremost wheel, if you run with the hindmost one, and abreast of the second axle."
- "Thou, like the hindmost chariot wheels art curst,  
Still to be near, but ne'er to be the first." DRYDEN.  
—*M.*
4456. *Verum est illud, quod vulgo dicitur, mendacem memorem esse oportet.* QUINT.—"There is much truth in the common adage, liars should have good memories."—*M.*
4457. *Verum illud est, vulgo quod dici solet, Omnes sibi malle melius esse quam alteri.* TER.—"The trite saying is true, that we all wish our own affairs to prosper, in preference to those of others."—*M.D.*
4458. *Verum putas haud ægrè, quod valdè expetas.* (Lat.)—"You readily believe that to be true which you anxiously desire."—*M.D.*
4459. *Verùm, ubi plura nitent in carmine, non ego paucis*

*Offendar maculis.* HOR.—“Where many beauties appear in a poem, I will not censure a few faults.” Where merit appears, we should be slow to condemn.—*M.D.*

4460. *Vestibulum domus ornamentum est.* (Lat.)—“The hall is the ornament of a house.” First impressions, with many men, have much weight.—*M.*

4461. *Vestigia nulla retrorsum.* (Lat.)—“No traces backward.” This may be taken either to imply, that the danger is so great, that all chance of a retreat is hopeless; or otherwise to signify, that, having courage to meet the danger, retreat is considered as pusillanimous and disgraceful. This is the motto of his majesty’s fifth regiment of Dragoon-guards, (who, of course, bear it in the latter sense) and also that of lord viscount Hampden.—*M.D.*

4462. *Vestis virum facit.* (Lat.)—“The garment makes the man.” In the opinions of the vulgar, a man’s consequence is estimated in a ratio proportioned to the fineness of his attire.—*M.*

4463. *Vetera extollimus recentium incuriosi.* TACIT.—“We extol things that are ancient, heedless of those of our own time.” We eulogize the writers, the deeds, of antiquity, but seldom raise our voice in praise of contemporary talents.—*M.D.*

4464. *Vetera quæ nunc sunt fuerunt olim nova.* (Lat.)—“Things which are now old, were once new.”—*M.*

4465. *Vetustas pro lege semper habetur.* (Lat. Law Max.)—“Custom long established, is regarded as law.”—*M.D.*

4466. ————*Viamque insiste domandi,*  
*Dum faciles animi juvenum, dum mobilis ætas.* VIR.—“Adopt a system of due subordination, while the youthful mind is flexible, and while it is yet to be influenced.” An early habit of submission, and a strict observance of the rules laid down for his guidance, should be enforced by those charged with the education of any young man.—*M.D.*

4467. *Viam qui nescit qua deveniat ad mare,*  
*Eum oportet amnem quærere comitem sibi.* PLAUT.—“He who is ignorant of the way to the sea, should take a river as his guide.” Even a prolonged route which affords a certainty of ultimately attaining our object, is preferable to a doubtful one, which, though in the outset it may promise a more brief journey, may finally lead us very wide from the point we aimed at. Certainty, in all the transactions of life, is to be more valued than either time or la-  
*M.M.*

4468. *Via trita, via tuta.* (Lat.)—"The beaten path is safe." Motto of the earl of Normanton.—*M.M.*
4469. *Vice versá.* (Lat.)—"The terms being changed." Thus, the gay should be happy, and *vice versá*, the happy should be gay.—*M.D.*
4470. *Victoria concordiá crescit.* (Lat.)—"Victory is increased by concord." Motto of lord Amherst.—*M.D.*
4471. *Victoriá pax non pactione parienda est.* Cíc.—"Peace is to be secured by victory, not by negotiation."—*M.*
4472. *Victor volentes per populos dat jura.* (Lat.)—"A conqueror promulgates his laws to a submissive people."—*M.D.*
4473. *Victoria, et per victoriam vita.* (Lat.)—"Victory, and, through victory, life."—*M.*
4474. *Victoria, et pro victoriá vitam.* (Lat.)—"Victory, and to obtain victory, he lost his life."—*M.D.*
4475. *Victrix fortunæ sapientia.* Juv.—"Wisdom subdues fortune." By prudence and firmness, the arrows of adversity may sometimes be turned aside.—*M.D.*
4476. *Vide.* (Lat.)—"See." *Vide ut supra.* "See as above." See the preceding passage.—*M.D.*
4477. ———— *Video meliora proboque, Deteriora sequor.* OVID.—"I perceive, and I approve a better line of conduct, yet I follow the worse."—*M.D.*
4478. *Videttes.* (Fr. Mil. Term.)—"Sentinels," either on foot, or on horseback, placed in advance, to give notice of the approach of an enemy.—*M.D.*
4479. *Vi et armis.* (Lat.)—"By force and by arms." By downright force, but not by the sanction of law.—*M.D.*
4480. *Vigilantibus.* (Lat.)—"To those that watch." Motto of viscount Gosford.—*M.D.*
4481. *Vigilate et orate.* (Lat.)—"Watch and pray." Motto of lord Castlemaine.—*M.D.*
4482. *Vigor ætatis fluit ut flos veris.* (Lat.)—"The vigour of our youth passes away, as does a spring flower."—*M.*
4483. *Vigueur de dessus.* (Fr.)—"Strength is from above." Motto of the marquis of Thomond.—*M.D.*



4484. *Vile donum vilis gratia.* (Lat.)—"A paltry gift imposes a slight obligation."—*M.*
4485. *Vilescent dignitates cum tenentur ab indignis.* SALL.—"High offices lose their dignity when they are held by persons unworthy of them."—*M.*
4486. *Vilius argentum est auro, virtutibus aurum.* HOR.—"Silver is more common than gold, gold than virtue."—*M.*
4487. *Vim vi repellere omnia jura clamant.* (Jus. Antiq.)—"All laws sanction our repelling force by force."—*M.D.*
4488. *Vina diffugiunt mordaces curæ.* (Lat.)—"Wine dispels corroding care."—*M.*
4489. *Vince animos iramque tuam, qui cætera vincis.* OVID.—"You, who surmount other difficulties, regulate your own mind, subdue your passion."—*M.*
4490. *Vincit amor patriæ.* VIRG.—"The love of my country is paramount to all other considerations." Motto of viscount Molesworth, and of lord Muncaster.—*M.D.*
4491. *Vincit formâ, vincit magnitudine.* PHÆD.—"He excels in figure, he is pre-eminent in stature."—*M.*
4492. *Vincit omnia veritas.* (Lat.)—"Truth conquers all things." However veiled by hypocrisy or by fraud, truth will generally come to light. Motto of the baron Kinsale.—*M.D.*
4493. *Vincit qui se vincit.* (Lat.)—"He is indeed a conqueror who overcomes himself." Motto of lord Howard of Walden.—*M.D.*
4494. *Vincit veritas.* (Lat.)—"Truth conquers." Motto of the earls of Bellamont and Montrath.—*M.D.*
4495. *Vino tortus et irâ.* HOR.—"Though tortured by wine and by passion." The poet having reprobated the passion some men feel for prying into the secrets of others, cautions them against ever divulging a secret that has been confided to them, either through the influence of passion or of wine.—*M.D.*
4496. *Violenta nemo imperia continuit diù ;  
Moderata durant.* SEN.—"Power exercised with violence, has seldom been of long duration, but temper and moderation generally produce permanence in all things."—*M.*
- Vir bonus, dicendi peritus.* (Lat.)—"A good man, and an able

speaker." This implies that among the ancients, an orator was expected to be also a man of probity. But, in our more enlightened days, fluency of words, with the power of making, perhaps, the worse appear the better cause, is sufficient to establish oratorical pretensions, without regard to the incumbrance of honesty.—*M.D.*

4498. *Vir bonus est quis?*

*Qui consulta patrum, qui leges juraque servat.* HOR.—“Who merits the appellation of a good man? He who obeys the ordinances of the legislature, who respects the laws, and fulfils his moral duties.”—*M.D.*

4499. *Vir bonus et sapiens dignis ait esse paratum,*

*Nec tamen ignorat, quid distant æra lupinis.* HOR.—“A good and a wise man professes himself as being ever ready to assist the deserving; he is not, however, to be considered ignorant of the difference between money and tares.” Between the meritorious and the profligate.—*M.*

4500. *Vir est maximæ escæ.* PLAUT.—“He has a voracious appetite.”—*M.*

4501. *Vires acquirit eundo.* VIR.—“She acquires strength as she moves on.” The poet here speaks of Fame (rumour) which, from the most trifling beginnings, often swells into reports of the utmost importance.—*M.D.*

4502. *Virescit vulnere virtus.* (Lat.)—“Virtue flourishes from a wound.” Motto of the earl of Galloway.—*M.D.*

4503. *Viri infelicis procul amici.* SEN.—“When we are in adversity, friends are always at a distance.” Many, who, in our prosperity, make the most warm professions of friendship, desert us when misfortune approaches.—*M.M.*

4504. *Vir sapiens forti melior.* (Lat.)—“A wise man is better than a brave one.” Prudence and good sense are more valuable than mere courage, unaided by their guidance.—*M.*

4505. *Virtus agrestiores ad se animos allicit.* CIC.—“Virtue can captivate even the most rustic mind.”—*M.*

4506. *Virtus ariete fortior.* (Lat.)—“Virtue is stronger than a battering-ram.” Motto of the earl of Abingdon.—*M.D.*

4507. *Virtus est medium vitiorum, et utrinque reductum.* HOR.—“Virtue

is the mean between opposite vices, and equally remote from either."—*M.M.*

4508. *Virtus est una altissimis defixa radicibus, quæ nunquam ullâ vi labefactari potest.* CIC.—"Virtue, having once struck deep root, can never be eradicated by any power." If true principles of virtue are early inculcated, and thoroughly rooted in the heart, no worldly temptation can ever influence us to swerve from her precepts.—*M.*

4509. *Virtus est vitium fugere, et sapientia prima Stultitiâ caruisse.* HOR.—"It is virtue to resist vice, and the ground-work of wisdom is, to be exempt from folly." A truly virtuous mind, though ever proof against temptation, will wisely shrink from the first approaches of vice, and fly all contact or communion with the wicked.—*M.M.*

4510. *Virtus in actione consistit.* (LAT.)—"Virtue consists in action." That passive being who possesses an inert, and negative virtue, has little claim to merit, save in not being mischievous, or not being vicious; he alone is truly virtuous, who is practically so, who actively seeks occasions of doing good, and whose chief happiness consists in bestowing relief on others. This quotation is the motto of lord Craven.—*M.D.*

4511. *Virtus in arduis.* (LAT.)—"Virtue in difficulties, or, valour in dangers."—*M.D.*

4512. *Virtus incendit vires.* (LAT.)—"Virtue stirs up strength." Motto of viscount Strangford.—*M.D.*

4513. *Virtus laudatur et alget.* JUV.—"Virtue is (coldly) praised, and freezes." A virtuous act is at first applauded, but it is soon forgotten, and neglected.—*M.D.*

4514. *Virtus mille scuta.* (LAT.)—"Virtue is as good as a thousand shields." Motto of the earl of Effingham.—*M.D.*

4515. *Virtus probata florebit.* (LAT.)—"Virtue approved of will flourish."—*M.D.*

4516. *Virtus repulsæ nescia sordidæ Intaminatis fulget honoribus.* HOR.—"Virtue which has never felt a base repulse, shines with untarnished honours."

" Undisappointed in designs,  
With native honours virtue shines,  
Nor takes up pow'r, nor lays it down,  
As giddy rabbles smile or frown."

—*M.M.*

4517. *Virtus requiei nescia sordidæ.* (Lat.)—"Virtue which knows not mean repose." Motto of the earl of Dysart.—*M.D.*
4518. *Virtus semper viridis.* (Lat.)—"Virtue is always flourishing." Motto of the earl of Belmore —*M.D.*
4519. *Virtus sine ratione constare non potest.* PLINY.—"Without rationality, virtue cannot subsist."—*M.*
4520. *Virtus sola nobilitat.* (Lat.)—"Virtue alone ennobles." Motto of lord Walscourt.—*M.D.*
4521. *Virtus sub cruce crescit, ad æthera tendens.* (Lat.)—"Virtue grows under the cross, and tends towards heaven." Motto of the earl of Charleville.—*M.D.*
4522. *Virtus vincit invidiam.* (Lat.)—"Virtue subdues envy." Motto of marquis Cornwallis.—*M.D.*
4523. *Virtute et fide.* (Lat.)—"By virtue and faith." Motto of the earl of Oxford, and viscount Melbourne.—*M.D.*
4524. *Virtute et labore.* (Lat.)—"By virtue and toil." Motto of the earl of Dundonald, of lord Henley, and Sir E. Cochrane.—*M.D.*
4525. *Virtute et numine.* (Lat.)—"By virtue and by divine favour." Motto of lord Cloncurry.—*M.D.*
4526. *Virtute et operâ.* (Lat.)—"By virtue and industry." Motto of the earl of Fife.—*M.D.*
4527. *Virtute fideque.* (Lat.)—"By virtue and by faith." Motto of lord Elibank.—*M.D.*
4528. *Virtute non astutiâ.* (Lat.)—"By virtue, not by cunning." Motto of viscount Pery.—*M.D.*
4529. *Virtute, non verbis.* (Lat.)—"By virtue not by words." Motto of the earl of Kerry, and of the marquis of Lansdown.—*M.D.*
4530. *Virtutem doctrina paret, naturane donet?* HOR.—"Is virtue acquired by study, or is it implanted in us by nature?"—*M.*
4531. *Virtutem incolumem odimus ;  
Sublatam ex oculis quærimus invidi.* HOR.—"We hate virtue while she is within our reach, but when we feel the loss, we anxiously wish to recall her."

"Snatch'd from our sight we eagerly pursue,  
And fondly would recall her to our view."

—*M.D.*

4532. *Virtute quies.* (Lat.)—"In virtue there is tranquillity." Virtue confers peace of mind. Motto of lord Mulgrave.—*M.D.*
4533. *Virtute securus.* (Lat.)—"Secure in virtue." Motto of lord Hawarden.—*M.D.*
4534. ———— *Virtutibus obstat*  
*Res angusta domi.* Juv.—"Limited circumstances at home, compel me to circumscribe the extent of my virtues." Or charities.—*M.D.*
4535. *Virtuti nihil obstat et armis.* (Lat.)—"Nothing can withstand valour when armed." Motto of the earl of Aldborough.—*M.D.*
4536. *Virtuti non armis fido.* (Lat.)—"I trust to virtue, not to arms." Motto of the earl of Wilton.—*M.D.*
4537. *Virtutis amore.* (Lat.)—"Through the love of virtue." Motto of earls Annesley and Mountnorris.—*M.D.*
4538. *Virtutis avorum præmium.* (Lat.)—"The reward of the virtue of my forefathers." Motto of lord Templeton.—*M.D.*
4539. *Virtutis fortuna comes.* (Lat.)—"Fortune is the companion of virtue." Motto of lords Newhaven and Harberton.—*M.D.*
4540. *Virtutis laus omnis in actione consistit.* Cic.—"All the praise bestowed on virtue, is elicited by the activity with which it is exercised."—*M.*
4541. ———— *Virtutis uberrimum alimentum*  
*Est honos.* (Lat.)—"Honour is the chief support of virtue."—*M.*
4542. *Virtutum omnium fundamentum pietas.* (Lat.)—"Piety is the foundation of all the virtues."—*M.*
4543. *Virtutum primam esse puto compescere linguam ;*  
*Proximus ille Deo est qui scit ratione tacere.* CATO.—"I think the first virtue is to restrain the tongue; he approaches nearest to the gods, who knows how to be silent, even though he is in the right."—*M.M.*
4544. *Virum volitare per ora.* (Lat.)—"To fly through the mouths of men." To be much spoken of. To have your praises sounded by every tongue.—*M.*

4545. *Vis consilii expers mole ruit sua ;  
Vim temperatam Dii quoque provehunt  
In majus ; iidem odére vires  
Omne nefas animo moventes.* HOR.—“ Force, unaided by wisdom, falls, through its own weight ; power duly moderated, the gods will extend ; they, however, detest it, when directed to wicked purposes.”—*M.D.*
4546. *Vis inertiae.* (*Lat.*)—“ The force of inertness.” This implies, in physics, the resistance offered by a body which is at rest, to another body trying to set it in motion. In ethics it is figuratively used as another name for indolence.—*M.D.*
4547. *Vis unita fortior.* (*Lat.*)—“ Power is strengthened by union.” Motto of the earl of Mountcashel.—*M.D.*
4548. *Visu carentem magna pars veri latet.* SEN.—“ A great portion of the truth lies concealed to him who wants discernment.”—*M.*
4549. *Visu torvus.* STATIUS.—“ Stern in appearance.”—*M.*
4550. *Vitá cedat, uti conviva satur.* HOR.—“ Let him withdraw from this life, as a guest content with the treatment he has received.”—*M.D.*
4551. *Vita laudabilis boni viri, honesta ergo quoniam laudabilis.* CIC.—“ The life of a good man is praiseworthy, since, therefore, it is worthy of praise it must be honourable.”—*M.*
4552. *Vitæ est avidus, quisquis non vult  
Mundo secum pereunte mori.* SEN.—“ He is covetous of life, who wishes to avoid death, when he sees the whole world (the creation) falling to destruction about him.” When he sees universal ruin, and the dissolution of all things impending.—*M.D.*
4553. *Vita enim mortuorum in memoriâ vivorum est posita.* CIC.—“ The remembrance of those who are dead, is retained in the minds of the living.” They still exist in our recollection.—*M.D.*
4554. *Vitæ post-scenia celant.* LUCRET.—“ The transactions which pass behind the scenes, they carefully conceal.” The private lives of actors seldom bear to be too closely looked into, and while they afford pleasure and instruction in their assumed characters, the curtain should fall, to screen from censure the acts of their private life.—*M.D.*
4555. *Vitæ signum pulsus est.* (*Lat.*)—“ Pulsation is a sign of life.”—*M.*

4556. *Vitæ summa brevis spem nos vetat inchoare longam.* HOR.—“The limits of our brief existence, prohibit our entertaining distant hopes.”

“Life’s span forbids us to extend our cares,  
Or stretch our forward hopes beyond our years.”

—M.D.

4557. *Vitæ via virtus.* (Lat.)—“Virtue is the way of life.” Motto of the earl of Portarlington.—M.D.

4558. *Vitam impendere vero.* (Lat.)—“To pledge one’s life for the truth.” To say that you would stake your life for the truth of what another man had spoken, is the highest compliment that could be paid to his integrity and honour.—M.D.

4559. *Vitam regit fortuna, non sapientia.* CIC.—“Fortune governs human life, and not wisdom.”—M.D.

4560. *Vitanda est improba siren, desidia.* HOR.—“Sloth, a seductive syren, should be most carefully avoided.” The indolent man can never be useful either to himself, or to promote the well-being of others.—M.M.

4561. ——— *Vitavi denique culpam,  
Non laudem merui.* HOR.—“I have avoided error, if I have failed to merit praise.” I hope no glaring faults will appear in my work, even though it should not be stamped with general commendation. Spoken by an author; a tame, uninteresting, and insipid, though a faultless writer.—M.M.

4562. *Vitia nobis sub virtutum nomine obrepunt.* SEN.—“Vices often creep upon us, under the semblance and name of virtues.”—M.

4563. *Vitia otii negotio discutienda sunt.* SEN.—“The evils attending sloth, are only to be conquered by attention to business.” Without employment, the mind becomes relaxed and inert.—M.D.

4564. *Vitiant artus ægrè contagia mentis.* OVID.—“The bodily powers are impaired by the diseases of the mind.” And, we may add, *vice versâ*.—M.D.

4565. *Vitiis nemo sine nascitur; optimus ille  
Qui minimis urgetur.* HOR.—“No man is born free from faults; he is the best who has the fewest.”

“For we have all our vices, and the best  
Is he, who with the fewest is opprest.” FRANCIS.

—M.M.

4566. *Vitiis suis pervidendis cæcus est homo, in alienis perspicax.* PHÆDR.—“Man is blind to his own faults, but clear-sighted in discerning those of others.” He quickly sees “the mote in his brother’s eye.”—*M.*

4567. *Vitis ut arboribus decori est, ut vitibus uvæ,  
Ut gregibus tauri, segetes ut pinguibus arvis,  
Tu decus omne tuis.* VIR.—“As the vine is an ornament to trees, as the grape is to the vine, as the bull to the herd, as the crop to rich fields, so are you an honour to your race.”

“As vines the trees, as grapes the vines adorn,  
As bulls the herds, and fields the yellow corn,  
So bright a splendour, so divine a grace  
The glorious Daphnis cast on his illustrious race.” DRYDEN.  
—*M.*

4568. *Vitio depravatæ consuetudines degenerant.* CIC.—“They become degenerate in consequence of depraved habits.”—*M.*

4569. ——— *Vitium commune omnium est,  
Quod nimium ad rem in senectâ attenti sumus.* TER.—“It is a foible common to all men, that as we advance in life, we become too much attached to our worldly interests.”—*M.D.*

4570. *Vitium exemplo principis inolescit.* (Lat.)—“Vice, through the example of the prince, becomes fashionable.”—*M.*

4571. *Vitium fuit, nunc mos est, assentatio.* PUB. SYR.—“Adulation, which was formerly considered as a vice, is now become a common custom.”—*M.D.*

4572. *Vivâ voce.* (Lat.)—“By the living voice.” By actual oral testimony, in contradistinction to written evidence.—*M.D.*

4573. *Vive la bagatelle.* (Fr.)—“Let trifling prevail.”—*M.D.*

4574. ——— *Vivendi rectè qui prorogat horam  
Rusticus expectat dum defluat amnis ; at ille  
Labitur et labetur in omne volubilis ævum.* HOR.—“He who defers the hour of beginning to live correctly, is like the peasant who waits expecting the river to flow past, but it continues to flow, and will flow till the end of time.”—*M.M.*

4575. *Vivendum est rectè, cum propter plurima, tum his  
Præcipuè causis, ut linguas mancipiorum  
Contemnas ; nam lingua mali pars pessima servi.* JUV.—“We should lead a virtuous life, from many motives, but especially that we may



be able to defy the tongues of our servants, for the tongue is the worst part of a bad servant."—*M.M.*

4576. *Virere sat, vincere. (Lat.)*—"To conquer is to live enough." Motto of the earl of Sefton.—*M.D.*

4577. *Virere si rectè nescis, decede peritis. HOR.*—"If you know not how to live becomingly, depart from among those who do." If your habits and manners are not those of a gentleman, begone! live among the vulgar.

"Learn to live well, or fairly make your will." POPE.

—*M.M.*

4578. *Vire sine invidia, mollesque inglorius annos Exige, et amicitias sic tibi junge pares. OVID.*—"Live without envy; and, unallured by glory, court placid years, and cherish an intimate friendship only with your equals."—*M.M.*

4579. *Vive, vale, si quid novisti rectius istis Candidus imperti, si non, his utere mecum. HOR.*—"Farewell, be happy, if you know of any system preferable to mine, candidly avow it, if not, adopt this with me."—*M.M.*

4580. *Vivida vis animi. (Lat.)*—"The active powers of the understanding."—*M.D.*

4581. *Vivimus in posteris. (Lat.)*—"We live in our posterity."—*M.D.*

4582. *Vivite felices, quibus est fortuna peracta Jam sua! VIR.*—"Live happily, ye whose destiny is already fulfilled!"—*M.D.*

4583. ————— *Vivite fortes, Fortiaque adversis opponite pectora rebus. HOR.*—"Live as brave men, and oppose resolute minds to the strokes of adverse fortune."—*M.*

4584. *Vivit post funera virtus. (Lat.)*—"Virtue survives after our death." Motto of the earl of Shannon.—*M.M.*

4585. *Vivitur exiguo melius : natura beatiss Omnibus esse dedit, si quis cognoverit uti. CLAUD.*—"Men live best on moderate means: nature has dispensed to all men wherewithall to be happy, if mankind did but understand how to use her gifts."—*M.M.*

4586. *Vivitur parvo bene, cui paternum*

*Splendet in mensâ tenui salinum,  
Nec leves somnos timor, aut cupido*

*Sordidus, aufert.* HOR.—“He lives happily on a little, who displays on his frugal board, his paternal salt-cellar, nor does fear or sordid covetousness disturb his quiet repose.”—*M.*

4587. ——— *Vivo et regno, simul ista reliqui,*

*Quæ vos ad cælum fertis rumore secundo.* HOR.—“I live and reign, over myself, since I have quitted those things which you, by your favourable account, extol to the skies.” I have abandoned the false pleasures of sensuality, in which you indulge, and I am now happy in the enjoyment of calm reflection.—*M.D.*

4588. *Vivre n'est pas respirer c'est agir.* ROUSSEAU.—“To live is not merely to breathe, it is to act.” The enjoyment of life does not consist in the performance of the mere animal functions, but it depends on mental gratification, on doing good, by contributing to the happiness of others.—*M.D.*

4589. *Vivunt in venerem frondes, et nemus omne per altum*

*Felix arbor amat, nutant ad mutua palmæ*

*Fædera, populeo suspirat populus ictu,*

*Et platani platanis, alnoque assibilat alnus.* CLAUD.—“The very leaves live but to love, and throughout the lofty grove, the happy trees have their amours, the palm, nodding to the palm, ratifies their leagues; the poplar sighs for the poplar's embrace; and the platanus hisses its love to the platanus; the alder to the alder.” Claudian flourished in the fourth century, under the emperor Theodosius, and the above beautiful lines demonstrate that he was not unacquainted with the sexual system in the vegetable world, though the merit of classification belongs to Linnæus.—*M.*

4590. *Vix ea nostra voco.* OVID.—“I scarcely call these things ours.” Motto of lord Sundridge and the earl of Warwick.—*M.D.*

4591. *Vixére fortes ante Agamemnona*

*Multi: sed omnes illacrymabiles*

*Urgentur, ignotique longâ*

*Nocte, carent quia vate sacro.* HOR.—“Many brave men had lived before Agamemnon; but they are now unlamented, and lie unknown, plunged in everlasting night, because they wanted a friendly bard to immortalize their names.” “This quotation,” Mr. Macdonnel very properly remarks, “is used in shewing the value of poetry in consecrating and embalming the deeds of virtue and of valour.”—*M.D.*

4592. *Vix tamen eripiam, posito pavone, velis quin  
Hoc potius quam gallinâ tergere palatum  
Rara aris, et pictâ pandat spectacula caudâ.* HOR.—“A peacock being placed on the table, I shall scarcely be able to influence you to eat of a pullet instead of it, merely because the peacock is more rare and costly, and makes a flaming show with its gaudy tail.”—M.
4593. *Voilà pour l'achever de peindre.* (Fr. Prov.)—“To close my description of him.” To give the finishing stroke to, or to wind up his character.—M.D.
4594. *Voilà une autre chose.* (Fr.)—“That is another thing.” The cases are wholly different.—M.D.
4595. *Voir tout en couleur de rose.* (Fr.)—“To see every thing in the most favourable point of view.”—M.D.
4596. *Volenti non fit injuria.* (Lat. Law Max.)—“No injury is done to a consenting party.” No proceeding to which a person interested in the consequences, has given his consent, will be held by law to be injurious to him.—M.D.
4597. *Volo, non valeo.* (Lat.)—“I am willing but unable.” Motto of the earl of Carlisle.—M.D.
4598. *Voluntas non potest cogi.* (Lat.)—“The will cannot be enchained.”—M.
4599. *Voluptas esca malorum.* (Lat.)—“Pleasure is the root of all evil.” The young man who gives himself up to the pursuit of pleasure, is undone.—M.
4600. ————— *Voluptas  
Solamenque mali.* VIR.—“His pleasure, and his comfort in his misfortune.” This is said of Polyphemus, who amused himself with his sheep after the loss of his eye.  
“This only solace his hard fortune sends.” DRYDEN.  
—M.D.
4601. *Voluptates commendat rarior usus.* JUV.—“A sparing enjoyment adds zest to our pleasures.” Too frequent repetition blunts all enjoyment.—M.D.
4602. *Voluptatibus se constringendum dare.* (Lat.)—“To give himself up, devoted to his pleasures.”—M.
4603. *Vos sapere et solos aio bene vivere, quorum  
Conspicitur nitidis fundata pecunia villis.* HOR.—“Ye alone seem to me to be wise and to enjoy comfort, whose wealth is conspicuous in the neatness and elegance of your villas.” The poet here

applauds those persons who have secured their money by purchasing land, and creating comfortable establishments for their families.”  
—M.

4604. *Vota vita mea.* (Lat.)—“ My life is devoted.” Motto of the earl of Westmeath.—M.D.

4605. ———— *Vous me fîtes, seigneur, En m’attaquant, beaucoup d’honneur.* (Fr.)—“ You have done me, sir, by your attacks, much honour.” The reproaches of good men are a disgrace, while those of the worthless and profligate reflect honour on us. The above retort is gentlemanlike, yet sufficiently *piquant*—addressed to a man of worthless character who presumed to censure another.—M.D.

4606. *Vous le croyez votre dupe, s’il feint de l’être, qui est le plus dupe de lui ou de vous ?* LA BRUYERE.—“ You think him your dupe, and if he *feigns* so to be, which of you do you think is the greatest.”  
—M.

4607. *Vous recueillerez selon que vous aurez semé.* (Fr.)—“ As you sow, so shall you reap.”—M.

4608. *Vous y perdrez vos pas.* (Fr.)—“ You will there lose your steps.” You will discover that all your exertions are but labour lost.—M.D.

4609. *Vox et præterea nihil.* (Lat.)—“ A voice and nothing more.” An empty sound ; fine words without meaning.—M.D.

4610. *Vox faucibus hæsit.* VIR.—“ His voice faltered in his throat.” He was dumb through amazement or fear.—M.D.

4611. *Vox populi vox Dei.* (Lat.)—“ The voice of the people is the voice of God.”—Irresistible.—M.D.

4612. *Vulgato corpore mulier.* LIVY.—“ An abandoned, common woman.”  
—M.

4613. *Vulgus consuetudinem pro lege habet.* (Lat.)—“ The vulgar esteem custom as having the force of law.”—M.

4614. *Vulnus alit venis, et cæco carpitur igni.* VIR.—“ She (or he) nourishes the poison in her veins and is consumed with the hidden fire.” Descriptive of a secret passion which preys upon our very vitals, while modesty equally prohibits the gratification of it, and forbids us even to reveal it. This is written of Dido’s unhappy passion for the Trojan chief.—M.D.

4615. *Vultus est index animi.* (Lat. Prov.)—“ The countenance is the index of the mind.” This is the opinion of Lavater and his followers ; but it must admit of many exceptions.—M.D.

4616. *Y fynno Dwy, y fydd.* (*Welsh*)—"What God willeth." Motto of the earl of Landaff.



## Z.

4617. *Zest.* (*Fr.*)—An interjection. Pshaw! Stuff! Ridiculous!—*M.D.*
4618. *Ζωή και ψυχή* *Zoe kai psuche.* (*Greek*).—"My life and soul."—*M.D.*
4619. *Zonam perdidit.* *HOR.*—"He has lost his purse." He is become desperate, and distressed beyond measure in his circumstances.—*M.D.*

## SUPPLEMENT.

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### A.

1. *Ab inopiâ ad virtutem obsepta est via.* TER.—“The performance of virtuous acts, is obstructed by poverty.”—M.
2. *Abite nummi, ego vos mergam, ne mergar a vobis.* (Lat.)—“Begone money, I cast thee away, and will not submit to be sunk by thee.”—M.
3. *Absque argento omnia vana.* (Lat.)—“Without money all attempts are vain.”—M.
4. *Accommodare se ad eum locum ubi nati sunt.* (Lat.)—“To reconcile one’s-self to the station in which he was born.” The great secret by which worldly happiness is to be realised, is to be content with the lot, which it has pleased Providence to bestow.—M.
5. *Acriora orexim excitant embamata.* (Lat.)—“Savoury sauces stimulate the appetite.”—M.
6. *Ad ostentationem opum.* (Lat.)—“To show off his works.”—M.
7. *Ad unum corpus humanum supplicia plura quam membra.* (Lat.)—“The pains which ‘flesh is heir to,’ are more numerous than the members of which the human body is composed.”—M.
8. *Ægritudo animi, sine ulla rerum expectatione meliore.* (Lat.)—“Dependancy unmitigated by the expectation of any amelioration of our condition.”—M.
9. *Ærugo animi, rubigo ingenii.* SENECA.—“The rust of the mind (idleness) is the blight of genius.”—M.
10. *Ærumnabilis experientia me docuit.* (Lat.)—“Dear bought experience has been my monitor.”—M.

11. *Agunt non cogunt.* (Lat.)—"They lead but do not drive."—*M.*
12. *Alieni temporis flores.* (Lat.)—"Blossoms of a time that is past."  
A period that is gone by.—*M.*
13. *Aliquis in omnibus, nullus in singulis.* SCAL.—"Having some knowledge of all things, perfect in none."—*M.*
14. *Amare simul et sapere ipsi Jovi non datur.* (Lat.)—"To be in love, and at the same time to be wise, is not even in the power of Jove."  
—*M.*
15. *Amicus animæ dimidium.* (Lat.)—"A friend as dear to me as my life."—*M.*
16. *Amor laudis et patriæ pro stipendio est.* (Lat.)—"The thirst after praise, and the love of our country, carry their own reward." In the consciousness of having acted right.—*M.*
17. *Amore nihil mollius, nihil violentius.* (Lat.)—"Nothing is more tender, nothing is more violent than love."—*M.*
18. *An dives sit omnes quærent, nemo an bonus.* (Lat.)—"All are inquisitive as to his wealth, indifferent as to his goodness."—*M.*
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21. *Arma volunt, quare poscunt rapiuntque Juventus?* VIRG.—"The young men wish for arms; for what purpose do they demand and seize them?"—*M.*
22. *Asperæ facetiæ acrem sui memoriam relinquunt.* (Lat.)—"Coarse jests leave a sting which is long felt."—*M.*
23. *Asperius nihil est humili cum surgit in altum.* (Lat.)—"No one so overbearing as a pauper become rich." Set a beggar on horseback, &c.—*M.*
24. *Audax ad omnia fœmina, quæ vel amat vel odit.* (Lat.)—"A woman, when excited by love, or impelled by hatred, will attempt any act of desperation."—*M.*
25. *Augeæ stabulam purgare.* (Lat.)—"To cleanse the stables of Augeas." One of the twelve labours of Hercules.—*M.*

B.

26. *Bona mens nullum tristioris fortunæ recipit incursum.* (Lat.)—"A well constituted mind will resist the pressure of adversity."—*M.*
27. *Boni venatoris est plures feras capere non omnes.* (Lat.)—"It is the business of a good sportsman to kill much game, but not all."—*M.*
28. *Bellua multorum caput.* (Lat.)—"A many-headed monster." A mob.—*M.*
29. *Beata civitas, non ubi pauci beati, sed ubi civitas beata.* PLATO—"A city is not to be esteemed happy, because a few happy persons dwell therein, but when the entire population is happy."—*M.*

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C.

30. *Canis insomnis leporum vestigia latrat.* (Lat.)—"A sleeping dog gives tongue as when on the scent of a hare."—*M.*
31. *Carmina sublimis tunc sunt peritura Lucreti,*  
*Exitio terras cum dabit una dies.* OVID—"Then only shall the verses of the sublime Lucretius perish, when the day of the doom of this world shall arrive."—*M.*
32. *Cæcus potest esse sapiens et beatus.* (Lat.)—"A blind man may be wise and happy."—*M.*
33. ————— *Cælia ridens*  
*Est Venus, incedens Juno, Minerva loquens.* (Lat.)—"Cælia laughing, is as beauteous as Venus; walking, she is majestic as Juno; speaking, she is wise as Minerva."—*M.*
34. *Cælo tegitur qui non habet urnam.* (Lat.)—"The heavens form a canopy to him who has not a tomb."—*M.*
35. *Cedat amor rebus, res age, tutus eris.* (Lat.)—"Let love give way to matters of business, attend to your affairs and you will be safe."—*M.*
36. *Ce qu'on possède, double de prix, quand on a le bonheur de le partager.* BOUILLY—"Whatever one possesses, becomes of double value, in



4616. *Y fynno Dwy, y fydd.* (*Welsh*)—"What God willeth." Motto of the earl of Landaff.



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4619. *Zonam perdidit.* *HOR.*—"He has lost his purse." He is become desperate, and distressed beyond measure in his circumstances.—*M.D.*

49. *Divitiarum acquisitio magni laboris, possessio magni timoris, amissio magni doloris.* (Lat.)—"The acquisition of wealth, is a work of great labour; its possession, a source of continual fear; its loss, of excessive grief."—*M.*
50. *Domicilium insanorum.* (Lat.)—"A place of refuge for the insane." A mad-house.—*M.*
51. *Dotatæ uxores mactant malo et damno viros.* PLAUT.—"Wealthy wives involve their husbands in extravagance and ruin."—*M.*
52. *Dum fata fugimus, fata stulti incurrimus.* (Lat.)—"While we wish to avoid death, we expose ourselves to it like fools."—*M.*
53. *Dum fata sinunt vivite læti.* SEN.—"While Providence permits, cheerfully enjoy life."—*M.*
54. *Dummodo sit dives, barbarus ille placet.* (Lat.)—"Provided he is rich, how uncouth soever he may be, he will be caressed."—*M.*

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E.

55. ————— *Eamus*  
*Quo ducit gula.* HOR.—"Let us go to dinner."—*M.*
56. *E fungis nati homines.* (Lat.)—"Men sprung from mushrooms." Upstarts.—*M.*
57. *En salada ben salata, poc aceto, ben oleata.* (Ital.)—"In a salad well salted, put little vinegar, much oil."—*M.*
58. *Erimus, fortasse, quando illi non erunt.* (Lat.)—"We may survive, after they shall have ceased to exist."—*M.*
59. *Esto quod es ; quod sunt alii, sine quemlibet esse ;*  
*Quod non es, nolis ; quod potes esse velis.* (Lat.)—"Attempt to be that only which thou art; suffer those who please, to imitate others, assume not a character which does not belong to thee, but be content with thy own."—*M.*
60. *E tenui casâ, sæpe vir magnus exit.* (Lat.)—"The meanest cottage may often produce a hero."—*M.*

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H.

72. *Hæc est illa cui famulatur maximus orbis,  
Diva potens rerum, domitrixque pecunia fati.* (Lat.)—"She, to whom the whole world is obedient, *money*, the goddess, omnipotent in matters of business, and the controller even of fate.—*M.*
73. *Hæc sunt quæ nostra liceat te voce moneri,  
Vade, age.* VIR.—"These are the points on which it is my duty to offer you advice, come, proceed."—*M.*
74. *Helleborum frustra, cum jam cutis ægra tumebit,  
Poscentes videas; venienti occurrere morbo.* (Lat.)—"You see persons enquiring in vain for remedies when their disease is past cure; encounter the evil at its commencement."—*M.*
75. *Heu, tristis et lachrymosa commutatio!!* GRÆCINUS.—"Alas, what a sad, what a melancholy reverse!!"—*M.*
76. *Hic soccus novus, elegans, sed nescis ubi urat.* (Lat.)—"This shoe is new, elegant, but you know not where it may pinch you." So, many projects, which, at first sight, appear specious and inviting, prove, in the end, hurtful.—*M.*
77. *Hilares venandi labores.* (Lat.)—"The exhilarating labours of the chase."—*M.*
78. *Hoc scio pro certo, quod si cum stercore certo,  
Vincō seu vincor, semper ego maculor.* (Lat.)—"This know to be certain, that, if I contend with mud, whether vanquisher or vanquished, I am sure to be bedaubed."—*M.*
79. *Homo homini dæmon.* (Lat.)—"Man is a very devil to his fellow-man."—*M.*
80. *Homo sine religione, sicut equus sine fræno.* (Lat.)—"A man devoid of religion, is like a horse without a bridle."—*M.*
81. *Homo toties moritur quoties amittit suos.* (Lat.)—"Man suffers as many deaths as he loses relations."—*M.*
82. *Hostes magis assidui quam graves.* (Lat.)—"Enemies, formidable rather from their activity, than from other considerations."—*M.*

## I.

83. *Ignarum corrumpunt otia corpus.* (Lat.)—"Idleness corrupts the sluggard."—*M.*
84. *Implacabiles plerumque læsæ mulieres.* (Lat.)—"Women when injured are generally implacable."—*M.*
85. *Improbilas nullo flectitur obsequio.* (Lat.)—"A dishonest man is moved by no submission."—*M.*
86. *In æternum valedicere.* (Lat.)—"To bid an eternal adieu."—*M.*
87. *Incitamentum amoris musica.* (Lat.)—"Music is an incitement to love."—*M.*
88. *Indigne vivit per quem non vivit alter.* (Lat.)—"He by whom no other man makes a livelihood, is unworthy to live."—*M.*
89. *Inepta patris lenitas, et facilitas prava.* (Lat.)—"The ill-judged lenity, and mistaken indulgence of a father."—*M.*
90. *Ingeniorum cos æmulatio.* (Lat.)—"Emulation is the whetstone of genius."—*M.*
91. *Ingentes virtutes ingentia vitia.* LIVY.—"Distinguished virtues are often allied to great vices."—*M.*
92. *Injuriarum remedium est oblivio.* (Lat.)—"Oblivion is the best remedy for injuries."—*M.*
93. *In me consumpsit vires fortuna nocendo.* (Lat.)—"The stings and arrows of adversity have worn out my strength."—*M.*
94. *Insani declamatores.* FABIVS.—"Outrageous declaimers." Turbulent demagogues.—*M.*
95. *Inter delicias semper aliquid sævi nos strangulat.* (Lat.)—"Our most delightful enjoyments are always exposed to cruel interruptions."—*M.*
96. *Iterum ille rem judicatam judicat, Majoreque mulctâ mulctat.* (Lat.)—"Again he judges a matter already decided, and mulcts with a heavier fine."—*M.*

J.

97. *Jucundum cognitu atque auditu.* (Lat.)—"A matter pleasant to be known and heard." Intelligence which is interesting to hear and know.—*M.*
98. *Jugum suave ac leve.* (Lat.)—"A yoke that is easy and light." A silken yoke.—*M.*
99. *Justum ab injustis petere insipientia est.* PLAUT.—"It is folly to expect justice at the hands of the unjust."—*M.*
100. *Justus inexpugnabilis.* (Lat.)—"A man who is uncompromisingly just."—*M.*



L.

101. *La défiance est la mère de la sûreté.* (Fr.)—"Diffidence is the mother of safety."—*M.*
102. *Lapides loquitur, caveant lectores ne cerebrum iis excutiat.* (Lat.)—"He speaks stones; let his readers beware lest he knock their brains out."—*M.*
103. *Latrant me, jaceo ac taceo.* (Lat.)—"They bark at me, but I lie hidden and am silent."—*M.*
104. *Lepus galeatus.* (Lat.)—"A-coward."—*M.*
105. *Lis litem generat.* (Lat.)—"Contention begets contention."—*M.*
106. *Lubrica statio et proxima præcipitio.* (Lat.)—"A slippery spot and on the brink of a precipice."—*M.*
107. *Luxuriant animi rebus plerumque secundis.* OVID.—"Our minds expand under the cheering influence of prosperity."—*M.*

## M.

108. ————— *Macies et nova februm*  
*Terris incubuit cohors.* HOR.—“Consumption, with an unheard of train of diseases, settled upon the world.”—M.
109. *Magni animi est, injurias despicere.* SEN.—“A contempt of injuries is a proof of a great mind.”—M.
110. *Magni laboris opus.* (Lat.)—“A work of prodigious labour.”—M.
111. *Magnum pauperies opprobrium, jubet*  
*Quidvis et facere et pati,*  
*Virtutisque viam deseruit arduæ.* HOR.—“Poverty, which has at all times, been considered a reproach, compels us to do, and to suffer every thing, even to deviate from the paths of rigid virtue.”—M.
112. *Malo indisertam prudentiam quam loquacem stultitiam.* (Lat.)—“I prefer prudence, though ineloquent, to talkative folly.”—M.
113. *Malo mihi malè quam molliter esse.* SEN.—“I prefer being ill, to being idle.”—M.
114. *Malum est mulier, sed necessarium malum.* (Lat.)—“Woman is an evil, but a necessary one.”—M.
115. *Malus malum vult, ut sit sui similis.* (Lat.)—“A profligate man likes a profligate, that his associate may be like unto himself.”—M.
116. ————— *Manifesta phrenesis,*  
*Ut locuples moriaris, egenti vivere fato.* JUV.—“The folly is manifest, of living in penury that you may die rich.”—M.
117. *Maxima quæque domus, servis est plena superbis.* (Lat.)—“Every great house is crowded with proud domestics.” The vanity which requires a numerous retinue of attendants, contributes in no small degree to the ruin of many families. See the wise remark of Seneca, No. 3635. of this work.—M.
118. *Maximum animi nocumentum.* GALEN.—“The chief canker of the mind.”—M.
119. *Maximum miraculum homo sapiens.* (Lat.)—“A wise man is (now-a-days) a prodigy.”—M.

120. *Medicus non dat quod patiens vult, sed quod ipse bonum scit. (Lat.)*—  
“A physician does not prescribe that which his patient wishes, but what he himself knows to be good.”—*M.*
121. *Melius fuerat non scribere, namque tacere  
Tutum semper erit. FABIVS.*—“It is better not to write, for silence is always a safe course.”—*M.*
122. *Mendacium servile vitium. (Lat.)*—“Lying is a mean vice.”—*M.*
123. *Millia frumenti tua triverit area centum,  
Non tuus hinc capiet venter plus quam meus. (Lat.)*—“Although your barn-floor may thrash out an hundred thousand measures of grain, your belly cannot contain more than mine.”—*M.*
124. *Miser est qui se beatissimum non judicat, licet imperet mundo ; non est beatus, qui se non putat ; quid enim refert qualis status tuus sit, si tibi videtur malus ? SEN.*—“He must be miserable who does not consider himself happy, although he could command the universe ; no man can be happy who does not think himself so, for it signifies not how exalted soever your station may be, if it appears to you bad.” A contented mind is, in itself, an empire.—*M.*
125. *Misera mors sapienti non potest accidere. CIC.*—“A miserable end can seldom fall to the lot of a prudent man.”—*M.*
126. *Mortalis nemo est, quem non attingat dolor morbusque. (Lat.)*—  
“There is no human being exempt from pain and disease.”—*M.*
127. *Mugit litibus insanum forum, et sævit invicem discordantium rabies. BOTERVS.*—“The troubled forum resounds with their altercations, and the rage of the disputants breaks forth alternately.”—*M.*
128. *Multa bibens ac multa vorans. (Lat.)*—“Drinking up and devouring every thing that comes in his way.”—*M.*
129. *Multæ ambages. (Lat.)*—“Many quibblings.” Many prevarications.—*M.*
130. *Multi thyrsigeri, pauci Bacchi. (Lat.)*—“Many spear-bearers, few Bacchuses.” Many attendants, few chiefs.—*M.*
131. *Multi tristantur post delicias, convivias, dies festos. (Lat.)*—“Many persons experience dejection after excessive pleasures, convivial meetings, holidays.”—*M.*
132. *Multo angit præscientia malorum. (Lat.)*—“The anticipation of evils is very harassing.”—*M.*



133. *Multo melius ex sermone, quam lineamentis, de moribus hominum judicare.* (Lat.)—"It is much better to judge of men's morals from the sentiments they express, than from their outward appearance."  
—M.

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N.

134. *Nec bene domi nec militiæ.* (Lat.)—"Neither happy at home, nor with the army." A discontented spirit.—M.
135. *Nec cibus ipse juvat morsu fraudatus aceti.* (Lat.)—"Plain meat is not palatable, unless seasoned by the stimulus of vinegar."—M.
136. *Necessitas cogit ad turpia.* (Lat.)—"Necessity impels to the commission of base acts."—M.
137. *Nec magis sine illo nos esse  
Felices, quam ille sine nobis  
Potuit.* (PLIN. panegy. de Trajano.)—"Nor could we live happily without him, more than he could, if deprived of our society."—M.
138. *Nemini dixeris, quæ nolis efferri.* (Lat.)—"Confide to no second person that which you wish to be kept secret."—M.
139. *Nemo in nostrâ civitate mendicus esto.* (Lat.)—"Let not any beggars disgrace our streets."—M.
140. *Nemo malus felix.* (Lat.)—"No bad man can know real happiness." The stings of self-reproof, the inward upbraidings of a self-accusing conscience, must destroy his peace of mind, and embitter all his thoughts.—M.
141. *Nemo malus qui non stultus.* (Lat.)—"Every wicked man must be a fool."—M.
142. *Neptunum procul, a terrâ, spectare furem.* (Lat.)—"To view from land, the agitated waves raging at a distance."—M.
143. *Nequicquam sapit qui non sibi sapit.* (Lat.)—"He is by no means to be considered wise, who is not wise towards himself." Who does not attend with prudence to his own interests."—M.
144. *Nihil aliud necessarium, ut sis miser, quam ut te miserum credas.* (Lat.)—"Nothing more is wanting to render a man miserable, than that he should fancy he is so."—M.

145. *Nihil aliud potestas culminis quam tempestas mentis.* GREGOR.—“The power derived from high station, is nothing but a fever of the mind.”—*M.*
146. ————— *Nihil est ab omni Parte beatum.* HOR.—“In no station is perfect happiness to be found.”—*M.*
147. *Nil nisi carmina desunt.* VIR.—“Nothing is wanting but a song.”—*M.*
148. *Nil rectum, nisi quod placet sibi, ducit.* (Lat.)—“He thinks nothing can be right that does agree with his ideas.”—*M.*
149. *Nitimur in vetitum.* (Lat.)—“We have all a propensity to grasp at forbidden fruit.” And we too frequently indulge it.—*M.*
150. *Non deerat voluntas sed facultas.* (Lat.)—“The will was not wanting, but the power.”—*M.*
151. *Nondum experta novi gaudia prima tori.* (Lat.)—“She not having yet experienced the delights of the hymeneal bed, or tasted the first extacies of connubial bliss.”—*M.*
152. *Non est ad astra mollis e terrâ via.* (Lat.)—“The ascent from earth to heaven is not easily achieved.” Even without purgatorial interruptions.—*M.*
153. *Non est bonum ludere cum Diis.* (Lat.)—“Think not to deceive the all-seeing God.”—*M.*
154. *Non jocandum est cum iis qui miseri sunt et ærumnosi.* (Lat.)—“It is cruel to ridicule those who are in grief and misery.”—*M.*
155. *Non mi aurum posco, nec mi pretium.* (Lat.)—“I seek not gold, nor am I to be bought.”—*M.*
156. *Non mihi sapit qui sermone, sed qui factis sapit.* (Lat.)—“I do not form my estimate of a man’s wisdom from his conversation, but from his acts.”—*M.*
157. *Non solum vitia concipiunt ipsi principes, sed etiam infundunt in civitatem, plusque exemplo quam peccato nocent.* (CIC. *de legib.*)—“The chiefs of a state do not only contrive wicked projects, but they infuse them into the public mind, and do more mischief by their example, than by their crimes.”—*M.*
158. *Nulla discordia major quam quæ a religione fit.* (Lat.)—“No animosities are more bitter than those which arise through religious differences.”—*M.*

159. *Nullum ferent talem secula futura virum.* (Lat.)—"No future ages will be able to boast of such a man."—*M.*
160. *Nulla scabies superstitione scabiosior.* (Lat.)—"No pestilence is more infectious than superstition."—*M.*
161. *Nulli secundus.* PLUT. *de SEN.*—"Second to none." This compliment was paid by Plutarch to Seneca; intimating that, in virtue and talents, he was inferior to no man.—*M.*
162. *Nulli tam feri affectus ut non disciplinâ perdomentur.* SEN.—"No evil propensity of the human heart is so powerful that it may not be subdued by discipline." By instruction, by punishment, or by reward.—*M.*
163. *Nullius boni jucunda possessio sine socio.* (Lat.)—"Of no worldly good, can the enjoyment be perfect, unless it is shared by a friend."—*M.*
164. *Nullum locum puta sine teste; semper adesse Deum cogita.* (Lat.)—"In no place consider yourself unseen, remember that the all-seeing eye of God is upon you," from which "*no secret is hidden.*"—*M.*
165. *Nullum magnum ingenium, sine mixtura dementiæ.* ARIST.—"There is no distinguished genius altogether exempt from some infusion of madness."—*M.*
166. ————— *Nunc retrorsum*  
*Vela dare, atque iterare cursus*  
*Cogor relictos.* HOR.—"I am compelled to shape now a backward course, and to resume the path which I had quitted." I must retrace my steps.—*M.*
167. *Nunc si nos audis, atque es divinus Apollo,*  
*Dic mihi, qui nummos non habet, unde petat?* (Lat.)—"Now, if thou art the divine Apollo, and hearest my petition, tell me by what means he who is pennyless, can fill his purse."—*M.*

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O.

168. *O amari dies! O flebiles noctes!!!* (Lat.)—"Oh! what agonizing days! Oh! what nights of tears!!!"—*M.*

169. *O beata sanitas ! te præsente amœnum*  
*Ver floret gratiis, absque te nemo beatus.* (Lat.)—"Oh! blessed health! in the enjoyment of thee, a perpetual spring cheers us; but, bereft of thee, human happiness is at an end."—*M.*
170. *Oculum non curabit sine toto capite,*  
*Nec caput, sine toto corpore,*  
*Nec totum corpus sine animâ* (Lat.)—"The eye cannot be cured while the head is diseased, nor the head while the bodily system is deranged, nor the body, while the mind is ill at ease." Such is the harmony established by our all-wise Creator, between all the parts of the human frame, that each is dependent upon the other for the performance of its functions; and in the words of David, Ps. cxxxix. 13: We are "fearfully and wonderfully made."—*M.*
171. *Occupari in multis et magnis negotiis.* (Lat.)—"To be engaged in important and multifarious affairs."—*M.*
172. *Odi, nec possum, cupiens, non esse quod odi.* (Lat.)—"I detest (that character or occupation) yet, ardently though I wish it, I cannot refrain from being what I hate."—*M.*
173. *Omnes fama per urbes garrula laudat.* (Lat.)—"Garrulous fame sounds his praises throughout every city."—*M.*
174. *Omnes quibus res sunt minus secundæ, nescio quomodo suspiciosi, ad contumeliam omnia accipiunt magis; propter suam impotentiam se credunt negligi.* TER.—"All men who are in embarrassed circumstances, are, I know not why, suspicious; they are more susceptible of offence than others, and often conceive themselves to be neglected on account of their poverty."—*M.*
175. *Omnibus in rebus molesta semper est expectatio.* POLYB.—"In all things the state of expectation is painful."—*M.*
176. *Omnium horarum homo.* QUINT.—"A fellow who is always ready."  
A man to whom all hours are alike.—*M.*
177. *Omnium pestium pestilentissima est superstitio.* (Lat.)—"Of all the plagues to which man is subject, none is more pestilent than superstition."—*M.*
178. *Opprime dum nova sunt subiti mala semina morbi,*  
*Dum licet, in primo limine siste pedem.* (Lat.)—"Destroy, while they are yet in their infancy, the fatal seeds of incipient aberration, (the first access of violent passion); pause at the first step towards transgression."—*M.*

179. *Otioculus animus nescit quid rolet.* (Lat.)—"The mind of the idler never knows what it wishes for." He is incapable of fixing his attention with steadiness on any object.—*M.*
180. *Otium nefragium castitatis.* (Lat.)—"Idleness is the bane of chastity."—*M.*

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P.

181. *Pacem hominibus habe, bellum cum vitiis.* (Lat.)—"Cultivate peace with all men, but reprove their vices."—*M.*
182. *Pauci vident morbum suum, omnes amant.* (Lat.)—"Few men are sensible of their own failings, all are partial to them."—*M.*
183. *Pauperis ad funus, vix est, e millibus, unus.* (Lat.)—"At the funeral of a poor man, not one of his neighbours out of a thousand will attend."—*M.*
184. *Paupertas durum onus miseris mortalibus.* (Lat.)—"Poverty cruelly oppresses miserable man."—*M.*
185. *Paupertas seditionem gignit et maleficum.* ARISTOT.—"Poverty leads to sedition and crime."—*M.*
186. *Peccat uter nostrum cruce dignius?* (Lat.)—"Which of us is, by the atrocity of his crimes, most deserving of death?"—*M.*
187. *Pecuniam perdidisti, fortasse illa te perderet manens.* SEN.—"You have lost your money; perhaps, had you retained it, it might have led you to destruction."—*M.*
188. *Pecuniis augetur improbitas.* (Lat.)—"Licentiousness is increased by having the command of money."—*M.*
189. *Perditio tua ex te.* (Lat.)—"You have accomplished your own ruin."—*M.*
190. *Perfugium iis qui peccant.* (Lat.)—"A place of refuge for those who commit crimes."—*M.*
191. *Pingui otio desidiose agens.* (Lat.)—"In bloated indolence, acting the sluggard."—*M.*

192. *Plausu petis clarescere vulgi.* (Lat.)—"You seek celebrity through the plaudits of the mob."—*M.*
193. *Plus è medico quam è morbo periculi.* (Lat.)—"There is more danger to be apprehended from the prescription than from the disease."—*M.*
194. *Plus in amicitia valet similitudo morum, quam affinitas.* CORN. NEP.—"A congeniality of disposition and habit, tends more firmly to cement friendship, than consanguinity."—*M.*
195. *Pour mieux dormir dans vos lits,  
Dormez un peu moins sur vos trones.* (Fr.)—"To be able to sleep more soundly in your beds, nap less frequently upon your thrones." Not bad advice to the monarchs of the 19th century.—*M.*
196. *Postremus in pugna, primus in fuga.* (Lat.)—"The last to engage, the first to fly."—*M.*
197. *Primus non sum, nec imus.* (Lat.)—"I am neither first nor last." In the middling class.—*M.*
198. *Principes non sunt, qui, ob insignem virtutem, principatu digni sunt.* MACHIAVELLI.—"It seldom falls to the lot of those men, who, by reason of their distinguished virtues, are worthy to rule, to attain the rank of sovereign."—*M.*
199. *Probitas sibi præmium.* (Lat.)—"Integrity carries with it its own reward."—*M.*
200. *Profligatæ in republicâ disciplinæ est indicium Jurisperitorum numerus, et medicorum copia.* PLATO.—"A multitude of lawyers and physicians, is, in every country, an indication of a profligate and vicious system of government, or of morals."—*M.*
201. *Prosperum et felix scelus virtus vocatur.* (Lat.)—"Prosperous crime is dignified by the name of virtue."—*M.*
202. *Prout res nobis fluit, ita et animus se habet.* (Lat.)—"Accordingly as our affairs prosper, our own spirits are generally elated or depressed."—*M.*

## Q.

203. *Qualis rex, talis grex. (Lat.)*—"As the king is, so are his subjects."  
—M.
204. *Qualis sum nolo, qualis eram nequeo. (Lat.)*—"I am unwilling to continue as I am, yet I cannot regain my former station."—M.
205. *Quem mihi regem dabis non curis plenum?* CHRYSOST.—"Where will you find a king not overwhelmed by cares?"—M.
206. *Quicquid sibi imperavit animus, obtinuit. SEN.*—"Whatever the mind is intent on gaining, it generally attains."—M.
207. *Quid est dignitas indigno, nisi circulus aureus in naribus suis?* SILVIANUS.—"What is dignity, what is honour, in the estimation of a base, low-minded man, more than a gold ring in a swine's nose?"  
—M.
208. *Quid obseratis auribus fundis preces?* HOR.—"Why do you persist in your importunity to ears that are shut against your petition?"  
—M.
209. *Quid refert morbo, an ferro, pereamve ruinâ?* (Lat.)—"What matters it whether I perish by misfortune, by disease, or by the sword?"  
—M.
210. *Quid turpius quam sapientis vitam ex insipientis sermone pendere?*  
—"What can be more unjust than to estimate the life of a prudent man by the opinion of a fool?"—M.
211. *Qui genus humanum ingenio superavit, et omnes  
Perstrinxit stellas, exortus ut æthereus sol. (Lat.)*—  
"Whose wit excell'd the wit of men as far  
As the sun rising doth obscure a star."  
—M.
212. *Qui jacet in terrâ, non habet unde cadat. (Lat.)*—"He who lies upon the ground, runs no risk of falling."—M.
213. *Qui Macedonia regem erudit, omnes etiam subditos erudit. ANTIGONUS.*  
—"He who forms the mind of a prince, and implants in him good principles, may see the precepts he had inculcated, extend through a large portion of his subjects."—M.

214. *Qui medicè vivit miserè vivit.* (Lat.)—"He who lives by rule (prescription) must lead a miserable life."—*M.*
215. *Qui nil potest sperare, desperet nihil.* (Lat.)—"He who can see nothing to hope for, should not, nevertheless, despair."—*M.*
216. *Quis erit innocens, si clam vel palam accusare sufficiat?* (Lat.)—"Who would be innocent, if mere accusation, whether public or private, should be sufficient to convict?"—*M.*
217. *Quis Martem tunicâ tectum adamantinâ Digne scripserit?* HOR.—"Who has, in diction sufficiently elevated, described Mars, covered with his adamantine cloak?"—*M.*
218. *Qui stat, videat ne cadat.* (Lat.)—"Let him who stands look well lest he fall."—*M.*
219. *Quod cuiquam contingit cuivis potest.* (Lat.)—"What has once occurred to any man, every man may experience."—*M.*
220. *Quod malè fers, ascuesce, feres bene.* (Lat.)—"Efforts which you can scarcely support, habit renders easy."—*M.*
221. *Quod nimis miseri volunt, hoc facile credunt.* (Lat.)—"Whatever those who are unhappy anxiously wish for, they are always ready to believe."—*M.*
222. *Quod semel dixi fixum ratumque sit.* (Lat.)—"What I have once uttered, let it be fixed and immutable."—*M.*
223. *Quod stultè suscipitur, impiè geritur, miserè finitur.* (Lat.)—"A project foolishly conceived, and wickedly carried on, must have a bad ending."—*M.*
224. *Quod supra nos, nihil ad nos.* (Lat.)—"We should not aim at things which are above us."—*M.*
225. *Quod volunt homines, se bene velle putant.* (Lat.)—"What men desire, they think they are right in wishing for."—*M.*
226. *Quo quisque peccat, in eo punietur.* (Lat.)—"For that of which a man may be guilty, let him be punished."—*M.*
227. *Quo quisque stultior eo magis insolescit.* (Lat.)—"The more foolish, the more insolent."—*M.*
228. *Quum cœpit quassata domus subsidere, partes*



*Is præclinas, cum præclinat cum. (Lat.)*—"When the scattered house has begun to settle, the entire weight leans upon the sinking parts."—*M.*

"When once the tottering house begins to sink,  
Thither comes all the weight by an instinct." *FELTHAM.*

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R.

229. *Rapisti quod invenisti, et non reddidisti. AUGUSTINE.*—"You steal what you find, and do not take pains to restore it," (to the right owner.)—*M.*
230. *Re verâ. (Lat.)*—"In truth."—*M.*
231. *Rebus adversis infractum invictumque animum opponas. (Lat.)*—"Oppose to adverse circumstances, a firm and unsubdued mind."—*M.*
232. *Rerum cognoscere causas, medicis imprimis necessarium, sine quo, nec morbum curare, nec præcavere potest. (Lat.)*—"It is, in the first place, necessary for a medical practitioner to be acquainted with the causes of a disease, without which he can neither cure it, nor guard against its approach."—*M.*
233. *Res est inquieta felicitas. (Lat.)*—"Worldly happiness is ever precarious."—*M.*
234. *Rode, caper, vitem. OVID.*—"Goat, bite the vine."—*M.*
235. *Ros vitalis. VIR.*—"Mother's milk." Vital dew.—*M.*
236. *Rumpitur innumeris arbor uberrima pomis, Et subito nimie præcipitantur opes. (Lat.)*—"The most fruitful tree is weighed down by innumerable apples, and the too luxuriant produce is suddenly shaken off."—*M.*

S.

237. *Sæpe sub attritâ latitat sapientia veste.* (Lat.)—"Wisdom is often concealed under a thread-bare garment."—*M.*
238. *Sævît amor ferri, et scelerata insania belli.* VIR.—"Infuriated by the love of war, and the sinful thirst for battle."—*M.*
239. *Salarium non dat multis salem.* (Lat.)—"In few official situations is the salary equal to the expense."—*M.*
240. *Salus publica suprema lex esto.* ARISTOT.—"Let the public weal be under the special protection of the law."—*M.*
241. *Salvâ dignitate.* (Lat.)—"His dignity being safe." This may be in allusion to any negociation, or act, in which the dignity of the party is not compromised."—*M.*
242. *Sapiens operis.* (Lat.)—"Skilled in his trade."—*M.*
243. *Sed est tempus quando nihil, est tempus quando aliquid, nullum tamen est tempus in quo dicenda sunt omnia.* (Lat.)—"There is a time to be silent, there is a time when you may say any thing, but none when you may tell every thing."—*M.*
244. *Semel et simul.* (Lat.)—"At once and together."—*M.*
245. *Semel insanivimus omnes.* (Lat.)—"We have all, at some period of our lives, acted indiscreetly."—*M.*
246. *Semper habens Pyladen aliquem qui curet Oresten.* (Lat.)—"Always having a Pylades (a friend) to take care of Orestes."—*M.*
247. *Serò recusat ferre quod subiit jugum.* SENECA.—"He is late in refusing to bear a yoke, to which he has once submitted."—*M.*
248. *Serpens, sitis, ardor, arenæ  
Dulcia virtuti.* LUCAN.—"The attacks of serpents, thirst, heat, sands, present difficulties, which valour delights to combat." Cato's speech to his army in crossing the deserts of Lybia.—*M.*
249. *Sicut in stagno generantur vermes, sic in otioso malæ cogitationes.* (Lat.)—"Evil thoughts intrude in an unemployed mind, as naturally as worms are generated in a stagnant pool."—*M.*
250. *Si fortune me tourmente  
Espérance me contente.* (Fr.)—"If adverse fortune torments me, cheering hope brings content."—*M.*

251. *Si his esses, aliter sentires. (Lat.)*—"If you stood in my circumstances, your feelings would be like mine."—*M.*
252. *Si in hoc erro, libenter erro, nec hunc errorem auferri mihi volo. (Lat.)*—"If in this I am in error, I err willingly, nor do I wish to be set right."—*M.*
253. ——— *Similes aliorum respice casus, Mitius ista feres. (Lat.)*—"Consider how many others suffer under similar misfortunes, and you will bear your's more patiently."—*M.*
254. *Similitudo morum parit amicitiam. (Lat.)*—"A congeniality of manners and disposition begets friendship."—*M.*
255. *Sint Mæcenates, non deerunt, Flacce, Marones. (Lat.)*—"Let there be Mæcenases, Oh, Flaccus! and there will be many Maro's." Give encouragement to the learned, and literature will flourish.—*M.*
256. *Sint sales sine vilitate. (Lat.)*—"Let us jest without scurrility." wit without vulgarity.—*M.*
257. *Si qua latent meliora fata. (Lat.)*—"If more prosperous fortunes are any where in store for us."—*M.*
258. *Si sint omnes æquales, necesse est, ut omnes fame pereant; quis aratro terram sulcaret? quis sementem faceret? quis plantas sereret? quis vinum exprimeret? (Lat.)*—"If all men were on an equality, the consequence would be that all must perish; for who would till the ground? who would sow it? who would plant? who would press wine?" An answer to those who advocate the introduction of a system of equality.—*M.*
259. *Sistere aquam fluviis et vertere sidera retro. VIRG.*—"To stay the flow of rivers and change the course of the stars."—*M.*
260. *Socia est otii elegantia, et pacis comes. (Lat.)*—"Eloquence is the companion of peace and leisure."—*M.*
261. *Solers et astutus. (Lat.)*—"Shrewd and cunning."—*M.*
262. *Somne quies rerum placidissime, somne, Deorum Pax animi, quem cura fugit, qui corpora duris Fessa ministeriis mulces, reparasque labori. OVID.*—"Oh! sleep, who sweetly composest the minds of men and gods, whom care flies, thou who refreshest our toil-worn frames, and renewest them for their labours."—*M.*
263. *Somnos dedit umbra salubres, Potum quoque lubricus amnis. (Lat.)*—"The shade afforded salutary repose, and the soft flowing stream supplied drink."—*M.*

264. *Stare loco nescit, micat auribus et tremat artus, Collectumque premens volvit sub naribus ignem.* VIR.—“He cannot stand still, his ears are pricked up, he trembles in every limb, and seems as if he snorted forth fire from his nostrils.”—M.
265. *Statuæ erectæ stultitiæ.* SCAL.—“Living images of folly.”—M.
266. *Stercus et urina medicorum ferula prima.*—“To regulate the natural evacuations, is the first object of physicians.” The chief care of the faculty.—M.
267. *Stultitiam dissimulare non potes nisi taciturnitate.* (Lat.)—“In no way can you cloak folly but by silence.”—M.
268. *Stylus virum arguit.* (Lat.)—“His style shows the man.” Whether in speaking or writing, a gentleman is always known by his style.—M.
269. *Suavis et utilis cognitio.* (Lat.)—“An agreeable and useful fund of information.”—M.
270. *Summum nec metuas diem nec optes.* MART.—“You should neither fear the approach of, nor wish to accelerate your latter end.”—M.

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T.

271. *Tales rapiunt sceleratæ in prælia causæ.* (Lat.)—“Such vicious incitements lead directly to war.”—M.
272. *Tempestate contentionis, serenitas charitatis obnubilatur.* AUSTIN.—“In the ardor of contention, the mildness of charitable feelings is converted into wrath.”—M.
273. *Tempora labuntur, tacitisque senescimus annis.* (Lat.)—“Time glides away, and old age steals upon us in silence and unobserved.”—M.
274. *Testitudines testâ suâ inclusæ* (Lat.)—“Shell-fish included in their shells.”—M.
275. *Timor mortis, morte peior.* (Lat.)—“The fear of death is worse than death.”—M.
276. *Tollere nodosam nescit medicina podagram.* (Lat.)—“Medicine cannot cure the knotty gout.”—M.
277. *Tristius morte in servitute vivendum.* (Lat.)—“To live in slavery is worse than death.”—M.
278. *Trux tractu herba.* (Lat.)—“An herb rough to be handled.”—M.

279. *Tu fortis sis animo, et tua moderatio, constantia, eorum infamæ injuriam.* TULL.—“Be resolute and firm in mind, and your patience and forbearance will stamp with infamy the injuries you have suffered.”—*M.*
280. *Turbine raptus ingenii.* (Lat.)—“Impelled by the impetuosity of his genius.”—*M.*
281. *Turpe est homini ignorare sui corporis ædificium, præsertim cum ad valetudinem et mores hæc cognitio plurimum conducat.* MELANTHON.—“It is shameful for man to rest in ignorance of the structure of his own body, especially when the knowledge of it mainly conduces to his welfare, and directs his application of his own powers.”—*M.*
282. *Turpes amores conciliare.* (Lat.)—“To reconcile base and sordid attachments.”—*M.*
283. ————— *Turpi fregerunt sæcula luxu*  
*Divitiæ molles.* JUVEN.—“Enervating wealth has depraved our times by the introduction of enfeebling luxury.”—*M.*
284. *Turpis in reum omnis exprobratio.* (Lat.)—“Every reproach cast upon a criminal, is ungenerous.”—*M.*
285. *Tussis ferina.* (Lat.)—“A cough as harsh as that of a beast.”—*M.*
286. *Tu tamen effugito quæ tristia mentem*  
*Sollicitant, procul esse jube curasque, metumque*  
*Pallentem, ultrices iras, sint omnia læta.* FRASCATORIUS.  
 “In the mean time expell them from thy mind,  
 Pale fears, and care, and griefs, which do it grind,  
 Revengeful anger, pain, and discontent,  
 Let all thy soul be set on merriment.”  
 —*M.*

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 U.

287. *Ubi dolor, ibi digitus.* (Lat.)—“Where you itch, you will scratch.”—*M.*
288. *Ubi incolæ nitent, ubi bene beateque vivunt.* CATO.—“Where the inhabitants are in prosperity, where they live well and happily.”—*M.*
289. *Ubi mens plurima, ibi minima fortuna, ubi plurima fortuna ibi mens*

*perexigua.* ARISTOT.—“Where talent abounds, there is generally little fortune, but where great wealth is bestowed, talent is commonly miserably scanty.”—*M.*

290. *Ubi timor adest, sapientia adesse nequit.* LACTANTIUS.—“Where we admit the influence of fear, good sense cannot be said to exist.”—*M.*

291. *Ubi tres medici duo athæi.* (*Lat.*)—“Where there are three physicians, two of them are generally atheists.”—*M.*

292. *Una dies interest inter maximam civitatem ac nullam.* SENECA.—“In one day the greatest city may be annihilated.” Spoken of a city consumed by fire, and in reference also to the mutability of human affairs.—*M.*

293. *Unam virtutem millia vitia comitantur.* (*Lat.*)—“A thousand vices appear to counteract every virtue.”—*M.*

294. *Unusquisque abundat sensu suo* (*Lat.*)—“We are all perfect in our own opinion.” Wise in our own conceit.—*M.*

295. *Ut ex studiis gaudium, sic studia ex hilaritate proveniunt.* (*Lat.*)—“As we derive pleasure from our studies, so our studies proceed more successfully, when we apply to them with cheerfulness.”—*M.*

296. *Ut ex viperâ theriacum.* (*Lat.*)—“As the antidote from the viper.” Vulgo, a hair of the same dog.—*M.*

297. *Ut lenirem animum scribendo.* (*Lat.*)—“That I might solace my mind by writing.”—*M.*

298. *Ut me levaret tuus adventus, sic discessus afflixit.* TULL. AD ATTICUM. “In the same degree as your arrival had caused me to rejoice, your departure has afflicted me.”—*M.*

299. *Ut otium in utile verterem negotium.* (*Lat.*)—“That I might apply my leisure to useful occupation.”—*M.*

300. *Ut vix humana videatur stirpe creatus.* (*Lat.*)—“That he appear as scarcely sprung from the human race.”—*M.*

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V.

301. *Velle licet, potiri non licet.* (*Lat.*)—“It may be permitted to wish, though to enjoy is prohibited.”—*M.*

302. *Verba nitent phaleris ; ut nullas verba medullas  
Intus habent.* PALINGENIUS.—“ His words shine forth in fine compliments, without sincerity.” Mere sound devoid of meaning.—*M.*
303. *Verecundari neminem apud mensam decet.* PLAUT.—“ It is unbecoming to betray bashfulness at table.”—*M.*
304. *Ver pingit vario gemmantia prata colore.* (Lat.)—“ The spring decks the blooming fields with various colours.”—*M.*
305. *Vide ne funiculum nimis intendendo aliquando abrumpas.* (Lat.)—“ Beware, lest in stretching the rope too tight, it may break.”—*M.*
306. *Vilis saepe cadus nobile nectar habet.* (Lat.)—“ A bad cask may often contain the best wine.”—*M.*
307. *Villarum culmina fumant.* VIR.—“ The tops of the cottages emit smoke.”—*M.*
308. *Virtus non est virtus, nisi comparem habet aliquem, in quo superando, vim suam ostendat.* TERTUL.—“ Virtue does not deserve the name, unless it has an associate, in excelling whom it may display its strength.”—*M.*
309. *Vitam regit fortuna, non sapientia.* TULL.—“ Fortune rules our lives, rather than wisdom.”—*M.*
310. *Vitium capiunt ni moveantur aquæ.* (Lat.)—“ Water will become putrid if kept stagnant.”—*M.*
311. *Voluptati obsequens.* TER.—“ Devoted to pleasure.”—*M.*

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THE END.

**ERRATUM.**

In p. 89, No. 964, for *Durante*, read *Durate*.

